AUDI, VIDE, TACE.

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ADDRESS.

In closing the first volume of the *Freemasons' Magazine* in its present form, we cannot do otherwise than return our most grateful thanks to the brethren for the support we have received, and the favour with which the alteration has been greeted. That all should approve of the change, was not to be expected—old associations had led many to regard the octavo form as the most convenient; but those readers were probably unaware that there were mechanical difficulties connected with that form which rendered it unfitted for a weekly publication, and limited our power of bringing up the news to as late a period as we desired; whilst at the same time the book postage was so heavy as to be a great hindrance to our circulation in the colonies. These considerations determined us to make the change, and we are happy to feel that it has met with general approbation, as evidenced by our growing circulation—both at home and in the colonies.

Our career as Masonic Journalists has been from the commencement beset by difficulties—difficulties which, thanks to the kind and liberal support of our friends, are rapidly passing away; and we hope that when, at the close of 1860, we again address our readers, we shall be enabled to congratulate ourselves on the circumstance that the *Freemasons' Magazine* has become a commercial success, and confidently to look forward to receiving in the future a more solid reward of our labours than it has yet been our lot to secure.

To make the Magazine worthy of the extended support of the brethren will ever be our most earnest endeavour; and without making any promises with regard to the future, we think we may fairly refer to our present volume as a proof that we have not been wanting in our exertions to render the Magazine equal in literary excellence to its contemporaries; and whilst steadily keeping in view the main object of the Magazine—of supplying the fullest possible information on every point connected with the every day business of the Craft, we have neither lost sight of those scientific adjuncts of the Order which we are enjoined to study and disseminate; or neglected to vary our columns occasionally with articles belonging to the lighter branches of literature. This we can say without egotism—that there never was a period in the history of the Magazine when so large a staff of literary gentlemen was connected with it—each in his peculiar department aiding towards the general unity of design—the combining the Magazine and the Newspaper so as to interest the largest number of readers and render it a welcome visitor at every table.

Neither have we omitted to call into requisition the talent of the Artist; and we can fearlessly refer to the portrait of the Grand Master as a proof that we act upon the maxim—that what is worth doing at all is worthy of being done well. We hope in the future to be enabled to present to the brethren many other specimens of the Engraver's skill; whilst even the Photographer shall be called into our assistance so that we may place before our friends the very embodiment, so to speak, of some of the more distinguished members of the Craft in the very form in which they live and move and have their being.

We will not pursue the subject further, lest we should be led into suggestions which if not fulfilled might lay us open to the charge of breaking faith with our friends—but once more thank them for their kind support during the past year. We have now only to wish them most fraternally the compliments of the season, trusting that next week the first number of 1860 will be as favourably received as any of the numbers which have preceded it.

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THE

FREEMASONS MAGAZINE

AND

MASONIC MIRROR.

LONDON, SATURDAY, JULY 9, 1859.

TO THE CRAFT.

In commencing a new and enlarged series of the *Freemasons' Magazine*, we feel that we may be expected to address a few words to the Craft as to our reasons for altering its form, and our intentions with regard to the future. Of the past we shall only say, that during the two years the *Magazine* has been under our sole control, we have endeavoured to elevate its tone and introduce to our readers writers on Freemasonry and the sciences with which it is, or ought to be, connected, whose united labours might place the *Magazine* on an equal footing with other first class metropolitan journals; whilst at the same time we have used every exertion to make the *Masonic Mirror*, or news department of the *Magazine*, as comprehensive and impartial as possible. How far we have succeeded, we shall not attempt, ourselves, to express an opinion; though we believe we might fairly point to our increased subscription list as a proof that our labours, though not so pecuniarily successful as we could have wished, have not been altogether unappreciated, and that we have succeeded in producing a more perfect *Freemasons' Magazine* than any Masonic publication which has preceded it.

As regards our reasons for altering the form, we may state that it has been frequently impressed upon us that our circulation in the colonies was impeded in consequence of the heavy rate of postage—3*d.* each number—which could only be reduced by our conforming to certain regulations of the Post Office, by which we could register the publication for transmission abroad, and secure the advantage of the newspaper postage of 1*d.*; and this our present form enables us to do, not only for the colonies but for America and other places of importance; whilst through the mechanical advantages offered by the change in form, we shall be enabled to bring up the news closer to the day of publication, which in future will be Saturday, thus laying before the brethren the proceedings at Grand Lodge and at the Masonic festivals in the same week in which they are held.

With respect to our intentions in the future, we shall endeavour to maintain, and if possible, improve, the character the *Magazine* has obtained in its literary department—adding to it the advantages of pictorial illustration.

The *Magazine* will continue to be conducted by Bro. Henry G. Warren, assisted by Bros. Hyde Clarke, Thomas Davidson, Rev. J. S. Sidebotham, J. How, Matthew Cooke, H. R. Sharman, E. J. Williams, and other well known brethren—irrespective of writers on art and science not which are immediately connected with the Craft.

Amongst the earlier illustrated works which will appear in the *Magazine*, is a series of "Lectures on Symbols," by Bro. R. Martin, late D. Prov. Grand Master for Suffolk, now in the hands of an experienced artist.

The *Magazine* will not be confined purely to Masonic subjects, but architecture, archæology, and other sciences will receive due attention, and the proceedings of the various scientific bodies of the kingdom will be briefly but succinctly recorded.

New books, new music, new engravings, will all, in their turn be brought under consideration, and treated with the utmost impartiality.

The charitable and provident institutions, of which England is so justly proud, will have their proceedings regularly recorded, and histories of their objects, progress, and position will, from time to time, be published.

A short digest of the news of the week, carefully prepared will, as hitherto, form a feature of the publication; and a record of public amusements will be duly attended to—in order, as far as possible, to render our *Magazine* acceptable throughout the Craft, and to readers generally.

In addition to other attractions, we purpose to present to our readers a series of highly finished engravings of distinguished Masons—commencing with the M.W. Grand Master the Earl of Zetland, full particulars of which will be duly announced.

TO OUR COLONIAL BRETHREN.

To the brethren in the colonies we especially appeal for support, and assure them we shall be at all times happy to receive from them notices of the progress of their Lodges. In order to facilitate the circulation of the *Magazine* in the colonies, we propose to forward it (postage free) at the publishing price of £1 6*s.* sterling, per annum, on the subscription being paid in advance; and Secretaries of Lodges, or others, forwarding orders for four copies or more, will be allowed the regular agent's profits, which they can deduct before forwarding the subscriptions.

OUR AMERICAN BRETHREN

subscribing for the *Magazine*, will also receive their copies for 26*s.* sterling, or about $6¼ per annum (English postage paid); and we shall be happy to enter into arrangements for agencies throughout the Union and the Colonies.

TO ADVERTISERS

the *Magazine* in its present form offers peculiar advantages; its circulation being almost exclusively amongst the opulent classes, and from its being subscribed for by the different Lodges, possessing a larger body of regular readers than the great majority of class publications.

STAINED GLASS.

[The following paper "On some Characteristic Features in Stained Glass Figures," was read at the Birmingham Architectural Society, on Monday, March 7th, 1859, by Bro. W. Wigginton, *F.R.I.B.A.* (J.W., No. 819, and P.G.S.B. for Worcestershire), having been hastily got up, at two or three days' notice, to supply a vacancy caused by the illness of the gentleman who was on the list for that evening.]

In the days of the early Christians, when the schoolmaster was less abroad than he is now, and the masses were uneducated, it was the aim and object of the fathers to present to their flocks sacred historical subjects in such a manner as

to be readily understood. This was effected in a variety of ways through the agency of painting and sculpture—but to painting principally must we look for the more perfect carrying out of this intention. The imitative art was thus supposed to perform, in our religious edifices, the combined offices of preacher and moralist, offering sermons for morality, and examples for edification. They thought that by such material objects, the weakest intellect and the feeblest intelligence could comprehend the truth.

Although I do not agree with the theory of these fathers of the early Christian church with reference to the beneficial effects to be derived from the material embodiment of these subjects—believing that the gospel plainly preached in the ulgar tongue is quite sufficient for the most illiterate—yet there have been many able defences made for the ancient practice, which are worth attention. John Damascenus, who lived in the year 700, contends that images are not mute. "They speak," says he, "they are not lifeless blocks, like the idols of the Pagans. Every painting that meets our gaze in a church, relates, as if in words, the humiliation of Christ for his people, the miracles of the Mother of God, and the deeds and conflicts of his saints. Images open the heart and awaken the intellect, and, in a marvellous and indescribable manner, engage us to imitate the persons they represent."

Writers of every age bear witness that this idea, and this idea only, prompted the execution and arrangement of the statues and figures which crowd the continental churches, and which, I may be pardoned for saying, disfigured our own up to the time of puritanical Cromwell, under whose authority the sacred buildings were not only purged of these remnants of the papacy, but defiled by base and unworthy usage.

In the seventh century, Benedict Biscop, abbot of Wearmouth, brought over some valuable paintings from Italy, with which he decorated his church. They were for the purpose of stimulating the spectator to meditate upon the divine incarnation, the last judgment, and the duty of self-examination. It was even thought necessary to have allegorical paintings, by which the priests themselves should be stirred up to their duty, and be reminded of their holy calling, and of the holy men who had faithfully fulfilled their duties therein. Thus in the eleventh century, Bishop Geoffrey caused fresco portraits of holy men to be painted on the walls of his chancel, to divert the eyes of the officiating priests from profane objects, and to prevent their being overcome by weakness and fatigue.

St. Paulinus gives us another reason for the adoption of stained glass and sculptures, and more especially for those wherewith he decorated his own church, dedicated to St. Felix. He says:—"Among the crowds attracted hither by the fame of St. Felix, there are peasants recently converted who had long been the slaves of profane usages, and had obeyed their senses as gods. They arrive here from far, pass the entire night in joyous watchings, drive away slumber by gaiety, and darkness by torches. They mingle festivities with prayers, and after singing hymns to God, abandon themselves to good cheer, and joyously stain the tombs of the saints with odoriferous wine."

Such was the conduct of those ignorant converts to Christianity—conduct certainly not savouring of that gospel to which it is said they were converted. Their conversion being made upon a wrong principle, another wrong act was required to keep them up to the mark, and prevent them, through their drunken unchristian lips, "insulting St. Felix"—not God, but St. Felix. And to effect this St. Paulinus says:—"I have therefore thought it expedient to enliven with paintings the entire habitation of the holy saint. Images thus traced and coloured will perhaps inspire those rude minds with astonishment. Inscriptions are placed above the pictures, in order that the letter may explain what the hand has depicted." In an earlier portion of his writings he contends that paintings are necessary to teach the truth to the illiterate, that they may contemplate in the lineaments of painting, what they could not discern in writing; but in this remark he demolishes his whole theory. "While showing them to each other," says he, "and reading thus by turns these pictured objects, they do not think of eating till later than before; their eyes aid them to endure fasting. Painting beguiles their hunger, better habits govern these wondering men, and, studying these holy histories, charity and virtue are engendered by such examples of piety. These sober gazers are intoxicated with excitement, though they have ceased to indulge in wine. A great part of their time being spent in looking at these pictures (not by the way in hearing doctrinal points clearly put by the priest) they drink much less, for there remain but a few short minutes for their repast."

This is the strangest apology for the presence of paintings in churches, that I have read—surely we may commend it to those of our temperance friends who wish the National Gallery opened on Sunday; they will see at all events that the idea they have of picture gazing stopping intemperance is not altogether a new one, and indeed it has been said there is nothing new under the sun, though there may be a slight difference in the intention and working of the two theories, both of which are, to my mind, fallacious.

In every cathedral we find remains of stained glass, but history in stone, by a series of figures, is not so easily to be met with. The most perfect is that in Chartres Cathedral, where the whole history of creation and of man is depicted in nearly 1,500 figures, most of which are at present in good preservation. Vincent de Beauvais describes this example with the greatest accuracy, and at considerable length, but the shortness of the time at my disposal will not allow me further to allude to it; I shall therefore pass on at once to the subject matter of this paper, and glance, though but briefly, at some of the attributes by which the three persons of the Trinity are characterised in ancient manuscripts and stained glass.

The most distinguishing feature in Christian iconography is that of the nimbus which surrounds the head of divinity, and the aureola in which occasionally we find the body contained. Both are called by some the glory, but one of the best of the French writers on Christian archæology confines the latter term to an union of the nimbus and aureola, as will hereafter be alluded to.

It is a very common error on the part of artists to misapply this glory, through want of care with some and through ignorance with others. It is customary to attach the nimbus to the head of the three persons of the Trinity only, with certain peculiarities in the field of the nimbus, and to the Virgin Mary, apostles, &c., without those peculiarities. It is sometimes given to the personification of the virtues, but very seldom indeed to other allegorical figures, whether of natural or psychological subjects.

The allegorical personages to whom our Saviour in his parables gave a sort of rational existence are adorned with the nimbus—such, for example, as the wise and foolish virgins. The theological virtues, faith, hope, and charity, as well as the four cardinal virtues, temperance, strength, prudence, and justice, are also sometimes represented with a nimbus.

Artists, however, sometimes give to one of the three persons of the Trinity a nimbus belonging to mortals; and it has often occurred that a bishop or other high ecclesiastic has been adorned with a nimbus that, were it not for a better knowledge of the facts, would rank him as a god. In illustration of this, we may mention that some fifteen years since a painting on glass was exhibited, representing Christ and some of the saints of the Romish calendar. One of the canonized figures was painted with a cruciform nimbus, while the figure of the Deity was not in that way distinguished from that of an ordinary mortal.

The nimbus, as an attribute, serves to denote a holy person, as a crown does a king, and a crozier a bishop. It is therefore of very great importance that this peculiarity should be particularly noticed, as it bears the same relation to this branch of Christian art as the fingers, bones, mammals, &c., do in zoology. The nimbus proper, as I have said before, is confined solely to the head; the aureola is the *vescia piscis*, or other form, which surrounds the body; and the glory is the combination of both in one figure.

The word nimbus is of Greek derivation, and is to water —to wet. It also signifies (with the Latin word *nubis*) a cloud, and it is in this latter sense that we use the word; although some artists lose sight of that fact, and instead of surrounding the head with a cloud, or vapour, sometimes make it opaque, or luminous, or even transparent. The nimbus may be found used in pagan mythology, but the aureola may almost be said to be a Christian attribute, and was originally restricted almost exclusively to the Divine person and Virgin Mary. They are both intended for glorification or deification.

In all cases artists have selected the head, as the proper position for the nimbus—that being the chief point of attraction. In scripture the head is the part that receives most mention and honour. Christ is the head of the church —the man is the head of the woman, &c.,—and one of the early fathers of the church has declared that "religious places are those within which the entire body of a man, or at least his head, is buried, because no man can have two sepulchres. But the body, or any member without the head, doth not make the place where it is buried religious."* The spirit of Christianity seems therefore to give every honour to the head, making it the especial seat of the soul. To the head belong all the faculties of taste, smell, sight, &c., and, above all, "thought." The lion owes his title of king of the forest, to his head—and man, from carrying erect his head, and directing his gaze freely and naturally towards heaven, is likewise said to derive his rank therefrom, as the chief of created beings. A fine head can ennoble an ugly form, but there can be no true beauty in a fine form, with an ugly head. Anatomically considered, in the head is concentrated the entire man—the seat of beauty and intelligence.

In ancient history we read of the rewards bestowed upon men who have benefited their country—upon heroes who have saved their country, or carried its arms successfully into that of its enemy; and the greatest of these rewards was that of the crown, be it of oak, laurel, or olive; it was by this decoration that they were made like unto their fabulous deities. These crowns may, in fact, be deemed to be the forerunners or types of the Christian nimbus. It is easy to fancy how, in the first rise of Christianity, when martyrs shed their blood in witness of the faith which they proclaimed, their fellow Christians should be anxious to render their names as illustrious as possible, and confer upon their memories the greatest honours; and being fully alive to the customs of their Pagan forefathers, the representations of their martyrs, rudely though they may have been executed, were adorned with crowns, suspended by the divine hand, or else by angels descending from heaven. And as the crown of the king is so much superior to that of his nobles, theirs decreasing in proportion and grandeur as their rank decreases, so is it with the nimbus in Christian archæology, representing the attributes of the Father, Son, and Holy Ghost; then the Virgin, the angels, saints, and holy men. As the crown is the emblem of civil power, and used to distinguish the man who is placed at the head of his country—so is the nimbus of divine power and of religious and ecclesiastical authority.

During the first four centuries, however, the nimbus was but sparingly applied, and even the divinity itself was mostly represented divested of this attribute.* When however the church at Rome had attained to greatness, she took steps to organize her personalities and powers, and when once she freely adopted the nimbus as a characteristic of holiness, it was constantly applied, and so firm a hold did it take upon the delineators of sacred subjects, that even at the present day no artist would think of putting up stained glass windows representing the divinity or holy personages, without the distinguishing attribute consecrated to their use.

At first it was represented as a disk, very fine and attenuated, and mostly transparent. In the twelfth, thirteenth, and fourteenth centuries it became less in size, but much more opaque, more like a plate at the back of the head than any thing else, so that nothing could be seen through the body colours, so profusely were they applied. In the following century it became materialised, yet, nevertheless the artists never seemed to wish to lose sight of the fact that a ray of light was that which was required. With the nimbus, however, frequently applied to the Virgin, all light was abolished, and instead of the field being kept luminous, it was filled in with representations of precious stones, &c.

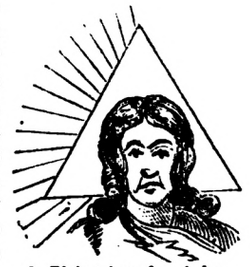
Subsequently the true idea of the nimbus was revived, and Italian artists in the sixteenth century painted the nimbus as of old, and completely expressive of the object which it was originally intended to convey. In the present day the transparent nimbus is correctly delineated, although antique forms and ideas are adopted, but confined solely to the circular form, with or without diverging rays of light.

The nimbus proper is of many forms and shapes, having depended much upon the taste of the artist producing it; but when it is of any other form than that of circular it is usually accompanied by rays of light from the head springing forth at the back, and extending beyond the line of circumference. The circular form is, however, that generally met with (*fig.* 1). In some instances the outer circle alone appears but in others the field of the nimbus, or the disk, is filled in plain, or with foliage or radiating lines.

1. *Plain circular nimbus with single ring. Circa* 900.

Sometimes we find them with a double circle merely (*fig.* 2). This may often be met with in France and Germany, as also *fig.* 1 or the single line; the triangular shape, however (*fig.* 3), is but seldom seen there, although common enough in Italy and part of Greece. In Russia also it has been found; some of the figures in the iconoclasts, or rood screens, being so decorated. I have not heard of this form being adopted in this country; neither have I met with an example of this, or of the double triangle, which forms a star of six points (*fig.* 4), an emblem familiar to most members of the Masonic Craft. The lower point is hidden by the head. This is taken from a fresco at Mount Athos, forming part of a very interesting painting, in which the Father, Son, and Holy Ghost are delineated. In Antwerp there is a nimbus of five points (*fig* 5), the lower part of which is likewise concealed.

2. *Plain circular nimbus, with double ring. Circa* 1000.



3. *Plain triangular nimbus. Circa* 1400.

* The body may be buried anywhere, but the head nowhere, save in holy and consecrated ground, in the church or cemetery.

* Before the sixth century we have no well authenticated example of the nimbus, and it is never constantly figured until after the eleventh century.

4. *Plain double triangle nimbus. Circa* 1460.

The most inelegant shape met with is that of a perfect square, while the oblong, or oblong square, as some will have it, is, in my estimation, but little better. *Fig.* 6 represents Gregory IV., who is offering to God the church of St. Mark, which he built A.D. 828. I have purposely omitted everything but the head, as I have no time to make drawings of the whole figures that are attached to these examples. There is also another example of an oblong nimbus, in which Pope Pascal is represented. This is of the ninth century, and is in mosaic, in the church of St. Cecilia, at Rome. Pope Libertas was also represented in the thirteenth century with a square nimbus.

5. *Star nimbus of 5 points.*

The rectangular nimbus is found on various frescoes, old enamels, ancient mosaics, &c., in Italy—in fact, it is peculiar to the papal states, and has never been found in Greece, Germany, Spain, or England. It is employed in Italy in various ways, sometimes a thickness being given to it as though it were solid; at other times divided into leaves, as though it were the top of a table.

6. *Square nimbus. Ninth Century.*

The square was held inferior to the circle by Pythagoras, and the neo-Platonists. According to them the square was a geometrical, symbolic figure, employed to designate the earth; the circle was the symbol of heaven. The circle, a square perfected; the square, a broken circle.

The square nimbus always implies the person to be living when the drawing was made. It was always kept to men celebrated for sanctity, and was of this shape in order to preserve the high position due to departed saints. The quadrature of the nimbus thus gives us a clue to the date of manuscripts and monuments of art, all which must have been executed during the lifetime of the person so represented.

The square nimbus has nevertheless been sometimes given to God, a matter very difficult to explain, for why should the Creator in any circumstance have an attribute which belongs solely to the living mortal, and this living mortal being held as inferior to a dead saint! In some of the few cases that may be met with, however, there is a slight, though a very slight distinction, inasmuch as the sides of the square are made concave, as in *fig.* 7, which is taken from an illuminated Italian manuscript of the fourteenth century, and representing the first of the three Persons of the Trinity. There is also another peculiarity which in some little measure distinguishes this from the ordinary square nimbus, and that is that it is placed at an angle instead of upon a base line, thereby somewhat resembling a nimbus formed entirely of rays of light, which will be noticed presently. In a mosaic of the thirteenth century, in the church of San Giovanni in Laterano, is a perfectly square nimbus round the head of God the Father; but this is placed angularly also. Raphael also, in the Vatican, has represented God in a square nimbus, with concave as well as straight sides. In Rome a mosaic still exists, in which the square nimbus is enclosed in a circular one, as shown in *fig.* 8. This union can be readily understood—the circle being emblematical of "eternity," and the square signifying "life;" the result of the combination must therefore necessarily be that God is eternal, ever living, signifying the past as well as the present and the future—"*Ego sum, qui est, et qui erat, et qui venturus est.*"

7. *Square nimbus with concave sides.*

8. *Square nimbus with concave side within a ring.*

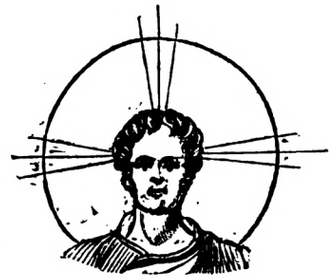
The hexagon nimbus is peculiar also to the Italians, and is chiefly applied to the personification of the theological and cardinal virtues. The signification of this is purely allegorical, and it is employed to convey a mystical meaning. Among the figures distinguished by this form, may be mentioned those in the vaulting over the altar of the church of Assisi, the paintings in the choir of San Francesco at Pisa, and in the gates of the Baptistery at Florence. In Italy, where Christian monuments are so abundant, there were a great variety of forms given to this feature; but in the west alone did they keep to the circular form.

9. *Square nimbus in shape of a roll of parchment.*

A very unusual nimbus is found in a Latin manuscript of the ninth century, attached to a bishop. It is that of a roll of parchment partly unfolded. This is peculiar to Italy; indeed, like the square nimbus, no example has yet been illustrated from any other country.

The whole of the examples of the nimbus above given (with the exception of the triangle and stars, which have rays springing from behind), are devoid of rays of light; but there are others which are peculiarly distinguished by these rays in fact, formed solely by them. They form in consequence a distinct species, and sometimes take the circular triangular, square, or cross shape.

In a thirteenth century miniature, we find an example of a circular nimbus, the field of which is ornamented by three rays of light, each ray consisting of three lines, and all projecting beyond the circumference of the circle, the centre line being the most elongated. This figure (*fig.* 10) may be deemed a transitional one, being that in which the first attempt at radiation is made; and this with the evident intention of forming a cross, the emblem of the second person in the Trinity. These rays diverge from the centre, are contracted at the base, and become broad and open at the extremities.



10. *Transitional nimbus.*

In some examples the rays stop short of the circle, and thus lead to a different form of nimbus, which partakes more nearly the character of a Greek cross.

DAISIES.

"These flow'rés white and red,
Such that men callen Daisies in our town;
To them have I so great affection,
As I said erst, when comen is the May,
That in my bed there daweth me no day
That I n'am up and walking in the mead
To see this flow'r against the sunné spread,
When it upriseth early by the morrow;
That blissful sight softeneth all my sorrow;
So glad am I when that I have presénce
Of it, to doen it all réverence. CHAUCER.

MASONIC MISSIONS.

It is some encouragement to us to persevere in our task of describing the present state of Masonry, its merits and imperfections, that our pages do not go uncut, nor pass without notice; and they are not only read, but commented upon, and their errors corrected and deficiencies supplied. Our accounts are drawn up from what are considered authentic data, but such is the want of good material that it is very difficult to deal with the subjects with completeness. We are therefore much obliged to Ill. Bro. Charles John Vigne, 33°, to Bro. Thomas Cave, to a Bro. "P.M.," and to a correspondent, "J. O. E.," for various communications in extension and correction of our account of the province of Dorset, and we call the attention of our readers to these letters.

It is very difficult to begin a comprehensive survey of Masonry, but with such cooperation we shall trust to accomplish it.

We now propose to lay before our readers some particulars as to the province of Warwickshire. The county of that name includes 881 square miles, or 563,946 acres, with a population of 475,013. It is a great manufacturing district, and the midland metropolis of Birmingham embraces a large part of the population.

Its cities, towns, and boroughs, are as under, with Lodge towns marked *.

* Birmingham, with a population of 232,841.
* Coventry, with a population of 36,812.
* Foleshill, with a population of 7,819.
* } Warwick, with a population of 10,973.
* } Leamington, with a population of 15,692.
Stratford-upon-Avon, with a population of 3,372.
Sutton Colefield, with a population of 4,574.
* Alcester, with a population of 2,027.
* Atherstone, with a population of 3,819.
Coleshill, with a population of 1,980.
Henley in Arden, with a population of 1,183.
* Kenilworth and Stoneleigh, with a population of 1,289.
Kington or Kineton, with a population of 1,270.
* Nuneaton, with a population of 4,859.
* Rugby, with a population of 6,317.
Solihull, with a population of 3,277.
Southam, with a population of 1,711.
Bedworth, with a population of 3,012.
Dunchurch, with a population of 1,135.
Hampton-in-Arden, with a population of 3,094.

The Lodge towns and Lodges are—

Birmingham,	No. 51.	The St. Paul's Lodge, date 1733.
"	No. 88.	The Athol Lodge, date 1747.
"	No. 689.	Lodge of Light, date 1840.
"	No. 696.	The Faithful Lodge, date 1840.
"	No. 857.	The Howe Lodge, date 1850.
"	No. 1041.	The Temperance Lodge, date 1858.
Alcester	No. 378.	The Apollo Lodge, date 1794.
Coventry	No. 316.	The Trinity Lodge, date 1784.
Warwick	No. 356.	The Shakspeare Lodge, date 1791.
"	No. 828.	The Lodge of Unity, date 1849.
Leamington	No. 556.	Grey's Lodge, date, 1829.
Nuneaton	No. 625.	The Abbey Lodge, date 1836.
Rugby	No. 739.	The Lodge of Rectitude, date 1844.
Kenilworth	No. 1027.	The Stoneleigh Lodge, date 1858.

The following shows the chronology of these Lodges :—

Date.	Lodges.
1733	1
1747	1
1750 to 1784	1
1790 to 1794	2
1800 to 1810	0
1811 to 1820	0
1821 to 1830	1
1831 to 1840	3
1841 to 1850	3
1851 to 1859	2

There are thus two Lodges above one hundred years old, the St. Paul's Lodge being one of the oldest Lodges in the provinces, and three other Lodges about fifty years old. Thus, of the numerous Lodges existing in the last century, of antient and modern Masons, only five Lodges survive, seated in four Lodge towns; Birmingham, Coventry, Warwick and Alcester, having preserved their temples, but Stratford and other towns having allowed the light to be lost.

Then, from 1794 to 1829, thirty-five years, we have a woful blank; indeed of the Lodges of forty years, one alone remains. Then we get evidence of a revival, and within the last thirty years Masonry has extended, but its present condition is not adequate to the population.

The Howe has a Mark Master's Lodge attached to it.

The Royal Arch Chapters in the province are the following :—

Birmingham,	No. 51.	The Chapter of Fortitude.
"	No. 857.	The Howe Chapter.
Coventry,	No. 316.	The Cumberland Chapter.
Warwick,	No. 356.	The Shakspeare Chapter.
Alcester,	No. 378.	The Chapter of Temperance.

The Grand Superintendent of Warwickshire is not returned in the official list.

There is a Rose Croix Chapter at Birmingham, the Vernon Chapter.

We regret to state that, except the distinguished Lodge in Birmingham, the Howe, with some others there, the Lodges of this province meet in taverns. There is only one Masonic Hall in the province, constituting the rooms of the Howe Lodge.

There is one local Masonic charity, called the Masonic Annuity Association.

The Provincial Grand Lodge is in regular working order.

Birmingham is naturally the Masonic capital; for a population of a quarter of a million it has six Lodges, one Mark Lodge, two Royal Arch Chapters, one Rose Croix Chapter, and a Masonic Hall, a provision seemingly large, sufficing for the zealous Mason, but not equivalent to the population and wealth of the town.

The whole number of subscribing members in Birmingham is not more than about two hundred, or less than one in a thousand population, while there are towns of 20,000 people with 120 subscribing members, or one in two hundred, and there are many small towns with one Mason for one hundred population. There must be something wrong therefore in the constitution of the Lodges in Birmingham. The number of initiations we do not know, but we presume they are between thirty and forty a year. A decent town of one tenth of the population will give ten initiations a year.

Birmingham is, however, an old Masonic capital, and has the rare distinction among provincial towns of having two Lodges above a hundred years old.

St. Paul's Lodge dates, as we have seen, from 1733. It has long maintained a high reputation in Birmingham, and keeps its standing fairly. The number of its members is forty-four. Bro. Dr. Hopkins, Past Prov. Senior Grand Warden, a very distinguished Mason of the province, was a member of this Lodge. There is a Royal Arch Chapter attached to the Lodge, which we presume to be maintained, but we know nothing regarding it.

The Athol Lodge, No. 88, likewise boasts the distinction of remote antiquity, but whether its records are well preserved we do not know. The number of members is thirty-six. It is considered a flourishing Lodge for Birmingham, but there are single Lodges elsewhere which have their hundred mem-

bers. In 1854 and 1855, the Worshipful Master was Bro. J. Pursall, to whom a Past Master's jewel was presented for his services in those two years, at a meeting of the Lodge, on April 8th, 1856. In 1856, the Worshipful Master was Bro. Walker.

We should like much to know whether these Lodges have any ancient records, furniture, portraits, or objects of interest.

The Lodge of Light, No. 689, although dating only from 1840, is one of the most flourishing of the Birmingham Lodges, and counts fifty-four members. It was fortunate in initiating Bro. Lord Leigh, who has been its Master, and is now Provincial Grand Master. In 1856, Bro. Roberts was Worshipful Master; in 1857, Bro. James Tertius Collins; and, in 1858, Bro. Blake.

The Faithful Lodge, No. 696, used to meet in the Assembly Rooms, and adjourn to banquet to a respectable tavern. It dates from 1840, but is not so numerous as its contemporary, the Lodge of Light, for it has only twenty-five members. It has an Organist attached to it. In 1856, the Worshipful Master was Bro. Harry Lees; and, in 1857, Bro. T. Fisher. Bro. Thomas Perkins was the oldest Past Master.

Bro. J. A. Baker, the Secretary of No. 696, is the author of some Craft music, and on the occasion of the death of Bro. Solomon Weiss, No. 947, he composed suitable music, and performed it at the funeral service in the Lodge.

We now come to one of the youngest, but what may be justly styled one of the most distinguished Lodges in Birmingham—one known not only throughout the province, but the country—the Howe Lodge, named in honour of Bro. Earl Howe, the late Grand Master of the province, and founded only in 1850. Already, in 1856, its numbers were forty-five; in 1857, fifty-eight; and, in 1858, fifty-three. It was this Lodge which first took the useful step of providing itself with Masonic rooms, and which, by the energy and liberality of its members, now offers a safe asylum to the Lodges and Chapters of Birmingham. It was in 1856 that the Howe Lodge removed to the new premises in Newhall-street, the alterations of which were carried out by Bro. Frederick Empson, P.M., of No. 51. By the time it had been five years established, this Lodge had expended £300 in the purchase of furniture, and invested £200 more for Masonic purposes in the public funds. Bro. Bassett Smith is a Past Master, and, in 1856, delivered a funeral oration on Bro. Weiss. Bro. J. W. Lloyd, Treasurer, is a Past Master. The Secretary is Bro. Broughton. In 1856, Bro. Ross was Worshipful Master; in 1857, Bro. E. Marshall; and, in 1858, Bro. Hall.

Attached to the temple is a banquet room, capable of accommodating fifty guests, in which the banquets are served by a respectable hotelkeeper, a brother of the Lodge. The nucleus of a library has been formed by an eminent and enlightened Mason, Bro. Broughton, the Secretary of the Lodge, who presented in 1857 a complete set of the *Freemasons' Magazine*, with the *Penny Cyclopædia* and supplement. This example has been followed by several brethren. This is, however, only one instance of the munificence of Bro. Broughton. The funds for the temple having been provided by a subscription in shares of £5, he presented no less than forty of these shares, or £200, to the Lodge, on the 9th of March, 1857. The grand principle on which this Lodge was established by its founders at the outset was, that the funds contributed for Masonic purposes should be applied to Masonic purposes alone—that Masonic rites shall not be celebrated in taverns, and that the expense of all banquets should be defrayed by those who partook of them. This has been fully carried out with the results we have related, and there can be little doubt that the Howe Lodge has had great influence in promoting the establishment of Masonic halls in the midland districts. It was to be expected that the Howe Lodge should pronounce a strong opinion on the question of purging the hall of the Craft from tavernkeeping, protesting against the continuance of such a course, and appealing to its own history as an example.

Attached to the Howe Lodge is a Lodge of Mark Masters. In 1858 Bro. A. McCracken was Worshipful Master.

There is also a Royal Arch Chapter, which is, we believe, in good working.

No. 1,051 is the last Lodge founded in Birmingham, dating from 1858. It is called the Temperance Lodge, the object of its founders being to conduct their banquets on the temperance system; one among many instances of the catholicity of Masonry, which gives full latitude to opinion, and places no restraint on conscience. The number of members of this new Lodge was, in 1858, twenty-one. Its Worshipful Master in 1858 was the Rev. T. W. Herbert, P. Prov. Grand Chaplain of Worcester; and in 1859, Bro. Thomas Mills. Of course this Lodge was amongst those which this year expressed its conscientious objections to the Grand Lodge of England keeping a tavern.

The high degrees of the Ancient and Accepted Rite, under the Supreme Council of England, are in Birmingham administered as far as the 18th degree, by the Vernon Chapter. In 1857, the M.W.S. was Bro. Dee, a distinguished Mason of the province, who has held the office of Prov. Senior Grand Warden. In 1858, the M.W.S. was Bro. Ward. The number of candidates admitted to the 18th degree in 1858 was about five. According to their custom of assisting in the working, the Birmingham Chapter has several times been visited by members of the Supreme Council; and Ill. Bro. Vernon is an affiliated member. Several zealous Masons of the province have been by the Supreme Council promoted to higher degrees as far the 30°.

We shall now leave Birmingham and describe the other Lodge towns of the province, beginning with the antient city of Coventry. Here is the Trinity Lodge, No. 316, founded in 1784. This meets at a tavern in the city, though there must be many public buildings. We know very little about this Lodge, for we regret to say that it is the only Lodge in this considerable city and has only twenty-three members, being a slight increase over 1856. The proportion of Masons to the whole population is not one in 1,000, and has been nearly as low as one in 2,000. This shows something wrong, as it is even worse than Birmingham. There is a Royal Arch Chapter attached to No. 316, called the Cumberland Chapter, which meets in the same place. With from eighteen to twenty-three members in the Lodge it is not likely to be very considerable or very active. Many a smaller town has a hall and library. In 1856 Bro. Bursall was Worshipful Master, and in 1859 Bro. H. Matherson, and that is all we are able to state.

Warwick and Leamington are so close together that they may almost be considered as one town; Warwick is, however, a county and manufacturing town, and Leamington a watering place. They have between them three Lodges, and one Royal Arch Chapter. The total number of Masons who were members of Lodges in the two towns was, in 1856, one hundred and nine; in 1857, ninety-seven; and in 1858, ninety-one; so that the position of the town is retrograde, principally owing to the decline of the Leamington Lodge. The average in the two towns of Masons, to the population, has been as one to 300 and 200.

No. 356, the Shakspeare Lodge, at Warwick, meets at a tavern. It dates from 1791, and is the oldest Lodge now surviving in the towns. It has a Royal Arch Chapter. It is the most considerable Lodge in the province, having about sixty members. We have no further particulars regarding it.

No. 828, the Unity, at Warwick, is a new and small Lodge, dating from 1849, meeting in a tavern, and having about twenty members.

No. 556, Guy's Lodge, at Leamington, dates from 1829, and meets in a tavern. From some cause it appears to be rapidly

declining. The return of its members, in 1856, was thirty-two; in 1857, twenty-two; and, in 1858, seventy-seven. In 1859, Bro. H. Bown was Worshipful Master.

The small town of Alcester is the seat of a Lodge, No. 378, the Apollo, of some standing, having been founded in 1794. It meets on the Monday near full moon, but at an inn. The Chapter attached to it, called the Chapter of Temperance, meets at the same place. The number of members of the Lodge is small, being only about a dozen, and the Chapter cannot be considerable. In 1857, Bro. Overbury was Worshipful Master; in 1858, Bro. J. W. Hance; and, in 1859, Bro. George Wyman. Although the Lodge is small, it has been conducted with vigour, and its hospitality is freely extended. On 28th April, 1858, the Worshipful Master, Bro. Hance, proposed a plan of giving essays or lectures on Masonry, which he began by an essay, which will be found in the *Freemasons' Magazine*, vol. iv., p. 851.

The Lodge at Nuneaton is No. 625, and is styled the Abbey Lodge, meeting at a tavern. It was founded in 1836. It is a Lodge with about twenty members. In 1856, Bro. E. Mason was Worshipful Master.

The Lodge at Rugby was only founded in 1844, and meets in a tavern. It is called the Lodge of Rectitude. In 1855, Bro. J. Bromwich, P. Prov. G.S.B., was Worshipful Master; and, in 1856, Bro. Raymond R. Smythies. In those years, the Lodge was actively conducted, and in 1856 six members were initiated, and the Lodge subscribed to the *Freemasons' Magazine*. The number of members is rather above twenty.

The Stoneleigh Lodge, at Kenilworth, is one of the creations of the new Provincial Grand Master, Lord Leigh. He became the first Worshipful Master for 1857–8, and was succeeded in 1858–9 by Bro. C. W. Elkington, P.G.S.B. and P. Prov. S.G.W. The Lodge was so supported that in 1858 it had already fifty-three members, being, therefore, a first class Lodge in the province. The consecration of this Lodge on the 10th of February, 1858, was naturally an event in the province, and will be found fully recorded in the *Freemasons' Magazine*, vol. iv., p. 322.

Of late years the province has been successively governed by the R.W. Bro. Earl Ferrers; by the R.W. Bro. Hall when G. Reg.; when R.W. Bro. Earl Howe was appointed Provincial Grand Master. Under his rule were founded the Howe Lodge and Chapter, which have done so much for Masonry in the province. During this time, and for ten years (from 1848 till 1858), the office of Deputy Provincial Grand Master was held by Bro. J. W. Boughton Leigh, and on his retirement, an address was presented to him by the Masons of the province in 1859. Dr. Bell Fletcher, a distinguished Mason, has likewise held this office. On his retirement to assume the Grand Mastership of Leicestershire, the R.W. Bro. Earl Howe's services were recognized by the subscription of a Howe Testimonial Fund, which was devoted to the Masonic charities.

The R.W. Bro. Earl Howe was succeeded in 1856 by the R.W. Bro. Lord Leigh, on the recommendation of the former. He had been initiated in the province in the First Lodge of Light, No. 689, and in which he served the office of Worshipful Master, in commemoration of which he received a Past Master's jewel. During his short rule he has displayed great zeal for his province. In 1858 he had the gratification of adding a new Lodge to Birmingham, and in the same year he consecrated what we may call his own Lodge, at Kenilworth, as just recited. In the present year he has added to the list of Lodges, a few weeks ago, another new one, the Bard of Avon. On the 12th of April, 1859, he laid the first stone of the Leamington Hall Schools, with Masonic ceremonial. Lord Leigh is Grand Master of the Mark Masons of England.

In 1858, the Prov. Grand Lodge was held at Alcester, it being the practice to hold it in inns in the several towns of the province. On the 23rd September, 1856, the R.W. Bro. Lord Leigh, held the Prov. Grand Lodge at Rugby, Bro. Kettle being Prov. Grand Secretary; and Bro. C. W. Elkington, Prov. Grand Dir. of Cers. At this Grand Lodge it was resolved to form a Provincial Benevolent Fund. On the 28th October, 1857, the R.W. Bro. Lord Leigh held his Prov. Grand Lodge at Nuneaton. Of the proceedings of 1858, we have to record that the Prov. Grand Lodge was held October 13th, and for the first time was able to meet in a Masonic hall, being the noble foundation of the Howe Lodge at Birmingham. At this Grand Lodge, Bro. Chandos Wren Hoskyns, late high sheriff, was appointed Deputy Grand Master, in the place of Bro. Boughton Leigh; and a jewel presented to Bro. Dr. Henry Hopkins, of No. 51. About a hundred brethren sat down at the banquet.

Among the Prov. Senior Grand Wardens of late years have been Bros. Elkington, F. Dee, M. Newton, Kettle, Cohen, J. W. Lloyd, Bingham, Dr. Hopkins, and Blenkinsop.

We shall now give a return of the members of the

WARWICKSHIRE LODGES.

Comparative numbers of Members in the years 1856-7-8.

	No.		1856	1857	1858
St. Paul's	51	Birmingham	44	35	44
Athol	88	Do.	34	40	36
Trinity	316	Coventry	20	19	23
Shakspeare	356	Warwick	no return	57	59
Apollo	378	Alcester	11	12	9
Guy's	556	Leamington	32	22	17
Abbey	625	Nuneaton	16	19	19
Light	689	Birmingham	49	56	54
Faithful	696	Do.	22	30	25
Rectitude	739	Rugby	25	21	22
Unity	828	Warwick	no return	18	no return
Howe	857	Birmingham	45	58	53
Stoneleigh	1027	Kenilworth	—	—	53
Temperance	1041	Birmingham	—	—	21

From this document we get the following results:—

	Population.	Masons.
Birmingham	232,841	223
Coventry	36,812	23
Warwick and Leamington	22,765	94
Rugby	6,317	22
Nuneaton	4,859	19
Alcester	2,027	9

Kenilworth we exclude as exceptional.

From the above figures we arrive at these conclusions—that in a large town one in 1,000 is a low average for the number of Masons, and that in smaller towns it reaches one in 200, which ought to be the number in all towns.

On account of the large share the population of Birmingham forms of the province, we cannot institute a comparison of the present and possible condition of the province as we could desire; but we may observe that, in our opinion, there should be at least four more Lodge towns and a larger number of halls.

The following is the relative position of Warwickshire, as compared with the provinces already recorded:—

	Population.	Lodge Towns.	Lodges.	R.A.	R.C.	Halls.	Meet in Taverns
Devon	567,093	18	25	12	—	10	12
WARWICK	475,013	8	14	5	1	1	11
Norfolk	442,714	5	8	2	—	0	7
Suffolk	337,225	10	12	2	—	0	10
Berks and Bucks	170,065 / 143,492	5	7	1	—	1	4
Derby	296,048	8	9	2	—	0	9
Notts	270,637	3	5	1	—	0	3
Leicester	230,308	3	4	2	—	1	2
Dorset	184,207	9	9	4	1	3	2

After deducting the population of Birmingham, and then placing Warwickshire alongside of districts of corresponding population, we consider this province decidedly backward,

and it will require great exertions on the part of Bro. Lord Leigh to bring it to a state of efficiency.

With regard to former records of the province of Warwickshire, we may observe, that in a late number of the "Notes and Queries," it was stated that in 1794 a Prov. Grand Lodge was held, that Bro. James Timmins was D. Prov. G.M.; Bro. B. S. Heaton, S.G.W.; Bro. C. Downs, J.G.W.; Bro. Parker, G. Treasurer; and Bro. James Sketchley, G. Secretary.

In 1793, Bro. James Bisset was Prov. G. Secretary of Warwick, and Steward of St. Alban's Lodge, Birmingham. He wrote a song, "A Mason's life is the life for me."

The Apollo Lodge at Alcester was consecrated on 31st July, 1794.

In 1794, Bro. Toy was Principal of the Royal Arch Chapter of Fortitude, No. 51, at Birmingham, showing the antiquity of the Royal Arch practice there.

Of the old Lodge of St. John's, No. 492, at Henley-in-Arden, Bro. Samuel Porter was a Past Master in the last century, and author of Masonic songs. This Lodge is now extinct.

On the 4th June, 1793, the Shakspeare Lodge, No. 516, was consecrated at Stratford-on-Avon. In the same month of 1859, sixty-six years after, we chronicle the consecration of a new Lodge. Bro. Samuel Porter was first Worshipful Master, and wrote a song; Bro. James Bisset wrote another, worth very little; Bro. James Timmins, the D. Prov. G.M. of Warwickshire, delivered an address.

MASONIC NOTES AND QUERIES.

CEYLON LODGES.

THE Grand Orient of the Netherlands have been more careful of the propagation of the light of Masonry abroad than the Grand Lodge of England. It will be seen how in 1771 the Grand Orient founded one Lodge in Ceylon, and in the next year another; and they had at least four Lodges in Ceylon in the last century.

Such is the Masonic zeal of our worthy Netherlands brethren and kinsmen. What has been the conduct of the Grand Lodge of England? We are ashamed to say that the Grand Lodge of England has not one Lodge in a seaport of Ceylon; and has only one Lodge in the whole of that great island (of the dimensions of Ireland) and with a large population. That Lodge was founded in 1838, years after the conquest, and is called the St. John's Lodge of Colombo, at Kandy, No. 665.

For a miracle, there is no Prov. Grand Master. We do not see why there should not be, and a Prov. Grand Lodge too, although there might be no private Lodg [The rule of the Grand Master is, not to appoint Prov. G.Ms. without there are three Lodges to rule over, but if there were something in the nature of missionary Prov. G.Ms, like missionary bishops, as in the last century, much good would be done. We are glad we have a Colonial Board, for we can recommend the above facts to their notice.]

CHICHESTER LODGE (Vol. v., p. 1120).

In the *Magazine* of the 15th inst., under the head of "Masonic Notes and Queries," there appears a statement that the Chichester Lodge of Union, No. 45, is the oldest in the county of Sussex, dating from 1731, and that you consider it entitled to an earlier date from the fact that a Duke of Richmond was W.M. of it in 1697. That this Lodge has been in existence since 1731, I believe there cannot be a doubt, but the Grand Lodge having ignored our application to adopt a centenary jewel, on the grounds of our not being able to show a continuous working during the past one hundred years; therefore, with reference to the statement before alluded to, I shall feel much obliged if you will kindly furnish any information which may assist the Lodge in establishing its claim to that which it conceives to be a right.—SEC. No. 45. [We cannot give our brother any further information than the fact recorded in the common Masonic histories, but we have no doubt that No. 45 is the Lodge dating from 1697.]

MASONIC ANTIQUITIES (Vol. v., pp. 791, 891).

Our correspondent "R. E. X." has furnished us with the page of MS. from which he was led to state that Freemasonry was proscribed in 1461, and also in 1561. This MS. is of no value in reference to that statement, but it is one of considerable interest. It consists of pages 87 and 88 of a Lodge minute book or rough minute book of the year 1742, as the paper and writing show. There are other pages in the possession of the widow of an uninitiated lewis. There cannot be much doubt that it is one of the numerous records which have wandered from their proper custody, and Bro. "R.E.X.," will do great service in reclaiming it. Were the hall plan carried out, and an effective library and museum formed, many of these documents would be recovered and their safe keeping provided for.

Our brother says, "You wished to see the MS. alluded to at p. 791, *Freemasons' Magazine;* I now send it, but hoped to have obtained a few more of the pages which are I believe in existence, in the possession of the widow of an uninitiated lewis. It appears I was incorrect in assuming that Masonic institutions were proscribed in 1425 and 1561. Bro. Hadley (p. 891) is entitled to my best thanks for his elucidation of the contents of the MSS.—R. E. X."

The minute appears to be kept by Richard Lechmere, whom we presume to have been the Secretary. It states that "At a full meeting of the Lodge held at the hostelry on the Monday, being the third day of the month of May, in the year 1742, and in the fifteenth year of the present reign" [of George 2nd], "a question was raised by Bro. Stainforth, whether Freemasonry was illegal on the ground of the alleged statute of 1425, &c. It was referred to Bro. Staniforth, Bro. Eldridge, and the Wardens to enquire into the law. Nathaniel Sparks was ordered to be paid 8*s.* 2*d.*, as per bill, and 1*s.* 4*d.* for repairs to the Lodge lighting; and Richard Wood, 28*s.* 2*d.* for food for the brethren."

It is desirable to ascertain what Lodge this was, by means of the names of Lechmere, Staniforth, and Edrige. We believe these are Shropshire or Staffordshire names. Richard Wood is evidently the name of the keeper of the tavern where they met in 1742. The day of meeting was the first Monday.

The names are not southern names, but midland or northern.

The funds in hand, after paying Sparks and Wood, were £35 18*s.* 2*d.*, so that the Lodge must have been in good condition.

POOLE LODGE.

Lodge of Amity, No. 160, Poole. Warrant granted 1st April, 1765. Signed John Salter, D.G.M. Chapter of Amity. Warrant signed 26th June, 5784. Thomas Dunkerly, Grand Superintendent for the West of England. In a late number of the *Magazine*, you will find, among other Lodges, there has been no return from the Sherborne Lodge for several years, and the Lodge at Blandford has not met for many years.—P.M., No. 160.

BIDEFORD LODGE.

Some years since I purchased an old copy of the Constitutions, by Dr. Anderson—a quarto edition, revised by John Entick, *M.A.*, and published 1756. On the fly leaf, written in a bold hand, are these words—"This book belongs to the Faithful Lodge, No. 499, at Bideford, Devon."—J. R. STEBBING, P.M.

BIDEFORD LODGE (Vol. v., p. 922).

There is a memoir of Bro. James Watkins, LL.D., in the *Freemasons' Magazine* for 1794, p. 167. He was an author of some reputation in his day. Bro. Watkins was the founder of the Bideford Lodge, and it most likely dwindled after his death.

He was engaged in researches in Masonic history, but I am unaware whether his MSS. were completed or published.

HYDE CLARKE.

LODGE AT BIDDEFORD, DEVONSHIRE.—(Vol. v. p. 922.)

A volume of miscellaneous Masonic MSS., in the writer's possession, contains a copy of the charge delivered by "John Watkins, LL.D., and R.W.M.," on the anniversary of St. John the Evangelist, 1792, referred to in a former number of the *Freemasons' Magazine*, from which it appears that the old Lodge in that town was named "The Faithful Lodge," and that its number on the register was 499.

The same volume contains, among other contemporary MSS., a copy of "The Prayer of Consecration performed at constituting the Faithful Lodge, No. 499, at Biddeford, Devonshire, 23rd May, A.L., 5792."—WM. KELLY, D. Prov. G.M., Leicestershire.

REASONS FOR SILENCE.—Some one asked Fontaine, the celebrated geometrician what he did in society, since he generally remained almost perfectly silent. "I study," replied he, "the vanity of men, in order to mortify it occasionally."

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

BRO. BINCKES'S FAREWELL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—So thoroughly and determinedly disingenuous is the treatment to which all who venture to differ from you and your august patrons are subjected, that I shall decline to employ either reason or argument in contravention of the malicious insinuations and malignant criticisms which form the staple of your two last numbers. The powers of the most acute logician avail nothing with those who stubbornly disregard proof and demonstration, and certainly in my weak hands such simple weapons as truth and fact are as nought when contending against arrogance and power.

I will admit, if you like, that by taking a prominent part in recent discussions, and by trespassing upon your columns from time to time with my "worthless lucubrations," I have rendered myself amenable to, if I have not invited, criticism and remark. "Those who play at bowls, must expect rubbers," and I should not for one moment complain if I had met with anything like fair play or common candour. In place of this, however, what is the course you have for some time past systematically adopted? I repeat, in spite of your disclaimer and that of "Your Reporter," whose contemptible effusion I dismiss altogether from further notice, as ere he penned it he must have partaken largely "of the insane root that takes the reason prisoner"—that you have wilfully perverted my meaning—that you have constantly attributed to me motives and intentions which never entered my mind—that you have endeavoured now and again to make me the butt of your harmless pleasantry and innocuous ridicule—that you have, whether intentionally or not I forbear to express an opinion, given unfair and partial reports of what I have said—that many things have been attributed to me which I never did say—that you have thought proper to denounce and abuse me in the most unmeasured terms, for simply wishing to set myself right when I have been misrepresented—and, in short, that you have in every respect acted as the unscrupulous agent of a powerful and unscrupulous "party"—and all this while professing to be governed by the principles of charity and brotherly love. Unfortunately my name has appeared too often in your pages; but it has been, because, while unable to keep silence under the continued provocation offered to that "party" (if you will have it so), of which I am a member, I could not "stab men i' the dark," nor coward like shield myself under the refuge of an anonyme. I will, however, promise you one thing, and that is, that so long as matters remain as they are, my name shall be struck out of the list of your correspondents, and that if you have the honesty to insert this personal defence, and choose therefore to inflict a chastisement more severe than any preceding one, I will not retaliate. Briefly, then—thus to avoid misunderstanding, or the imputation that I have shirked any questions at issue between us—I have not a single assertion to withdraw, or one statement to qualify.

Well, indeed, may you wish to draw a veil over the latter portion of the proceedings of the Special Grand Lodge of 23rd ult. Rarely, indeed, has such an exhibition of petulance, ill-regulated temper, and offensive demeanour, been witnessed in Grand Lodge as that afforded by Bro. Havers on the occasion in question. What would have been the fate, under similar circumstances, of any member of the newly-denominated "Club party," one shudders to imagine. I suppose, however, that what in a cherished member of the executive is "but a choleric word," is in one of the obnoxious "faction," "downright blasphemy." Then, again, how pitiful were the accents in which the President of the Board of General Purposes narrated the martyrdom he had undergone, "I have been vilified, written against, spoken against," &c., &c. as if he had never himself meted out similar measure to others. Let your own pages bear witness to the systematic persecution with which Bro. Havers, in season and out of season, has visited all those who by opposing his policy have earned for themselves the title of "factious."

Without wishing exactly to apply the quotation, I could not help, while listening, being forcibly reminded of a quasi illustrious potentate, who is represented as taking a part in a somewhat important debate:—

"On the other side uprose
——— in act graceful and humane.
——————— ——— he seemed
In dignity composed and high exploit;
But all was false and hollow: tho' his tongue
Dropt manna, and could make the worse appear
The better reason, to perplex and dark
Maturest counsels;"———

Suffer me to conclude with a quotation or two from a popular author, which appearing in the first number of your new, and I hope reformed, series, may afford some consolation to earnest, conscientious, and well-abused men:—

"It is a rare instance of virtue to despise censure which we do not deserve; and still more rare to despise praise, which we do."

"In the tortuous and crooked policy of public affairs, as well as in the less extensive, but perhaps more intricate labyrinth of private concerns there are two evils, which must continue to be as remediless as they are unfortunate; they have no end, and their only palliatives are diffidence and time. They are these—The most candid and enlightened must give their assent to a probable falsehood, rather than to an improbable truth; and their esteem to those who have a reputation in preference to those who only deserve it."

Recent events notwithstanding, I have to thank you for some courtesies in times past, which I now beg gratefully to acknowledge. And so I bid you heartily farewell,

I am, Sir and Brother, yours fraternally,

London, July 2nd, 1859. FREDK. BINCKES.

[We do not wish to quarrel with Bro. Binckes, but we might take exception to such terms as "malicious insinuations," "malignant criticisms," "unscrupulous agent," &c., &c., being used by one who takes us to task for want of brotherly love; but as irate brothers cannot help being abusive, we let it pass. There is one remark, however, which we must make; in our Number of the 22nd June, Bro. Binckes accused us of misreporting a certain speech of his, and he now repeats the charge. We have, since he first made the charge, had the opportunity of reading a report of Bro. Binckes's speech in the publication with which it is well known that he is connected; *and we find that report corresponds, word for word, with that which we published.* Surely if we were in error Bro. Binckes might have corrected his speech before allowing it to be republished in a journal of which he is acknowledged to be one of the conductors. We would also remind Bro. Binckes that in speaking of his "lucubrations," we did not prefix the adjective.—ED.]

FREEMASONRY AND ODD FELLOWSHIP.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have this moment seen in your number of yesterday, the remarks in your Architectural Chapter in reply to Bro. Tweddell's letter, and further holding up to reprobation the conduct of those Leicester Freemasons who, as such, accepted an invitation to dine at the recent annual meeting of the Manchester Unity of Odd Fellows. Although I perceive that you have in your hands for publication a letter from Bro. Clephan, in reply to your former strictures on this subject, I cannot allow the departure of a single post without troubling you with a few remarks, and stating that the reprobation of the fraternity, if such be deserved, must fall upon myself and the Worshipful Master and brethren of St. John's Lodge, No. 348, as well as upon Bro. Clephan and the John of Gaunt Lodge; for, if guilt there be, we are all equally criminal. Indeed, Bro. Editor, I may be said to be "the very head and front of the offence," for, not only did I, like other members of the Order, accept this invitation, but it devolved on me officially to return thanks for the toast of "The Right Hon. Earl Howe, Prov. Grand Master, and the honourable Order of Freemasons."

If the censure you have passed upon us be deserved, we must bow to it and bear it with the best grace we can; but I conceive you have looked at the affair from a wrong point of view; at all events you have given a colouring to it very different to that in which it appeared to the Leicester brethren.

The facts of the case are simply these:—

A deputation of the local committee of Odd Fellows waited

upon the Worshipful Masters of St. John's and the John of Gaunt Lodges and myself, and letters were subsequently addressed by the Secretary of the district to the two Lodges, inviting the members, in most complimentary and respectful terms, to honour the annual banquet of the Moveable Committee of the Manchester Unity of Odd Fellows with their presence; and setting forth the extensive operations of their society, and the large amount of good done by it among the working classes, but not in any way claiming connection or affinity with the Masonic Order.

A similar invitation was given to the mayor and corporation of the borough, by whom it was accepted; and the mayor, some of the magistrates, and the greater portion of the town council, were present at the banquet, which was attended by upwards of a thousand Odd Fellows.

Now, sir, if the Leicester Masons had been guilty (to use your own words) "of appearing in such capacity at any dinner, procession, or meeting of Odd Fellows, or in company or co-operation with them, or responding to any toast" of a Masonic character, clothed in the badges of the Order, the provincial authorities and the brethren generally would have been justly amenable to censure and punishment. But I conceive, and I think every candid and unprejudiced person will admit, that it would have been an extremely ungracious act on the part of the local Masonic Lodges, and one quite contrary to the true spirit and principles of Freemasonry, if, through a narrow spirit of exclusiveness, they had refused to accept a polite and most respectful invitation, which was extended to them as an important public body, in company, and in company solely, with the municipal authorities of the town; and simply because it was possible that some of the popular world might ignorantly suppose "that Masonry and Odd Fellowship are identical, or, at least, that the forms, ceremonies, and regalia of Odd Fellowship are of equal value with those of Freemasonry."

Surely, Masonry need not fear comparison with Odd Fellowship or any other benefit society; but if so—I can only say—so much the worse for it and the practices of its members. I, for one, however, believe that the Order can afford to stand upon its own merits.

In accepting this invitation (clothed in ordinary costume) the Freemasons, as I conceive, were no more chargeable with debasing their Order to a level with Odd Fellowship or mock Masonry than could the mayor, and town council be chargeable with putting municipal institutions on a level with the institution of the Manchester Unity. It may, however, tend to allay the fears and satisfy the scruples of the writer of your "Architectural Chapter" to be informed, that the gentleman who proposed the toast above alluded to (Mr. Hardwick, the delegate from Preston, who stated that he and many others of the delegates were Freemasons), drew the distinction between Masonry and Odd Fellowship; stating, however, that Odd Fellowship might be termed the Freemasonry of the working classes. And in the very few remarks which I addressed to the meeting in acknowledging the toast, I took especial care to prevent any misunderstanding on the subject, by observing that the only similarity between Odd Fellowship and Freemasonry was, that both were founded on a philanthropic basis; that there was no connection between them, but that they differed widely in constitution and practice.

With these remarks I will take leave of the subject, and remain,

Dear Sir and Brother, yours fraternally,

WILLIAM KELLY,

Leicester, June 23rd, 1859. D. Prov. G.M. for Leicestershire.

P.S.—I may add that neither I, nor as far as I am aware, any member of either of the local Lodges, with the exception of Bro. the Earl Howe, Prov. G.M., is an Odd Fellow.

THE JOHN OF GAUNT LODGE AND THE ODD FELLOWS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In the "Architectural Chapter" of your valuable *Magazine* of the 8th June, you say—

"We cannot equally approve a resolution of that Lodge (the John of Gaunt), accepting an invitation for the Master and brethren to dine with the annual congress of the United Order of Odd Fellows. This countenance of mock Masonry by the constituted authorities of Masonry, is only calculated to confirm the public in the belief that there is no difference between them."

Many of our Masonic friends at a distance from Leicester—reading the above observations—might be led to suppose that the brethren here are not so watchful of the privileges and honour of our antient Order as they ought to be. It is with the intention of removing any such unfavourable impression, that I venture to trouble you with some of the reasons that induced the Masonic Lodges here to accept the invitation of the members of the Manchester Unity of Odd Fellows.

You are doubtless aware that the delegates of that Order hold a meeting at some important place in the country once a year; the delegates sit at this congress every day for a week, to receive reports from their various districts, and to settle their general and local business. At the same time they have their annual banquet. It is their usual custom to invite the corporation of the town where they meet, and the members of other important societies. They invited the Masonic body here, not because they considered themselves an offshoot from it, but because the objects of both societies, though differently carried out, are identical. The invitation to the John of Gaunt Lodge distinctly states this. The secretary of the order here says:—

"Relying upon your courtesy and your desire to countenance every object which has for its aim the consolidation of brotherly love and the furtherance of the interests of our fellows, it is with considerable confidence that I venture to address you as secretary of the Leicester District of the Manchester Unity of Odd Fellows. I am desired respectfully to inform your honourable Lodge that the great annual meeting of the delegates of our Unity is fixed for Tuesday in Whitsun week. Our members number nearly 300,000, 2,000 of whom belong to this district; and the order is admitted by those most competent to form an opinion, to be based upon principles of stability; and the amount of charity dispensed, and suffering ameliorated, is incalculable. Lord Howe, a member of the order, has reluctantly declined presiding at the banquet in consequence of indisposition, but his Lordship has considerately written to Lord Curzon, who we have every reason to believe will take the chair."

You will see, from the above, also, that it would have been an act of discourtesy on the part of the brethren of the John of Gaunt Lodge, all other reasons apart, to have refused an invitation to dine at the banquet of an order, of which their Prov. Grand Master is a member, and where he might be expected to preside.

Apart from personal considerations, the order has a strong claim for sympathy and countenance from every well regulated society. We are told that it numbers 300,000 members, in above 3,000 Lodges; and that the amount received and disbursed for purposes of charity every year is very considerable; and that its members are amongst the best conducted and respectable of the working classes.

The public, I have reason to believe, do not identify the Odd Fellows with the Freemasons. If any comparison is made by the public between the two societies, I am afraid that it is at times somewhat to our disparagement, so far as public usefulness and active charity are concerned. It is well known, and generally understood by intelligent persons, that Masonic Lodges are composed of men of the middle and upper ranks of life, to whom benefit societies and burial clubs would be of no assistance; whose traditions and ceremonies are of remote dates; and whose principles are those of brotherly love, relief, and truth. With those ceremonies unsullied, and those principles held stedfastly, the Masonic body need fear no alarm, if the Odd Fellows or any other society occasionally display a slight imitation of the symbolism of their order. We can afford to smile at such innocent imitations and, at the same time, to sympathize with all such societies, having for their rule of conduct the moral and charitable principles that we profess.

I remain, dear Sir and Brother,

Yours respectfully and fraternally,

Leicester, June 17th, 1859. E. CLEPHAN, W.M., No. 766.

ODD FELLOWSHIP.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have read "Our Architectural Chapter" in your last number with much interest. I can assure you that I was not "angry" so much as pained, at the unqualified censure previously cast on such societies as the Odd Fellows; and I feel certain that had you seen me as I wrote the letter, you would rather have described me, as Horatio does the ghost of Hamlet's father, as having "A countenance more in sorrow than in anger." Believing, as a literary friend of mine well expresses it, that "Hate is a fearful thing—a deadly weapon to handle," I would fain "bury it with the Indian tomahawk, and smoke the

pipe of peace in the great wigwam of the world." Had our worthy brother qualified his sweeping censures on former occasions, by bearing his generous testimony to the great good done by Odd Fellows, Foresters, Druids, &c., as benefit societies, I for one might have allowed him to tilt as he thought proper at whatever he might conceive to bear the slightest appearance of mock Masonry; though I confess that I cannot see why I should be considered to approve of every society that may take part in a public procession in which I may form a unit. I believe that it would be bad in principle and bad in policy to refuse, as Freemasons, to form part of a public procession at laying the foundation stone of an infirmary, or of a town hall, simply because the Odd Fellows, the Foresters, and other well organized benevolent benefit societies are to form part of the company. These various Orders always allow the Freemasons the undisputed privilege of laying the stone, as well as the most honourable place in the procession, and if we, as Freemasons, are not content with this pre-eminence, we shall richly deserve the fate that will await us, —that of not being allowed the honour of laying the foundation stone with Masonic ceremonies. In fact, my own opinion is, Sir, that if we really wish to retain this honourable office, our Lodges must be made, as they evidently were of old, schools for the cultivation not only of brotherly love, but also of the liberal arts and sciences, and especially that of architecture. The generous tribute of esteem for the Manchester Unity of the Independent Order of Odd Fellows as a well conducted benefit society, given in your last issue, has very materially narrowed the grounds of difference between us. But if our worthy brother thinks that "it is not our business to inform Bro. Tweddell of the reason why Odd Fellowship is enrolled among the mock Masonic societies, nor is he obliged to know;" I think every intelligent reader of the *Magazine*, whether he belongs to the Craft or not, will at once acquit me of blame if I throw up my brief; as it is impossible for me properly to answer assertions which are made without proof. Before I enter on the defence, I must hear the evidence for the prosecution.

At some future time, if the G.A.O.T.U. spares me, I may accept the invitation given me, I believe in the true fraternal spirit, to "study the history" of the various societies mentioned at page 1153, and to give to the pages of the *Freemasons' Magazine* the result of my labours." It is a subject in which I have from boyhood taken an interest; but I am sorry to say that before I trouble you with formal essays thereon I must have access to better materials than I have hitherto been able to meet with. Perhaps I shall be better able to furnish you with short historical notices of such Lodges of the Craft in the northern counties as will allow me to search their records, or supply me with any information for the purpose. The information thus collected and preserved in your pages would be of immense value hereafter to the historian of the Order.

In reply to the remark that I have put myself "in the attitude of a champion of Odd Fellowship rather than of Masonry," I will only say, that I shall ever hold myself ready, on all fitting occasions, to use those "literary attainments," for which you have been kind enough to give me credit, for the defence of Freemasonry wherever, whenever, or by whomsoever it may be attacked, and I will do it "with all my heart, with all my mind, with all my soul, and with all my strength." I am happy to say, that though I have conversed with thousands of Odd Fellows and Foresters in the counties of Northumberland, Durham, Yorkshire, and Lancashire, I never heard one of them speak disparagingly of our beloved Craft. They have unfortunately too often imitated the Freemasons in the truly unmasonic practice of holding their meetings at public houses; a practice which they have many of them got rid of by meeting in schoolrooms—a practice which we, I trust, will get rid of by having, in every town in England, our own Masonic Hall. I know not what is meant, sir, by the remark applied to me by our worthy brother—"nor will he do himself any good by his attack on our Architectural Chapter." In furthering what I regard to be the legitimate object of the *Magazine*, that of giving faithful reports of what our powerful brotherhood is now doing, and in showing them how trifling it is compared with the immense good we might accomplish—humble though I am—yea, one of the poorest "brethren of the mystic tye"—you have no more devoted a fellow labourer than myself. But, when I think of the immense amount of human suffering in the world, I am unwilling for different men labouring for one common end—the happiness of their race—to waste their time in marring each others efforts, instead of each doing his allotted task. Believe me, sir, there is work enough for us all, and it will be much better for us to prove the superiority of Freemasonry over all other organizations by doing it faithfully, than by calling the "outer world" profane, and sneering at other orders whose good deeds are indisputable.

Had my friendly challenge been accepted, I think that I could have satisfactorily proved, that the Order of Odd Fellows who so courteously invited the Freemasons of Leicester to their banquet, have no more connection with the convivial societies of "mock Masons" of the last century, than our beloved Craft has with the Vehm or the Illuminati.

In conclusion allow me to observe, that though I would not for a moment compare Odd Fellowship and Freemasonry, there is one thing in which my brother Oddfellows put my brother Freemasons to shame; it is the manner in which they spend their Lodge funds, seven eighths of which are kept sacred for the sick and funeral gifts, and the other eighth for rent of Lodge-rooms, secretaries' salaries, and all the incidental expenses of the Order. Not one penny is spent in refreshment of any sort. I hope the day will come when our Craft will apply its funds, not as a benefit club, but one half to the charities, and the other for building Masonic Halls, forming libraries, and in various ways instructing the brotherhood, not only in our beautiful system of morality, but also in the hidden mysteries of nature and science.

Trusting that there is nothing in this epistle to cause unnecessary annoyance to any one, and freely giving credit to the writer of "Our Architectural Chapter" for those good motives which he is charitable enough to grant to me,

I remain, Dear Sir and Brother, yours fraternally,
GEORGE MARKHAM TWEDDELL.

Industrial School, Bury, Nativity of St. John the Baptist, 1859.

"MASONIC MISSIONS."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I cannot allow some observations contained in your article on "Masonic Missions," in the *Magazine* of the 1st of June instant, and referring to the Howard Lodge, No. 64, at Arundel, in Sussex, to pass entirely without observation; and I will therefore shortly state the efforts which have been made by the brethren of the province to effect its resuscitation.

In the year 1857, assisted by other members of my Lodge, I made close inquiries amongst the old remaining members of the Howard Lodge, to ascertain the precise position in which that Lodge was placed with regard to Grand Lodge; and I found that although no return of the members had been made to Grand Lodge since March, 1836, the number still remained in the Calendar; and the existence of the Lodge was recognized by the quarterly communication of Grand Lodge being regularly transmitted to it. This gave me hope, and I wrote in consequence to the present Grand Secretary on the subject, and received a reply from him, dated the 28th of November, 1857, in which he says, "Should there be any of the original members still alive, who have possession of the warrant, they might possibly be permitted to revive the Lodge, by paying their quarterage to benevolence from the time of the last payment, in 1836, to the present time; but in case none of the original members are to be found, the warrant cannot be made over to any fresh body of Masons."

This again gave me encouragement; and I easily made arrangements that the arrears due to the fund of benevolence should be paid.

I again communicated with the Grand Secretary; and in a letter received from him, dated the 22nd of December, 1857, he says, "Should the brethren who still consider themselves members of the Lodge, and in whose hands, I presume, the warrant remains, think fit to draw up a memorial to the M.W. Grand Master, giving their reasons for having during twenty-one years disregarded the laws of Grand Lodge, and further, stating fully their motive for now, at an advanced age of life, seeking to revive the Lodge, I shall of course submit the same to the consideration of the Grand Master."

There probably would have been no difficulty in assigning cause satisfactory to the M.W. Grand Master for the want of energy which had been shown for so many years in keeping alive the light of Masonry in the Howard Lodge; inasmuch as the whole Masonic structure of the province had for very many years been allowed to fall to decay, in consequence of the cessation of the holding a Provincial Grand Lodge for twenty-seven years, and other obvious consequences; and Masonry had fallen to the lowest ebb.

The revival of the Provincial Grand Lodge, and the praiseworthy exertions of individual brethren, have, I am happy to say, raised Masonry to a height of prosperity in the province of Sussex which it has scarcely attained before; and the old members of the Howard Lodge, warmed by the zeal which they saw spreading around them, were roused, like the old war-horse at the sound of the trumpet, and were desirous to take a part in the good work which was progressing. This was the reason why, in their old age, they were desirous to see the Lodge (to which one of them had been attached for upwards of fifty years, and others for considerable periods), rise from its ashes; and it is a cause of the deepest regret to me, as it must be to all true Masons, that their wishes and hopes were not gratified.

The reason why all our endeavours failed was, that the warrant was not forthcoming. I at once had an interview with Bro. Wilson, P.M., a Past Grand Officer of the province, and a member of the Howard Lodge for fifty years and upwards, and he informed me that he had never within his recollection seen a warrant, and that he had always understood that as the Howard Lodge worked under a warrant granted by the Athol Grand Lodge before the amalgamation of that Grand Lodge with the present Grand Lodge, no written warrant had ever been furnished. Whether our Bro. Wilson is right in the conclusion to which he came, I cannot say; but it is notorious that the proceedings of the Athol Grand Lodge were carried on in a very loose and unbusinesslike manner, inasmuch as they were unable at the junction of the two Grand Lodges to furnish the dates of the origin of the Lodges who worked under their warrants.

On discovering that the warrant of the Lodge was not to be found, I again wrote to the Grand Secretary, and in his reply he says, "that the absence of the warrant will unquestionably be an insuperable bar to the revival of the Lodge."

My exertions were stopped by this "insuperable bar;" and with the greatest regret to myself and the brethren who were willing to assist me in my endeavours, we were compelled to give up our much cherished hopes. I could not but regret that the absence of the piece of parchment, on which the warrant (if a warrant ever existed) was written should be an "insuperable bar" to raising an old and honoured Lodge from its ashes. Its existence and number are recognized by Grand Lodge up to the present moment: no doubt exists in the mind of Grand Lodge, or of any other person, that the Howard Lodge of Brotherly Love was well and justly entitled to the number attached to it in the Calendar when it assumed that number. There are many brethren, not only of my own Lodge, but of the Mariners' Lodge at Littlehampton, and other Lodges, who are anxious to share in the glory of raising to prosperity the (except two) oldest Lodge in the province, and yet we are prevented from accomplishing our end (of which there would be no chance of failure), by the absence of what, as far as our best information goes, never existed.

If any brother who has the interest of Masonry at heart can suggest to me, either directly or through your columns, any means of obviating the difficulty, and at the same time preserving the original number of the Lodge, you will not again, in the columns of your journal, have to call the attention of the Masons of Sussex to the necessity of taking steps to revive the Howard Lodge of Brotherly Love, No. 64.

With many apologies to you, sir, for having trespassed at so great a length on your valuable columns,

I am, dear Sir and Brother, yours faithfully and fraternally,
JAMES POWELL, Jun.,
P.M., No. 45, Prov. J.G.W. for Sussex.

West Pallant, Chichester,
June 20th, 1859.

[We should not consider the mere absence of the warrant as an "insuperable bar" to the revival of the Lodge, as a warrant of confirmation might be applied for. There, however, may be other circumstances connected with the case which may have led to the decision of the Grand Secretary, and upon which we cannot give an opinion without having the whole of the correspondence before us.—ED.]

"JUSTITIA" AND BRO. GARROD.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I beg to disclaim any intention of wishing "Justitia" to throw off his disguise, and state his name—that being well known to me already.

I have also yet to learn, that a letter with the signature attached would cause you to lie open to such censure as you mention, or in any way render you liable to be trounced for libel.

The truth is, the facts were unpalatable (for that facts they were you have yourself acknowledged in your last number), and hence the propriety of withholding the insertion of them.

I am sorry to find that the general report of your want of impartiality has been confirmed in the short acquaintance had with your *Magazine*, by,

Dear Sir, yours fraternally,
London, July 4th, 1859. H. GARROD, No. 11.

[We do not believe that Bro. Garrod knows the real name of "Justitia." The knowledge our correspondent has of the law of libel is sufficient, of itself, to stamp the value of his opinion as to our impartiality.—ED.]

THE MASONIC MIRROR.

MASONIC MEMS.

FREEMASONRY appears to be making rapid progress amongst our brethren in Victoria. A private letter from Melbourne, dated April 5th, says:—"Since the appointment of a Prov. Grand Master for Victoria, we have opened seventeen new Lodges, making now twenty-nine in this province, and a dispensation has been granted for another, which I expect will be opened during the present month."

THE Prov. Grand Lodge of Cumberland is appointed to be held at Maryport, on July 27th, in order to give a fillip to the Lodge of Perseverance, No. 508, which has just begun to show signs of renewed vitality, after lying almost dormant for some years.

A PROV. Grand Lodge for Somersetshire is to be held at Glastonbury on the 26th inst., when the Pilgrim Lodge, No. 1,076, for which a warrant has just been granted, will, we presume, be consecrated.

THE Prov. Grand Lodge for Hampshire will be held at Southampton on the 19th inst.

WARRANTS have been granted for the following new Lodges:—

Dunheved (No. 1091), Launceston, Cornwall.
Teutonia (No. 1092), Buenos Ayres.
Richmond (No. 1093), Richmond, Victoria.
Pelham Pillar (No. 1094), Grimsby, Lincolnshire.
Southern Cross (No. 1095), Tarrangower, Victoria.

METROPOLITAN.

GLOBE LODGE (No. 23).—This Red Apron Lodge held an emergency meeting on Monday last, at the Freemasons' Tavern, for the purpose of initiating Mr. Mander, who is about to proceed to the Cape of Good Hope. Present—Bros. Haig, W.M.; Collins, S.W.; T. A. Adams, J.W.; and a full meeting of brethren. The ceremony having been gone through with the W.M.'s accustomed ability, the Lodge was closed at two o'clock, P.M., when the members and visitors, thirty-five in number, adjourned to the Crystal Palace to celebrate the summer dinner, which was exceedingly well supplied by Bro. Strange. The day was one of perfect enjoyment; and we must particularly notice the re-appearance of Benjamin Webster on the Masonic stage who, on responding to his health, reminded the brethren, that though absent, he had not been altogether unmindful of his Masonic duties; in fact "he had of late been very extensively engaged in operative Masonry, and he had already very good evidence that it would prove more than speculative."

LODGE OF PRUDENT BRETHREN (No. 169).—The brethren held a Lodge of emergency, on Tuesday last, July 5th, when Bro. Wm. Exall was raised to the third degree, as was also Bro. Ashton, of the Crystal Palace Lodge. Mr. John Pullen and Mr. Wm. Jeffreys Pegus were initiated into the Order.

MOIRA LODGE (No. 109).—This Lodge gave a grand entertainment to their members, visitors, and the families of their members, on Tuesday, the 20th ult., at the London Tavern, the whole of the grand apartments of which were retained for the occasion. The hall was laid out for the banquet with gold candelabra and salvers, and the rest of the service of silver, having a magnificent effect, which was the more appreciated from the taste and comfort which attended all the arrangements. There were very few dishes on the tables, which were arranged in a horse shoe form, and there was abundant room for the ladies and other guests; the carving was well managed on the side tables, and there was an ample provision of waiters. The bill of fare was carried out so as to do justice

to the orders of the Lodge and to reflect full credit on Messrs. Chater and Funge, who were, by many of the brethren present, considered to have succeeded in arranging one of the finest entertainments of the season. The musical arrangements of the banquet were conducted by Bro. Lawler. The chair was taken by Bro. S. N. Driver, W.M., Bro. A. Sargood being S.W., and Bro. G. W. K. Potter, P.S.G.D., acting as J.W. As ladies were present, the usual Masonic ceremonial was avoided, and the toasts received in the ordinary way. In proposing the D.G.M., Lord Panmure, and the Grand Officers, the Worshipful Master mentioned that the Lodge was proud of having two highly valued Grand Officers among its members, Bro. G. W. K. Potter and Bro. Slight. Bro. Crohn, Secretary for German Correspondence, returned thanks for this toast. The Worshipful Master in giving "The Past Masters," referred to the services they had received from Bro. Webster and others, but in calling on Bro. Potter to return thanks for the P.Ms., he took the opportunity of paying a tribute to the high Masonic character of that brother, his signal benevolence, the deep interest he had shown in the welfare of their Lodge, and the service he had rendered in preparing the festival, the arrangements of which had been marked by every provision for taste and comfort. To this toast Bro. Potter responded. Bro. Webster gave "The health of the Worshipful Master." Bro. Sargood said they had among their visitors some brethren most distinguished for their attainments as Masons, and named Bro. Crohn and Bro. Hyde Clarke, calling upon them to drink the health of the visitors with that of the latter brother. Bro. Clarke, in returning thanks, gave some information respecting Lodges of adoption on the continent, the celebration of the festival of St. John's day by the wives, daughters and sisters of brethren, and the practice of adopting the orphans and other children of brethren. He concluded by addressing a few remarks to a youth who was seated at the table, and who had distinguished himself at a public school, impressing upon him that as the son of a Mason he would, if he persevered in the pursuit of knowledge and of virtue, be privileged to be received in the great brotherhood of Masonry before strangers. The company adjourned from the banquet to the suite of rooms on the main floor of the London Tavern, which were arranged to form a drawing room, concert room, and refreshment room, and where a further number of members and ladies and some few non-masonic friends assembled. Here again the care of Bro. Potter was recognized. Each lady, on entering, was presented with a bouquet. The grand room was provided with tables, on which were placed stereoscopes and various objects of interest contributed by Messrs. Negretti and Zambra, and where a concert was given, in which numerous English and foreign musicians took part, and which was continued to a late hour. While the main object of the members was to give the ladies a handsome reception, the arrangements were well calculated to impress strangers present with a favourable conviction of the externals of Masonry in its intellectual and social relations.

TEMPLE LODGE (No. 118).—The summer dinner took place on the 29th, at the Royal Pavilion Hotel, North Woolwich. Bro. Scott, P.M., took the chair, and Bro. Farthing, J.W., the vice; the usual Masonic toasts were duly given and responded to, including the officers of the Lodge, the latter toast being responded to by Bro. Beard, Honorary Secretary. Some excellent singing by Bros. Mackney, Grover, and Farthing, considerably enhanced the pleasures of the meeting.

FLORENCE NIGHTINGALE LODGE (No. 1008).—The annual meeting was held on Thursday, June 23rd, at the Freemasons' Tavern, Woolwich. Bro. Major Henry Clerk, W.M., presided; and after the confirmation of the minutes of the preceding Lodge, when the W.M. and Treasurer for the year ensuing were elected, Bro. Capt. Forbes, P.M., presented Bro. J. W. Cann, the W.M. elect, for installation, to Bro. Clerk, who discharged that duty with his accustomed ability, performing the entire ceremonial, and delivering the addresses in a manner that reflected the highest credit on his diligence. The W.M. then appointed and invested as his officers—Bros. W. H. Carter, S.W.; Major F. Du Cane, J.W.; J. M. Boldy, Secretary; J. Smyth, S.D.: H. Church, J.D.; J. R. Thomson, I.G. Bro. Peter Laird, who had been re-elected Treasurer; and Bro. Henderson, Tyler, were also invested. There being no other business, the Lodge was duly closed. After drinking the toasts of "The Queen;" and "The Grand Master," the W.M. in proposing "The health of the Deputy Grand Master and the rest of the Grand Officers," coupled with it the health of Bro. Hinxman, as a Past Grand Steward. Bro. Hinxman, after referring to the services of Lord Panmure and the other Grand Officers, said he now appeared as a visitor, feeling that in the present official state of the Lodge, there was no imperative want of his services. He had assisted in the formation of the Lodge, and had continued his membership as long as he considered he could be useful to them; but the claims of his profession demanded more of his time, and he could only say, should the Florence Nightingale at any future time require his services, he should most readily reunite himself with the Lodge. Bro. Clerk then proposed the health of the W.M., and expressed the pleasure he felt on resigning the gavel into the hands of a brother so capable of sustaining the prestige of the Florence Nightingale Lodge. The W.M. briefly acknowledged the compliment, and said he hoped, by diligence and attention, to merit the honours the brethren had conferred upon him in electing him to preside over them. The W.M. then proposed "The Visitors," which was responded to by Bro. Hinxman. To the health of "The Past Masters," Bro. Major Clerk replied, and referred the resolution the Lodge had come to in transacting their Masonic business at a place apart from the tavern, which plan it was hoped would be adopted by the other Masonic bodies in Woolwich. The banquets would continue to be held at Bro. De Grey's, as now. In conclusion Bro. Clerk tendered his thanks to all the officers who had acted with him during the period he had the happiness of presiding as W.M., whose active co-operation was his success. The W.M., in proposing the health of the first Master of the Lodge, expressed the pleasure he and the brethren had in the presence of Bro. Capt. Forbes on that occasion; in reply Bro. Forbes said, his being the first Master of the Lodge would ever afford him pleasing recollections. On accepting the Mastership he entered office under the auspices of the other Lodges in Woolwich, and had the assistance of some of their members. He was happy to say, that in two years they had been able to clear the Lodge of the expenses incurred on the foundation. This last year, under the admirable Mastership of Bro. Clerk, had been particularly successful. He trusted that every member would feel it his duty to support the Florence Nightingale Lodge, no matter where he might be placed; for himself he assured the brethren he should ever consider such to be his duty; and that wherever his residence might be, he should continue to be a member. Bro. Laird made an appeal to the brethren to aid the widow of a brother, but it having been suggested that the subject would be more properly brought forward in Lodge, he reserved his observations until the next meeting. Some other toasts followed, and after remembering "All Poor and Distressed Masons," the brethren separated. There were thirty-six present; and among the visitors were Bro. Col. Gordon, *R.E.*, of the Delhi Lodge; Bro. Bentham, Prov. G. Organist, Surrey; Bro. Muggeridge, P.M., No. 227; Bro. W. Farnfield, jun., No. 318, &c.

PRINCE FREDERICK WILLIAM LODGE (No. 1055).—An emergency meeting was held on Wednesday, the 29th ult., at their Lodge-room, St. John's Wood. Present—Bros. John Dennis Caulcher, W.M.; J. J. Hardey, S.W.; E. J. Fraser, J.W.; H. A. Stacey, Secretary, and many other brethren. The work of the evening consisted of two initiations, two passings, and two raisings. All of these ceremonies were performed by the Worshipful Master, Bro. Caulcher, in a correct and impressive manner. After dinner the health of the Initiates was replied to by Bro. Whitaker, who, in the course of an eloquent address, said that to his dying hour he should not forget the occurrence of this eventful day; from his heart he thanked the Worshipful Master and brethren for the honour they had done him in admitting him a member of this Lodge, to participate in the rights and mysteries of so ancient and honourable a society. The Worshipful Master (his health having been proposed) was gratified to know that, during his year of office, his endeavours to perform his duties creditably had met with the approval of the Lodge. He proposed the health of Bro. Hardey, S.W., who was also Worshipful Master elect. Bro. Hardey tendered his thanks, and hoped that during the ensuing year he should be as well and faithfully supported by those who would be connected with him as the retiring Worshipful Master had been through the whole term of his office. Bro. W. Watson returned thanks for the P.Ms., and Bro. Elisha Cooke, from Kentucky, expressed his thanks for the hospitality of the brethren of the Prince William Frederick Lodge. Bros. Platt, H. A. Stacey and Caulcher sang some good songs.

INSTRUCTION.

THE MANCHESTER LODGE (No. 209).—At the Western Masonic-hall, Old Bond-street, there was a crowded assembly on the 28th ult., the attraction being Bro. Elisha Cooke, from America, who very lucidly and minutely explained the whole system of working, as practised in the United States. Thanks having been voted to Bro. Cooke, he said, "Brethren, there is a great deal more in Masonry than its mere forms—there is a wondrous beauty in the theory of Masonry. To me it is the image of a band of men united in the bonds of brotherly love, and in which all hearts are bent on the acquisition of knowledge, and only look on the mere technical lectures as a key to the great storeroom where the information is deposited that we are in search of. And I truly believe that an all-wise Providence would not have permitted a society, so great in numbers, and extending into every clime, to exist for so long a period were there not some good cause. Brethren, we have a great work to perform, let us lean towards each other till we have accomplished it, and when finished, may it meet the approbation of the great Architect of the universe."

THE ST. JAMES UNION LODGE (No. 211).—This Lodge received a visit on Monday last from Bro. Elisha Cooke, accompanied by Bro. S. B. Wilson, P.G.D. The brethren were much gratified at the urbanity and promptness of our American brother, in answering the many questions put to him. On the motion of Bro. Walkley, P.M., Bro. Cooke was unanimously elected an honorary member of this Lodge of Instruction. The Lodge was very numerously attended.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée* (No. 860).—The usual monthly meeting of this Lodge was held on Thursday, June 30th, under the presidency of the W.M. Bro. Le Cras; the S.W. Bro. Bandains was present, and the

duty of J.W. being taken by Bro. Philip Binet. The minutes of May 24th, June 7th, and June 18th, were read and confirmed. The Secretary then announced the names of five gentlemen for initiation at seven days' notice—Jean de la Mare, Gustave Auguste Neel, George le Boulanger, Thomas Dorey, John George Deveulle. The ballot was taken, and was followed by the ceremony of initiation, administered to all but the first, who was unable to be present. The Lodge was then opened in the second degree, for the purpose of passing Bro. Philip Edward le Sueur. At the conclusion of this ceremony, the ballot was taken for the admission, as a joining member, of Bro. Peagam, (a P.M. of the Royal Sussex Lodge, No. 722, from which he had retired), and this proved unanimous in his favour. Bro. Louis Poisson, of the Justice Lodge (under the Irish warrant), was proposed as a joining member, and the names of several other gentlemen were entered for future initiation, if found worthy. Brothers Ratier and Manuel, members of the Committee for the erection of the Masonic Temple, read several important communications on the subject. After a protracted sitting, the Lodge was closed with the usual ceremonies, and the Brethren, in number about sixty, repaired to the banqueting-room, not to partake of sumptuous fare—for such is not the lot of those who seek a suitable and handsome location worthy of Freemasonry—but merely for light refreshments and social intercourse. On this occasion several interesting addresses were delivered, and we regret to notice an attempt on the part of a visitor to throw in the apple of discord, which, however, was speedily suppressed.—[H. H.]

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—This Lodge met on Tuesday, at the King's Head, to pass Bro. Armstrong to the second degree; in the absence of the W.M. the degree was conferred by Bro. Hawood, the S.W., in the presence of three P.Ms. of the Lodge and the other members. Bro. C. J. Banister, P.M., expressed himself well pleased with the improvement of the working of the brethren, and offered his services as preceptor, which were gratefully accepted. The brethren and visitors dined together and spent a happy evening, and there is good hope that the Carlisle Lodge will soon become what it was twenty years back.

DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—This Lodge met at St. George's Hall, Stonehouse, on the festival of St. John's, June 24th, for the purpose of installing Bro. R. Rodd, S.W., the W.M. elect; Bro. Lord Valletort, the W.M., being detained in London by his parliamentary duties, deputed the work to P.Ms. Hunt and Hancock, who divided the labour between them. Upon being installed in the chair, the W.M. installed the following Officers for the year:—Bro. Lord Graves, S.W.; Bro. Knocking, J.W.; Bro. Ridley, S.D.; Bro. Rae, J.D.; Bro. Tripe, P.M., Treasurer; Bro. Spence Bate, Secretary; Bro. Walker, I.G.; Bros. Hughes and Howe, Stewards; Bro. Rogers, P.M., Tyler. After it had determined that a letter of sympathy and condolence should be forwarded to the widow of the late Bro. Rowe, P.M., P. Prov. G.O., P. Prov. D.C., the J.W. announced that the hour of refreshment was at hand. The Lodge accordingly adjourned to the banquet, the W.M. presiding. After the cloth was removed and the Lodge properly tyled, the usual Masonic toasts were proposed and severally responded to. The Lodge was finally closed in peace and harmony at a quarter before ten o'clock.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 56).—At the regular monthly meeting, the brethren assembled at the Grey Horse Inn, on Monday evening, June 27th, and the Lodge was opened by the W.M., Bro. C. J. Banister, and his Officers, assisted by Bro. R. J. Banning, as S.W., that Officer being unable to attend. After the minutes of last meeting were confirmed, the ballot was taken for Mr. G. Green, jun., Mr. T. C. Emmerson, Mr. Isaac Barker, and in each case declared unanimous, Mr. Wm. Green, being proposed by note, at seven days' notice, was also balloted for and unanimously elected; being all present they were each severally initiated into the Order by the W.M. with his usual earnestness. Bros. Buckham and Robinson, wishing to take the second degree, were duly passed, the W.M. expressing himself well pleased at their attention to the duty of the Order. The W.M. was assisted by P.Ms. Hotham, S. Bell, Gillies, Franklin, and Clapham. The W.M. gave notice of motion that next monthly meeting he would propose that the funds of the Lodge should be laid aside to form a building fund. The business completed, the Lodge was closed and the brethren adjourned to refreshment. Visitors present—Bros. J. B. Browning, Geo. Rochester, W. Scott, S. Cohen, and a full attendance of the members. The usual loyal and Masonic toasts were given and responded to, and the harmony of the evening was much increased by the excellent songs of Bros. Kimpster, Buckham, Wm. Green, &c.

HAMPSHIRE.

WINCHESTER.—*Lodge of Œconomy* (No. 90).—The monthly meeting of this Lodge took place at the Masonic Hall, adjoining the Black Swan Hotel, on the evening of Wednesday, the 29th ult. In the absence of the W.M. (Bro. Hasleham) and the immediate P.M.; Bro. C. Sherry, as the senior P.M. in attendance, took the chair. There were also present, Bros. J. Carter, S.W., *pro. tem.*; H. Newman, J.W., *pro. tem.*, and Bros. Durant, P.M.; S. Everitt, P.M.; W. Cowen, P.M., and a number of other brethren. The first business transacted was, the balloting for a brother as a joining member of the Lodge, Bro. T. W. Fleming, Prov. G.M. of the Isle of Wight. The vote was unanimously favourable. Bro. Sherry then said he had received a letter from Bro. Stebbing, announcing that the annual Provincial Grand Lodge of Hampshire would be held at Southampton, on Tuesday, the 19th of July, and he (Bro. Sherry) hoped all would strain a point to go down and support the Prov. G.M. on the occasion. Bro. Sherry then said, "Since our last Lodge meeting, the Grand Lodge of England have assembled to elect the Board of General Purposes, the ministers of the Craft, to conduct the affairs for the ensuing year. At our last meeting, the regular business paper from Grand Lodge was presented here, accompanied by a printed form, being a copy of a letter from Bro. Roxburgh, G. Reg., to Bro. Gray Clarke, G. Sec., complaining of Bro. Whitmore's motion. This was a matter which took us rather by surprise. The cause of complaint had been the proceedings of the Grand Registrar of England, who had taken upon himself (contrary to the usual custom) to summon a party of Grand Officers and others, to his private residence or chambers, for the purpose of selecting a number of brethren for recommendation to Grand Lodge, as those to conduct affairs as ministers of Masonry for the next year. He believed the Grand Registrar had erred in judgment only, and that he was not aware at the time, that he was arrogating to himself the selection of men for such important purposes as conducting the affairs of the whole body of Masons. He had no doubt the Grand Registrar had acted with the purest motives, and that it had been a mistake, not thinking of the consequences it would entail upon him. But the Grand Registrar could not be allowed to think and act for us. If so, it would be like selecting Her Majesty's ministers for conducting the affairs of the nation entirely and exclusively from London members of parliament, without including any representatives from the provinces. Indeed, it appears that the list of names selected at the Grand Registrar's meeting was exclusively chosen from London Lodges. All members of Grand Lodge in the provinces were summoned to attend when the Board of General Purposes were to be elected, and to give their votes in accordance with their own views. But it must be recollected that some of these provincial members had three or four hundred miles to travel if they did attend, and therefore the necessary expenses were so great that they could not do so, though some from shorter distances did attend. Many lived at a much greater distance from London than himself. He had managed generally to attend of late years, and had given his votes as he conceived for the best interests of Masonry; but not one tenth of the provincial members did or could attend, in consequence of the inconvenience he had already mentioned. What was the use, then, of the provincial members being summoned to London nominally for the purpose of electing the officers of the Board of General Purposes, and other such important business; and then those few who did attend to find when they got there, that the business had been pre-arranged. All members of Grand Lodge in the provinces (and those in London too) should, in his opinion, have the privilege of voting by proxy. Then there would be a chance of some provincial brethren being taken into the Board of General Purposes. He believed there were as good men in the provinces as there were in London, and men quite as experienced in Masonry. At the same time, he wished it to be understood that he had little fault to find with the London brethren, for he believed there were very good men among them, and he was ready to admit that the officers selected were Masons fully capable of properly conducting Lodge affairs. It was not the brethren personally he objected to, but the system under which they were nominated for office. It was with these feelings he had seconded the motion of Bro. Whitmore at the late Grand Lodge meeting, which motion was, in Bro. Whitmore's absence, brought forward by Bro. Binckes. The facts were—Bro. Whitmore had given notice of a motion expressing regret that the Grand Registrar should have originated a movement contrary to the rules of Masonry. Upon that Bro. Roxburgh conceived himself unjustly attacked, and submitted to Grand Lodge that such attack became a "breach of privilege." Bro. Binckes (who himself is a most strict disciplinarian), in the unavoidable absence of Bro. Whitmore, took up the subject, and spoke at considerable length, and it was apparent the whole of Grand Lodge was with him as he proceeded. He (Bro. Sherry) took upon himself to second the motion. Since then some remarks upon the discussion had appeared in the *Magazine*, in which reference had been made to himself. He therefore wished to explain the reasons why he had supported Bro. Binckes. He considered it was quite clear that Bro. Roxburgh had no right to summon a party to his own residence to nominate officers, unless he summoned an equal if not larger number of provincial brethren also; as it was well known the provincial members were by far the most numerous. The metropolitan district took in those Lodges only within ten miles of London; and the effect was that six or seven hundred provincial Lodges were, to a certain extent, shut out from expressing their opinion on the elections. Bro. Stebbing, the only provincial Mason put in nomination, had polled only forty-two votes, from causes he had already explained; and this showed the unjustness of the present mode of proceedings. There was not a better Mason in England than Bro. Stebbing, and why should such brethren be excluded? Were the system different, and had voting by proxy been introduced, he was sure Bro. Stebbing would have been elected. The view he was led to take of the matter was, that the London brethren were determined to keep the management of the affairs of Grand Lodge in their own hands, those in the provinces being excluded from all else but paying to the funds; and

he hoped that some system of voting by proxy would be introduced, so as to give the provinces a fair share in conducting Grand Lodge business. Bro. Durant, P.M., said the information conveyed to him in Bro. Sherry's speech had struck him with astonishment; he could not have supposed that the Grand Registrar had so wrongly acted. Every Mason must know that it was improper for the chief officer to summon certain members to a private meeting, and there make a selection of them and others to constitute the Board of General Purposes. Bro. Newman made a few observations, expressing his regret that such a course of proceeding should have been adopted. Bro. Sherry (in reply to Bro. Oakshot, P.M.,) pointed out that by the Book of Constitutions the Grand Master was in possession of the power of electing the President of the Board, and ten others, which, added to the Grand Officers, gave the Grand Master the presumed support of seventeen votes, against the fourteen annually elected in June by Grand Lodge. Bro. Carter, P.M., regretted that anything like jealousy should have arisen between the London and provincial brethren. The provincial brethren, if they went up to London and attended the meetings, could outvote the others, though he admitted the difficulty of their attendance. He discerned a disposition on the part of the London Lodges to hold fast that power which they had so long exercised. After some little further discussion, Bro. Sherry moved the following resolution :—"That this Lodge very much regrets the late proceedings of the Grand Registrar, though it excuses him from any party motives." Bro. Durant, P.M., seconded the motion, which was put to the Lodge and carried unanimously. Bro. Carter, P.M., moved another resolution, to the effect that, "In the future selection of Officers of the Board of General Purposes, a fair share of provincial brethren should be nominated." This was seconded by Bro. Everitt, P.M., and unanimously agreed to. The Lodge was then closed, after which the brethren adjourned, as usual, to the festive board, finally separating at the hour of high twelve.

[We are sure, if country brethren can be found to act upon the Board of General Purposes, they will be gladly elected. —ED.]

KENT.

GRAVESEND.—*Lodge of Freedom* (No. 91).—The monthly meeting was held on Monday, the 19th June, at the Town Hall, Bro. E. Wates, W.M., in the chair. The brethren proceeded to the election of a Master for the ensuing year, when the choice fell on Bro. Thomas Pottinger, S.W. Bro. F. W. Dobson, P.M., was re-elected Treasurer. On a proposition of Bro. Hilder, P.M., being brought forward for providing a set of tracing boards, it was moved by Bro. Robt. Spencer, P.M., and resolved, that a sum of five guineas be given for that purpose. In consequence of the next meeting falling on the same day as the Prov. Grand Lodge, the installation will take place one week later. The W.M., Bro. Wates, has been distinguished during his year of office for the attention he has given to the working of the Lodge, and has not only maintained its efficiency, but advanced it in estimation, and with the improvement of Masonry in the province. Such exertions are needed to maintain the character of every individual Lodge.

GRAVESEND.—*Kent Lodge of Freedom* (No. 91).—This Lodge met on Thursday, June 30th, Bro. S. B. Wilson presiding as W.M., who introduced to the notice of the brethren Bro. Elisha D. Cooke, when that brother, at their request, repeated the ceremonies and lectures as practised in the United States. Bro. S. B. Wilson made a few remarks explanatory of the differences between the American and English systems. A vote of thanks was ordered to be recorded on the minutes to Bro. Elisha D. Cooke, for the very able manner in which he had explained the lectures and ceremonies, as also for his courtesy in replying to the many questions put to him. Here we will reply to a question asked of us by many Members of the Craft—"Who is Bro. Elisha D. Cooke?" He was initiated into Freemasonry in Chester Lodge (No. 18) at Chesterville, South Carolina; was exalted to the supreme degree of a R. A. Mason in Franklin Chapter (No. 14), and also the degree of Royal and Select Master, at the same place; about seven months since he was made a Knight Templar in Louisville Encampment (No. 2) at Louisville, Kentucky, and admitted to the A. and A. rite of Sublime Princes in the Supreme Consistory Court of the same place; and is the appointed Grand Lecturer to the Lodges in Kentucky.

GRAVESEND.—*Lodge of Sympathy* (No. 909).—A meeting of this Lodge was held at the Town Hall, for the choice of officers, on Monday, the 19th ult., when Bro. Stratford was elected W.M. for the year ensuing.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Northern Counties Lodge* (No. 586).—The members met at the Masonic Hall, Bell's-court, on Saturday, June 25th, by emergency summonses, to initiate Mr. James Sanderson, who had been previously balloted for and accepted. There were present Bro. H. Smitor, W.M., who gave the degree to the satisfaction of the brethren, it being his first attempt, ably assisted by Bro. H. Hotham, P.M., as S.W., and the Officers of the Lodge; Bros. J. Medcalf, D. Prov. G.M.; Wm. Punchon, P.M.; Geo. Weatherhead, P.M.; C. I. Banister, P.M.; S. Joel, J. H. Vincent, I. Ion, and the members of the Lodge. The Lodge was closed in due form, and the brethren retired to the supper-room, under the able presidency of the father of Masonry in the north of England, Bro. Punchon, P.M., who gave the usual loyal and Masonic toasts which were duly responded to, and the brethren separated at nine o'clock.

STAFFORDSHIRE.

UTTOXETER.—*Foresters' Lodge* (No. 670).—A special meeting was held at Uttoxeter, on Thursday, June 30th, for the purpose of installing as its Worshipful Master the Hon. Wm. Warren Vernon. The brethren met at two o'clock, when Bro. G. Sergeant, Prov. G. Reg., P.M. Nos. 660, and 606 (assisted by Bro. Butterworth), proceeded to perform the ceremony of installation, which duty he performed in such a manner as to elicit the commendations of the Prov. Grand Master of Staffordshire, and of the Lodge. The address to the W.M. was very impressively given by the D. Prov. G.M., Bro. Ward. The closing address was beautifully given by the Prov. G.M., Colonel Vernon, who afterwards congratulated the newly installed Master upon the high and honourable position he had attained, and the Lodge, upon having so good a Mason and such a noble brother to preside over them; also upon the good position the Lodge had now attained, which was mainly attributable to the exertion of Bro. Sergeant, P.M., and the brethren of the Menturia Lodge Hanley, who had worked well and constantly to revive the Lodge and bring it to its present state of perfection. This was briefly acknowledged by the W.M., who quite coincided with the remarks of the Prov. G.M., and would do his utmost to continue and keep the Lodge in the position it now occupied. After receiving the congratulations of the D.Prov.G.M., Bro. Ward, and the other members of the Prov. Grand Lodge, present, the newly installed Master closed the Lodge in the usual manner amongst Masons. After the ceremony the brethren sat down to a grand banquet, at which the newly installed W.M. presided, and the following brethren were present:—Bros. Col. Vernon, Prov. G.M. of Staffordshire; Thomas Ward, of Newcastle, D. Prov. G.M.; G. Sergeant, Prov. G. Reg., P.M.; Cartwright, of Newcastle, Prov. G.D.; Fletcher, P.M.; Cooper, S.W.; Keates, J.W.; Torrens, J.D.; and Bros. Mould, Douglas, Earp, Fish, of Uttoxeter; Bros. Butterworth, W.M. No. 606, Hanley; J. C. Daniel, S.W.; W. Large, I.G., and Bros. Bradford, Swift, Hall, and Chantrey of Hanley. The cloth having been withdrawn, and grace said, the W.M. proposed a number of appropriate toasts, including "The Prov. G.M. of Staffordshire, Col. Vernon;" "Bro. the Hon. W. Warren Vernon, W.M. of Foresters' Lodge;" "The Prov. G. Reg., Bro. G. Sergeant, Installing Master;" and a number of other toasts, concluding with that of "The Poor and Distressed Masons." In reply to the toast of his health, Bro. Sergeant introduced the subject of the Masonic charities, strongly advocating them, urging upon the Lodge and the brethren the necessity of becoming subscribers at once, which, from the hearty response given by the brethren present, no doubt will be done. This was approved and followed up by the Prov. G.M., Col. Vernon, who is now a life governor to all the charities. This Lodge was formerly a very prosperous one, but owing to the death of its late W.M., and other intoward circumstances, it has been nearly dead the last few years, but has recently been resuscitated by the exertions of Bro. Sergeant, P.M., and the officers of the Menturia Lodge, Hanley, who were present on this interesting occasion and much pleased to see the success attending their labours of Masonic love. The new Master is a son of Lord Vernon, of Wolsey Hall, Derbyshire, and Bro. to the Honourable Augustus Vernon, who recently lost his election for the county of Derby by a minority of one vote. He is also a relative of our Prov. G.M., Col. Vernon. Bro. Chantrey, of Hanley, presided over the musical department with his accustomed ability, and a most pleasant fraternal evening was spent.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting of this Lodge was held at the Old Ship Hotel, Brighton, on Tuesday the 5th inst., the W. M. Bro. Moppett presiding, supported by the whole of his officers, and honoured by the presence of Bro. G. E. Pocock, Grand Sword Bearer (who was saluted on entrance), and several brethren from Lodge, No. 390. A successful ballot having been taken for Messrs. Ball and Willard, they were initiated into the mysteries and privileges of the Order. A communication was read from the D. Prov. G.M. of Sussex, certifying the new by-laws.

BRIGHTON.—*Royal Clarence Lodge* (No. 338).—The monthly meeting of this Lodge was held on Friday, June 17th, Bro. John H. Scott, W.M., presided; and the visitors present were the R.W. Bro. Capt. Dalbiac, D. Prov. G.M. of Sussex; Bro. Heather, Prov. G. Treasurer of Hants; Bro. Machin, of the Shakespeare Lodge, Warwick; Bro. Rudduck, P. Prov. J.G.W. of Suffolk; Bro. Goldberg, No. 390, and Bro. Taaffe, No. 394. Dr. Moon was initiated, and Bro. Stedman was passed to the second degree. About forty of the brethren adjourned to refreshment. After the toasts of "The Queen and the Craft," and "The Earl of Zetland, M.W.G.M.," had been duly honoured, the W.M. rose, and said—"The next toast is "Lord Panmure, the R.W.D.G.M. of England, and the Officers of Grand Lodge." Until lately we have for so many years been cut off from all but an official connexion with Grand Lodge, that most of us have taken little or no interest it its proceedings; we have been ignorant of its functions; and how closely identified are the interests of private Lodges, and the Craft in general, with the well being of Grand Lodge in particular. We have therefore hitherto looked upon this toast and the one preceding, more as a formal acknowledgment of the allegiance which was due to Grand Lodge, than as making any great calls upon our enthusiasm. But to-day this toast is invested with more than

usual interest, and will in future be more cordially responded to by you because there will be associated with it the name of one whom we all hold dear, and whose absence on this occasion I deeply regret, Bro. Gavin Pocock. You all know that Bro. Pocock has this year been appointed to office in Grand Lodge, and I am quite sure you all feel that this high Masonic distinction has been justly merited by him. But independently of the honour that has thus been conferred upon Bro. Pocock, and through him upon Freemasonry in the province of Sussex, this appointment must give great satisfaction to all zealous and true hearted Masons, because it is a proof to them that the M.W. Grand Master is determined that in future the honours of the Craft shall not be confined exclusively to London Masons; that there shall be other qualifications to Grand Office, besides filling the chair of two or three particular Lodges; that he knows who the men are, and where they are to be found, who, without expectation of reward, beyond the respect and affection of their brethren, are steadily and indefatigably doing the real work of Freemasonry. That this has been pre-eminently the case with Bro. Pocock, you all know, and I know that his surprise, upon receiving this appointment, was as great as the delight of his friends on hearing of it. The D. Prov. Grand Master, in reply to his health, and that of the Provincial Officers, expressed the pleasure that he had in paying a visit to the Royal Clarence Lodge, and how much satisfaction he had experienced in seeing the work so admirably performed. He had visited many Lodges in other provinces, and had never seen it excelled, and he felt proud in having so perfect a Lodge under his jurisdiction. The visitors also severally expressed a similar opinion with regard to the manner in which the working had been conducted. The D. Prov. Grand Master then proposed the health of the Worshipful Master, who thanked him and the visitors for the high compliment they had paid the Royal Clarence Lodge; he attributed the success which had attended his exertions in the chair entirely to the great advantage he had derived from the Brighton Lodge of Instruction, and strongly exhorted all those who were anxious to advance in Masonry to become members of that Lodge, as he felt very certain that future Masters of Lodges would look to the Lodge of Instruction to guide them in the selection of their Officers; at any rate it was more likely that they would appoint brethren who showed zeal in the cause, and proficiency in the work than those who were only to be found at the Lodge upon banqueting nights. In proposing the Entered Apprentices, the W.M. said —"We will now drink to the health of those brethren who have lately joined our Order." This is generally looked upon as the toast of the evening, for although it is contrary to our principles, in any way to persuade others to become Freemasons against their own inclinations, we are at all times rejoiced to welcome amongst us men of intelligence, of high character, and of social position. It shows that Freemasonry is making its influence felt in society when such men are anxious to join us. And what, brethren, is the influence which Freemasonry exercises? I believe that it binds together hearts which would otherwise remain estranged—that it unites members of the various classes of society in a bond of union, which nothing can sever but dishonour, to the Craft. And surely in an age when political strife and religious animosities, and ungenerous competitions, and selfish interests of every kind are doing their baneful work in severing heart from heart, and man from man, we must all of us feel it to be an inestimable privilege to belong to a society, where, however diverse our opinions, however antagonistic our creeds, whatever the avocations by which we gain an honest livelihood, we can meet together in social intercourse on grounds of common brotherhood; and so long as Freemasonry presents to the world a body united in itself, noble in its charities, and generous in its sympathies, so long will Masonry outlive the sneers of its detractors, and so long will there be found men of station, of influence, and of ability desirous of ranking amongst its members. We have to-night to drink to the health of two brethren who would be an honour to any society. I hope they may fully realize the advantages I have spoken of, and never have occasion to regret that they have become members of our ancient and honourable fraternity." Bros. Stedman and Moon responded, and thanked the brethren for the kindness with which they had been received, and regretted that they had not joined many years earlier, a society which was productive of so much good will and usefulness to others. The W.M. in proposing "The Past Masters" said, it has often struck me when I have heard this toast proposed by others, it is one which it is peculiarly incumbent upon us to respond to most heartily. Nothing more truly indicates a noble spirit than the recognition of past services; and yet I am afraid that there is a tendency in most of us to become so anxious for progress, or so absorbed in all that concerns the present, that we are apt to forget and to overlook the obligations which are owing to the past. This is more particularly the case when all things go well with us; we find ourselves in the midst of prosperity, and we do not trouble ourselves to inquire how that prosperity was brought about. Flushed with success, we are apt to imagine that it is our own right arms which have gotten us the victory, and we forget how far that victory was owing to the strategy and wisdom of more experienced and directing minds. Now this toast for a moment draws off our attention from that which concerns our immediate interests, and fixes it upon the claims of those whose active services are past, but who in their day did their duty well, and in such a manner as to lay the foundation of the success and prosperity which we are now enjoying; but when I speak of their active services as past, I am scarcely doing the Past Masters justice, for there is not one of them who is not at all times ready in Lodge and out of Lodge to render any service to the Lodge which may lie in his power. For myself I owe many of them much gratitude for very valuable and kind assistance in the discharge of the duties of my office, and to all of them many thanks for very cordial and generous support. Other toasts followed—"The Visitors;" "The Officers of the Lodge," &c., &c.; and the meeting separated shortly before eleven o'clock.

WARWICKSHIRE.

COVENTRY.—*Trinity Lodge* (No. 316).—The brethren of this Lodge celebrated the festival of St. John Baptist, at the Castle Inn, on Tuesday, 28th ult., at which more than an usual number of brethren assembled. After the ordinary routine of business, the brethren dined under the presidency of the W.M., Bro. H. Matterson. The usual loyal and Masonic toasts having been honoured, the Lodge was closed in due form, and the brethren dispersed at an early hour.

WORCESTERSHIRE.

KIDDERMINSTER LODGE.—*Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting on Monday, June 27th, when Mr. Thos. Cope was duly initiated into Freemasonry, according to ancient custom, as a serving brother to the Lodge, by dispensation from the R.W. Prov. G.M., H. C. Vernon, Esq. The Lodge was honoured on this occasion by a visit from the following distinguished brethren:—The V.W. Bro. Wm. Masefield, P.M., No. 313 and 730, Prov. G. Treas.; the V.W. Bro. Wm. Howells, P.M., No. 730, Prov. G. Sec.; the V.W. Bro. Dennison, P.M., No. 730, P. Prov. G. Reg.; the W. Bro. Wm. Bristow, jun., P.M., No. 313, P.A.D.C., and the Rev. Bro. M.S. Walrond, No. 460.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 379).—The monthly meeting of this flourishing Lodge was held at the Masonic Hall, Duke-street, on Monday evening, the 13th of June. After the Lodge was opened in the first degree, a complimentary letter was read from the W.M. elect, of the Lodge of Harmony (an offshoot from this Lodge), inviting the officers and brethren to their installation and banquet on the 25th, which act of courtesy was much appreciated by the brethren assembled. The W.M. (Bro. C. H. Taylor), then proceeded in a masterly manner to initiate Messrs. William Woodhead, Chas. Storey Woodhead, Samuel Woodhead, and the Rev. Wm. Fearnsides, curate of St. John's church (three brothers and a cousin), into the secrets and mysteries of Freemasonry. The W.M. was ably assisted by Bros. H. Smith, Rogerson, and W. Mawson, P.Ms. and the other officers of the Lodge. After the business was concluded, the brethren were called from labour to refreshment, and the usual loyal and Masonic toasts were given and responded to in true Masonic style. The healths of the newly initiated brethren were heartily drunk, each expressing the pleasure they felt in becoming members of so antient and honourable an institution, regretting they had not before joined the Order, and expressing an anxious desire to become good working Masons. The E. A. song was given in good style by Bro. Heseltine, J.W., Bro. Thos. Woodhead, (another brother of the newly initiated), presiding at the piano. The health of the Prov. Grand Officers was responded to by those who were present, and it was very gratifying to hear that the D. Prov.G.M. of West York (Bro. Dr. Fearnley, of Dewsbury), had expressed himself so highly as to call this the model Lodge of the province. The health of the W.M. was also received with much applause by the brethren, and in returning thanks he expressed his willingness to do all he could for Masonry in general, and this Lodge in particular. After spending a pleasant and truly Masonic evening, the brethren retired at an early hour, highly gratified. A Lodge of Emergency was also held at the same place on Friday, the 17th, to work up arrears of business, when Bro. Alexander Hunter was raised to the sublime degree of Master Mason, and Bro. Pratt passed to the degree of Fellow Craft.

[We are glad to receive an interesting account of the progress of Masonry in West Yorkshire. We understand that the Lodge of Hope, No. 379, West Yorkshire, is in a very flourishing condition, having a good staff of working P.Ms. (fifteen in number), a capital working Mason for Worshipful Master, and an efficient staff of officers. A Lodge of Instruction is held weekly, and is well attended by the young Masons who are anxious to improve and make themselves competent for office. We are also glad to hear that the brethren in this district take a deep interest in all the Masonic charities, and have this year elected three of their number as annuitants of the Royal Benevolent Fund for Aged Freemasons. In the Lodge of Hope every member is a subscriber, and to the kindness of Bro. Guth, P.M., who went to London to superintend the election on behalf of the West Yorkshire district, may in a great measure be attributed the successful result of the election, as two of the candidates were only first applicants. The appeal on behalf of the Boys School has also been heartily responded to by the brethren in this province, and a very handsome sum subscribed. We wish the Lodge of Hope, and all other Lodges in the district, success in their endeavours to inculcate true Masonic principles.—ED.]

ROYAL ARCH.

METROPOLITAN CHAPTER.

OLD KING'S ARMS CHAPTER (No. 30).—This Chapter held a convocation at the Freemasons' Tavern, on Monday, July 4th, when Comp. G. Biggs, with his accustomed solemnity and impressiveness, exalted two brethren to the supreme degree of R.A., and afterwards installed the three Principals into their respective chairs, viz:— Comp. Pass as M.E.Z.; Comp. Maudsley, H.; Comp. England, J. The Chapter was then closed, and the Companions adjourned to the banquet. After the usual loyal and Masonic toasts, the Companions separated, highly gratified with the proceedings of the evening.

JOPPA CHAPTER (No. 223).—A convocation was holden at the Bridge House Hotel, Southwark, on June the 27th. The Chapter was declared open at half-past five, P.M., the chief business of the evening being the installation of the Principals, Comps. H. A. Isaacs, T. E. Laud, and M. A. Cohen; subsequent to which four brethren were exalted, a large attendance of the Companions being present. At eight o'clock dinner was announced. In giving the health of "The Visitors," Comp. Isaacs reminded the members of this Chapter they were honoured with the presence of a distinguished Mason from America, Comp. Elisha Cooke. Comp. Cooke, in reply, said—"Should any of you ever visit 'Old Kentuck,' there is not a Mason there but will do all in his power to show what Kentucky hospitality really is. I visit this country on a purely Masonic mission, for the purpose of ascertaining the difference between European and American working. Entering upon this pleasing duty, my anticipations were of the brighest character. I felt that a welcome awaited me, and I now feel they have been more than realised. Your Chapter I visit to-night on the very kind invitation of Comp. Dr. Ladd, whose acquaintance I am proud to have made. He is in the Masonic hemisphere a star of the first magnitude." After some very appropriate remarks from the other visitors, and some good singing, the Companions separated.

KNIGHTS TEMPLAR.

METROPOLITAN ENCAMPMENT.

KEMEYS TYNTE ENCAMPMENT.—The Eminent Commander summoned an Encampment at the Freemasons' Tavern, Woolwich, on Friday, July 1st, and at four o'clock it was opened, when there were present Sir Knt. Major Henry Clerk, E.C.; Sir Knt. J. How, as 1st Captain; Sir Knt. J. W. Figg, 2nd Capt.; Sir Knt. Major F. Ducane, Expert; Sir Knt. Taylor, Capt. of Lines; Sir Knt. John Masson, Grand Chancellor, assisting as Prelate. Comp. J. Smith, of Chapter No. 25, was introduced and duly installed. Sir Knt. Elisha D. Cooke, of the United States, was a visitor. This being an emergency meeting, and as there was no other business, the Encampment was closed at an early hour.

PROVINCIAL ENCAMPMENT.

SOUTHAMPTON.—A conclave of the Royal Gloucester Encampment was held on Thursday, June 30th, at the Freemasons' Hall; Sir Knt. Charles Bromley, E.C.; Sir Knt. J. R. Stebbing, Prelate; Sir Knt. J. T. Enright, 1st Capt.; Sir Knt. Geo. Lungley, 2nd Capt.; Sir Knt. Geo. W. Clarke, Registrar, &c., &c., being present. The ballot was taken for Comp. Frederick Perkins, of the Chapter of Concord, and W.M. of the Royal Gloucester Lodge, No. 152, and he being declared duly elected, was afterwards admitted into the privileges of the Order. The ceremony of installation was ably performed by Sir Knt. Bromley, assisted by the above named officers, particularly by Sir Knt. Stebbing, who was most impressive in the duties of Prelate. This Encampment, which had pretty nearly died out, is now so well revived, as to assume a position of importance, the number of members continually increasing, and all the elements of success being visible in its arrangements.

PROVINCIAL GRAND CONCLAVE OF KENT.

A meeting of the Knights Templar of the province of Kent, was held at the Freemasons' Tavern, in Woolwich, on Friday, July 1st. At five o'clock the Prov. Grand Conclave was opened, present Sir Knt. Henry James Hinxman, *M.D.*, V.E. Prov. Grand Com.; Sir Knt. John Masson, G. Chan.; Sir Knt. Major Henry Clerk, 1st Grand Capt.; Sir Knts. Peter Laird, J. W. Figg, F. Du Cane, John Dixon, and others.

The minutes of the previous Grand Conclave were read and confirmed, the Treasurer's account was adopted, and the annual audit committee was appointed.

The V.E. Provincial Grand Commander then proceeded to appoint and invest the officers for the year ensuing: he prefaced the choice he had made by a few remarks on his inability to fill all the offices on their previous meetings, and especially referred to that of his deputy. Last year there was no member of the province who, by rank in the Order, was eligible, he was now however relieved from the difficulty, as in Sir Knt. Clerk he had a brother well capable of supplying his place in case of absence; he therefore requested Sir Knt. Clerk to accept the appointment of D. Prov. G.M. Sir Knt. Clerk said he felt much honoured by the kindness with which the appointment was conferred, and accepted the office with gratitude. The other Prov. Grand Officers are, Sir Knt. Shuttleworth, 1st Capt.; Sir Knt. Lt. Alderson, 2nd Capt.; Sir Knt. Peter Laird, Chan.; Sir Knt. Major F. Du Cane, Prelate; Sir Knt. J. W. Figg, Expert; Sir Knt. J. Lyons, Capt. of Lines; Sir Knt. J. Dixon, Almoner; Sir Knt. Spratt, Supt. of Works; Sir Knt. Jackson, Herald; Sir Knt. J. Smith, Sword Bearer; Sir Knt. Platt, Banner Bearer; Sir Knt. Henderson, Janitor. Sir Knt. Taylor was re-elected Grand Treas.

The Prov. Grand Encampment was then closed, and at seven o'clock the Knights re-assembled at dinner, at which thirteen were present. After paying due honour to the loyal and Masonic toasts, the Prov. G. Com. gave "The Visitors," and first referred to their honoured guest, Bro. Masson, whose ardent services in the cause of Freemasonry were almost beyond praise; his industry in his distinguished position as Grand Chancellor of the Knights Templar was well known. He also alluded to Bro. Masson having, by virtue of his office, consecrated and opened their Encampment, the first established in Kent. He next noticed Bro. Cooke, whose presence afforded him much pleasure, and who they hoped would convey to his brethren in the United States, an assurance that the interchange of visits was always agreeable. Sir Knt. Masson in acknowledgment said, that seeing its successful career he looked back with great satisfaction to the fact of his having consecrated the Kemeys Tynte Encampment. He also mentioned the great pleasure he had in the prosperity and increase of the Knights Templar. He alluded to his having been appointed to represent the Templars of America in the Grand Conclave of England, and said he anticipated good results from the interchange of these relations between England and America.

The Prov. G. Com. next proposed the Grand Officers appointed on that day, and expressed his gratification in having been enabled to fill all the offices. At the top of the list was Sir Knt. Clerk, who was fully able to assist him in carrying on the business or of conducting the Prov. Grand Conclave in his unavoidable absence; and in all the other officers he was assured of finding support. Sir Knt. Clerk in responding, said, in speaking for himself and the other officers, they pledged themselves to support the Order to the best of their ability, but especially in the province of Kent.

Sir Knt. Masson asked the knights to drink the health of their Prov. G. Com., a brother who had shown by his efficiency the excellency of the appointment. He referred to Dr. Hinxman's general enthusiasm in favour of every degree of Masonry, and under his auspices there was reason to hope ere long, one, if not two Encampments, would be opened in Kent. In concluding, Bro. Masson said, that from the opportunities he had had of witnessing Bro. Hinxman's fulfilment of his duties, he was sure a better Mason did not exist. The Prov. G. Com. in reply said, Bro. Masson had referred to his services, and he could only say he had endeavoured by diligence to deserve all the honours conferred upon him. He alluded to the increase of their Order, and noticed that the Kemeys Tynte Encampment numbered twenty-three members, which must be looked upon as most satisfactory, being but two years old. There was a prospect of an Encampment being established at Maidstone; Walmer and Canterbury were also spoken of.

The health of Sir Knt. Smith, who had that day been installed in the Kemeys Tynte Encampment, was proposed by Sir Knt. Clerk, and a most agreeable meeting was brought to a close.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN CHAPTER.

THE assembly of the Metropolitan Rose Croix Chapter, on Tuesday next, the 12th inst., at Freemasons' Hall, will be of a particularly interesting character. At the last meeting a select Chapter was appointed to consider the ritual and arrangements, consisting of Ill. Bros. the M.W.S., Dr. W. Jones; J. B. Cole, 33°; J. A. D. Cox, 33°; Hyde Clarke, 32°; Dr. R. H. Goolden, 32°; and Dr. Kent, 32°, Treasurer and Secretary. Under the direction of these brethren, the arrangements have been remodelled, the furniture and fittings extended and improved, suitable dresses provided, and the musical and choral portions of the service increased, and made more effective. Ill. Bro. Hyde Clarke, the junior member of the 32°, has been appointed Dir. of Cers.; Bro. W. H. Bernhard, of the Mauritius and Metropolitan Chapters, Assist. Dir. of Cers., with other assistants; and Bro. Horsley, Organist, with some distinguished brethren of the choir under his direction. The service for the next meeting is selected from Palestrini, Mozart, and Beethoven. Music is likewise provided for the banquet. The number of candidates is large. At the subsequent meetings further improvements will be effected. The meeting of the 12th will be, it is supposed, the best celebration of the rite which has been held in this country for the last sixty or seventy years, if not since Ill. Bro. W. Preston served the functions of M.W.S. of the Metropolitan Chapter.

The Supreme Council have, through Ill. Bro. Cox, given their sanction and assistance, and have largely contributed to the expenses. Like arrangements are in progress for placing the working of the 30°, 31° and 32°, on a footing commensurate with their importance.

IRELAND.

CORK.

FRIDAY, the 24th of June being the Masonic festival of St. John, the brethren of Lodges, Nos. 1, 3, and 8, met according to previous agreement, for banquet in the beautifully decorated hall of the first Lodge of Ireland, situate in Tuckey-street, city of Cork. The company, in full Masonic costume, sat down at seven o'clock to a magnificent dinner, provided by Mrs. Tanner, of the Grand Parade. The Worshipful Master's chair (at the request of the W.M.) was occupied by the D. Prov. G.M. of Munster, Bro. George Chatterton, who, with eloquence and nicety of discernment, discharged the duties thereof so as to please all present. The vice-chair was ably filled by Bro. Richard Meara, the W.M. of No. 1, and the duties of the J.W. were satisfactorily discharged by Bro. Richard R. Brash, the W.M. of No. 3. The Masonic harmonics were admirably sustained by Bros. James Roche, E. Moran and Hoffman, and several amateurs. The visiting deputations from the other Lodges were received with the usual honours, and suitable responses made to their paternal greetings. The company retired at twelve o'clock, having spent a very delightful and instructive evening. The Freemasons of Munster propose to invite their Prov. G.M., General Sir Jas. Chatterton, to a banquet in the autumn.

MUNSTER.

PROVINCIAL GRAND LODGE.

IN consequence of the absence of our Prov. G. Master, General Sir James Chatterton, Bart., and also of his Deputy, Bro. George Chatterton, the quarterly Provincial Grand Lodge meeting did not take place till the 20th June, when it was held in the large Masonic Lodge-room of the first Lodge of Ireland, Cork. The Deputy Provincial Grand Master presided, and having opened our Provincial Grand Lodge, the minutes of the previous meeting were read and confirmed. Our Deputy Provincial Grand Master then told the brethren that he had recently been in London, where he had the pleasure of meeting our Provincial Grand Master, who, he was happy to tell them enjoys good health, and expressed his warm and sincere wishes for the prosperity of the several Lodges over which he presides as their Provincial Grand Master, and he desired him to say that whenever they required his presence he will be with them after timely notice.

Our Deputy Provincial Grand Master said that at the previous Lodge meeting having promised to carry out the wishes of the Provincial Grand Lodge, he addressed a letter of condolence to the Grand Master of Ireland, his Grace the Duke of Leinster, which letter and the answer to it he then read, copies of which are as follows:—

"To His Grace the Duke of Leinster, *K.G.*, Most Worshipful Grand Master of Ireland.

"We, the Provincial Grand Master, Deputy Provincial Grand Master, Grand Wardens, and members of the Provincial Grand Lodge of Munster, beg to approach your grace with heartfelt expressions of sincere condolence upon the afflictive dispensation with which it has pleased the Great Disposer of events recently to visit you. We deeply deplore the loss which your grace has sustained, and we earnestly pray that under the teaching of that divine book, the great light and pillar of our order, you may be supported in your present heavy trial; and that finally when called to the Grand Lodge above, by a summons which none can evade, you may be able to depart in the certain assurance of a blissful reunion with her, so loved and esteemed on earth, in the cloudless regions of life and light eternal.

[Answer].

Carton, Maynooth, 1st March, 1859.

DEAR SIR AND BROTHER.—I have received your letter of the 26th of February, enclosing the address of condolence from the members of the Provincial Grand Lodge of Munster. I am most grateful for their kind sympathy; and as they truly say, it is to the Great Disposer of events alone I must look for consolation.

I am, dear Sir and Brother, yours very faithfully,
LEINSTER, G.M.

To the R.W. George Chatterton, Esq.,
D. Prov. G.M. of Munster.

COLONIAL.

TRINIDAD.

ON the 27th December, 1850, the foundation stone of a Masonic Temple, on Mount Zion, was laid by the then governor of the island, the Right Hon. Lord Harris, assisted by Bro. Daniel Hart, W.M. of Philanthropic Lodge, No. 585, and a numerous assemblage of brethren, and the gentry of the island. The building was built on shares between the members of the Philanthropic Lodge; and from the good feeling that prevailed, and the rapidity of the workmen, the brethren were enabled on the 24th June, 1851, to consecrate and dedicate the same to Masonic purposes. It is astone building of two storeys, 50 feet long, 30 feet wide, and 25 feet high, in the clear. The upper story is used as the Lodge room, and is of the entire length and width of the building, besides a preparation room and lobby attached; the lower story is set apart as a banqueting room, to which is also attached a pantry and spare room. There is a portico in front, 30 feet long by 12 feet wide, built in the Gothic style, with three arches above, and three below, with Corinthian pillars. The building cost the brethren £800 sterling, and is the sole property of the shareholders. By a compact entered into, the building can never be used for any other than Masonic purposes.

At Sanfumando, a town twenty-eight miles from Port of Spain, there is also a Masonic building, which was in 1856 erected there by the brethren appertaining to Trinity Lodge; it is a plain, neat, and substantial building, with a Lodge room of 30 feet long, and 18 feet broad, with a lobby, pantry, and banqueting room attached, besides a gallery. The building cost £400 sterling.

At Port of Spain, besides the Philanthropic Lodge, there is the Lodge United Brothers, No. 251, under the registry of the Grand Lodge of Scotland. The building stands on Mount Morial, and takes precedence of any other Masonic Hall in the West Indies, except Antigua. It was erected in 1803. It is built of stone; having a very commodious Lodge room of 30 feet long, and 20 feet wide, which is neatly decorated. There is also a banqueting room, lobby, pantry, and preparation room attached, with a fine open gallery to the front. It is the exclusive property of the members who remain faithful to the allegiance of the charter.

THE WEEK.

THE COURT.—Her Majesty held a court at Buckingham Palace on Saturday morning, and took a carriage drive in the afternoon. In the evening Her Majesty, the Prince of Wales, the Prince Consort, the King of the Belgians, &c., honoured with their presence the Royal Italian Opera, Covent-garden. On Monday the Queen received at Buckingham Palace the address from the Convocation of the clergy of Canterbury. Her Majesty was seated on the throne, and the Archbishop of Canterbury read the address, to which her Majesty returned a gracious answer. The Duke of Oporto took leave of her Majesty on Tuesday afternoon. The Prince Consort was sworn in at the Trinity-house on his re-election as master of the Trinity corporation. The Queen and the Prince Consort, the King of the Belgians, and Princess Alice again went to the Italian Opera, Covent-garden, in the evening. It is said that her Majesty will not visit Scotland this season; it is supposed that she is going to Ireland instead. The Duchess of Kent continues to improve in health. Her Majesty held a privy council yesterday, at which several members of the new government were sworn in as privy councillors, and other business connected with the change of ministry transacted. Her Majesty had a dinner party in the evening.

FOREIGN NEWS.—The Empress Eugénie went on Sunday in state to the Cathedral of Notre Dame, to be present at a solemn *Te Deum*, as a thanksgiving for the late victory. The great officers of state and chief notabilities, civil and military, attended the service. A like service was to take place in all the churches of France. A Paris letter in a Brussels journal, says that 300,000 projectiles had been sent off to the army of Italy, and 1,000,000 more were to be manufactured for the same destination. The *Moniteur* informs us that the French have attacked the army of Annam, in Cochin China. They have also captured a fort, the loss of the enemy being 500 killed.——From the seat of war we have some slight news. An official message from the French head-quarters says, that the French army, increased by Prince Napoleon's corps, will operate against Verona, while part of the Sardinian army will begin the siege of Peschiera. Another official message from Turin informs us, that the Sardinian army has more closely invested the exterior fortifications of Peschiera, situated on the right bank of the Mincio. The army crossed the river on the 30th for the purpose of investing Peschiera, also on the left bank of the river. The Austrians have withdrawn from Bormio, abandoning their provision chests and cattle. The Piedmontese are advancing towards the Stelvio Pass. Louis Napoleon having sent back the wounded Austrian officers without exchange, and having requested an exchange of prisoners, an Austrian officer has arrived with the announcement that the Emperor of Austria will also send back, without exchange, the wounded prisoners of the allies, and that his majesty is equally disposed for an exchange of other prisoners. A telegram from the Emperor Napoleon to the Empress, says, "The whole army has passed the Mincio. The Sardinians have invested Peschiera. The reinforcements which I have received by the arrival of 35,000 men, led by Prince Napoleon, have enabled me to approach Verona without compromising myself in any way, as I have left a *corps d'armée* at Goito to watch Mantua, and am about to assemble another at Brescia to watch the passes of the Tyrol." An express has arrived in Paris from Berne, with the news that a corps of from 3,000 to 3,500 Tyrolese Chasseurs had been threatening the Valteline; but that several columns of Garibaldi's and Cialdini's corps had repulsed them from Bormio, and driven them as far as the first cantonment of the Stelvio Pass. The Austrians suffered considerable loss. General Garibaldi's loss was ten, severely wounded, and Cialdini's, three killed and four wounded. Advices have also been received from Locarno up to the 5th instant. The Sardinian steamers on the Lago Maggiore have been given up on condition

of their being employed for mercantile purposes only; and the liberated vessels quitted Mogadino directly, with freight and passengers.——The little frontier difficulty between the Spanish and Portuguese Governments is likely to be amicably settled. The vine disease was making its reappearance, and some heavy rains had done great injury to the corn. The Prince of Wales is reported to have won golden opinions from the Portuguese. The *Madrid Gazette* of the 28th ult. mentions the death, at Seville, of M. Zea de Bermudez, who held several diplomatic and government offices during his political career. It is difficult to get any reliable news from the Spanish journals, but we learn that there have been some democratic outbreaks in that country, probably of a more serious character than the Madrid journals would lead us to believe.——It is stated that the proposals made by Prussia in the extraordinary sitting of the Federal Diet on the 4th instant, were the following: 1. The junction of the 9th and 10th *corps d'armée* to the Prussian army. 2. The appointment to the command in chief of the four non-Prussian and non-Austrian Federal *corps d'armée*. 3. The placing of all reserve contingents in readiness to march.——Accounts from Vienna state that the Emperor of Austria had arrived at Laxenburgh early on the 28th. Various conjectures had been formed as to the cause of this unexpected visit. Baron Hess has taken command of the Austrian army in Italy, to which the third corps, under the Archduke Albert, was proceeding by forced marches. The recruitment was going on so fast that 150,000 men would be clothed and equipped before the end of August.——Advices have also been received from Rome to the 2nd instant. The *Giornale di Roma* protests against the reports published of the massacre at Perugia, and promises a detailed account of what has really happened there. An official contradiction has been published of the reported liberation of criminals at Rome. A circular publication on the temporal power of the Pope, and an address by his Holiness to the cardinals on the Legations, have been issued, both expressing confidence in the Emperor of the French.——Advices have been received from Naples to the 2nd instant. Prince Ollojano has been despatched to the Court of St. James. The screw liner Marlborough, four sailing ships of the line, and one aviso steamer, originally bound for Athens, on receipt of important despatches last week, took another direction. The frigate Euryalus, having on board Prince Alfred, has also been ordered to proceed on its way with all speed.——Advices have been received from Constantinople to the 29th ult. The Divan has decided that reasons of State require the presence of the Sultan in Egypt, and he will therefore leave for that country immediately after the *fêtes* of the Bairam. Great and magnificent preparations are being made for his journey. It is said that the Sultan will subsequently visit Candia, where the popular agitation has rendered fresh reinforcements necessary.——According to letters from Persia, 60,000 Russians have been sent against Khiva, *via* the Caspian Sea. Persia has given her assent to the expedition, the object of which is to reduce the Turcomans to submission.——The African has arrived at Liverpool with advices from New York to the 22nd ult. It was said that General Cass was preparing a circular on the subject of neutral rights, and that he does not acquiesce in the British views with regard to articles contraband of war.

INDIA AND COLONIES.—The overland mail has brought both the Bombay and Calcutta and China mails, by which we have dates from Calcutta to May 17th, Bombay, June 4th, and Hong-Kong, May 5th. The news from India is unimportant. The operations for the final suppression of yet existing disturbers seems confined to the usual encounters of parties of our troops with small bodies of flying rebels on the frontiers of Oude and Nepaul, ending invariably in considerable slaughter among the latter. Many of these rebels continue to come in and surrender themselves to be admitted to the benefits of the amnesty. The dissatisfaction among the English soldiery of the late East India Company was subsiding.——The Peninsular and Oriental Steam Navigation Company have favoured us with the following communication:—"The *Ellora*, having on board the Calcutta and China and the Bombay mails, arrived at Marseilles at noon yesterday. The *Alma* grounded on Mooshedgerah, near the Harnish Islands, in the Red Sea, at three, A.M., June 12th; heeled over immediately, and the starboard and stern ports being put under water, she filled rapidly from above. The mails, crew, and passengers, all saved; and it was confidently believed that the vessel's bottom was not injured, and that she may be got off. Twenty-six of the *Alma's* passengers came on in the *Ellora*. The remainder are on board the *Pera*, which left Malta on the 30th June, and may be expected at Southampton on the 9th inst."

HOME NEWS.—A cabinet council was held on Saturday afternoon at Lord Palmerston's official residence, all the members of the cabinet were present, including Mr. Milner Gibson. Another council was held on Wednesday at the official residence of Lord Palmerston.——A painful termination has been made to the excursion of an Historic Society to Bolton. A wheel came off a vehicle, and the result was that four gentlemen were thrown violently to the ground, and the horse then breaking off into a gallop, others were subsequently thrown. No fatality occurred, but some of the injuries are of a very serious character.——On Monday, Samuel Adams, the murderer, was hanged at Newgate.——A suicide occurred at Cork on Friday evening under more than usually horrifying circumstances. A young married woman, in a fit of grief for the loss of a child, threw herself out of a window forty feet from the ground. Her mother, who had followed, succeeded in seizing her by the hair, when, as she was thus suspended, a man from a window below caught her by the feet. At the same moment the mother had to leave her hold; the body swung over, and also fell from the grasp of the person below, descending to a railing underneath, where the wretched woman was impaled, meeting instantaneous death.——In the Court of Exchequer, at Guildhall, the case of Swinfen *v.* Lord Chelmsford, has been tried. The question is whether Lord Chelmsford, then Sir F. Thesiger, had wrongly compromised an issue tried at Stafford in reference to a will in which the plaintiff was interested. Several witnesses were examined, when Sir F. Kelly asked if there was any evidence to go to the jury? The Lord Chief Baron said there was not a particle of evidence upon the second count. The learned counsel then made a most powerful address on behalf of his client. Lord Chelmsford, Mr. Justice Cresswell, and Lord Chief Justice Cockburn, were then examined, and the jury found a verdict for the defendant without a moment's hesitation.——At the Central Criminal Court, William Abraham Moore was charged with the wilful murder of his wife, Sophia. The trial occupied a very long time on account of the number of witnesses examined. The jury found the prisoner guilty of manslaughter only, and the court sentenced him to penal servitude for life.——Vice-Chancellor Wood has given judgment in the celebrated case, Gye *v.* Graziani, and after examining the evidence and going through the facts, made the following decree: Injunction to issue in the same terms as the injunction originally made; all costs to be paid by the two defendants, Signor Graziani, and Mr. E. T. Smith; inquiry in chambers as to damages.——A commission agent, named Lyon Goldsmith, of Finsbury-pavement, who was on Thursday last made a bankrupt, and immediately thereafter given into custody, underwent examination at Guildhall, on a charge of being guilty of certain fraudulent transactions connected with his bankruptcy. After hearing some preliminary evidence an adjournment was ordered.——The contest for the representation of the borough of Marylebone terminated on Wednesday in favour of Lord Fermoy. The close of the poll showed for the successful candidate a majority of 1,930 over Major Lyon, and 3,164 over Colonel Dickson; the numbers being—Fermoy, 4,238; Lyon, 2,308; Dickson, 1,074.——As usual at this period of the year, the return of the Registrar General shows an increase in the rate of mortality in the metropolis. Last week the deaths were 1,024, having been 913 and 970 in the two previous weeks. Diarrhœa is making progress, but at present is principally confined to children. The number of births for the week was 1,790.——On the 4th of July, the members of the American Association in London celebrated the eighty-third return of the anniversary of the American declaration of independence. General R. B. Campbell, the United States consul in England, presided, and Mr. Dallas, the American minister, was present. "The health of her Majesty" was given after that of the President. "Young America and Old England" was also given with much display of fraternal union.——The navy estimates have been issued. The total estimate for 1859-60 is £12,682,055; the amount already voted on account is £6,311,723, leaving £6,370,332 to be voted.

IMPERIAL PARLIAMENT.—In the HOUSE of LORDS on Monday the Duke of Marlborough moved the appointment of a select committee to inquire into the present operation of the law and practice respecting the assessment and levy of church rates. After some observations favourable to the appointment of a committee upon the subject from Lord Teynham, the Archbishop of Canterbury, Lord Portman, and the Bishop of London, Earl Granville, on the part of the Government, assented to the appointment of the committee.—On Tuesday, Lord Lyndhurst (in a most powerful speech) called attention to the state of the national defences. He said that the introduction of steam rendered the country more open to invasion than formerly, and that there was an absolute necessity to maintain the navy in such a state of efficiency that it might be able to cope with the joint navies of any two powers. Lord Stratford de Redcliffe said though fearless of invasion, he was an advocate for a powerful armament on sea and land. Earl Granville deprecated such discussion, as tending to endanger the preservation of peace. So far from invasion being at the present moment probable it was not even possible, for Russia was unprepared for war, and France was engaged in a costly and bloody struggle to which all her energies were devoted. On the part of the Government, however, he repeated that they would omit no means to place the defences of the country in a state of the utmost strength and efficiency.——In the HOUSE of COMMONS, on Monday, the Chancellor of the Exchequer said as soon as some estimates which were pressing should be disposed of, he would bring forward his financial statement. Lord C. Paget, in reply to Sir J. Pakington, said it was the intention of the Government to bring in a bill during the present session to carry out the recommendations of the Royal commissioners for manning the navy. Lord Palmerston stated that, owing to the late period of the session it was not his intention to bring in a Reform Bill. Sir S. M. Peto moved for leave to bring in a bill for the prevention of noxious effluvia from the River Thames within the metropolis. After a short discussion, the motion for leave to bring in the bill was negatived without a division.—On Tuesday, Mr. Collier moved for leave to bring in a bill limiting the power of imprisonment for small debts exercised by the county court judges. His object, he said, was that no county court judge should have power to imprison for mere non-appearance, unless there should have been fraud in the contracting of the debt, or that he was satisfied that the debtor had the means of paying, and would not. He also pro-

posed to limit the imprisonment on any one judgment to twice forty days. Mr. Malins expressed his indignation that some of these judges should have issued over 700 commitments in one year. Mr. Clive, on the part of the Government, assented to the introduction of the bill. Mr. Palk moved an address to her Majesty for providing arms and accoutrements for volunteer rifle corps, which led to much discussion, and Mr. Palk withdrew his motion on the assurance of Mr. S. Herbert that the Government was willing to encourage these volunteer corps as being very useful auxiliaries for the defence of the country.—On Wednesday Mr. Dillwyn moved the second reading of the Endowed Schools Bill, the object of which was, that no endowed school should be assumed to be established for the Church of England exclusively, unless it should appear from the instrument by which it was founded that such was the express intention of the founder. He disclaimed all intentions of making any attack on the Church of England, his only object being to give some protection to the dissenters. Sir S. Northcote said the measure was one which created much alarm, it being regarded more as an aggressive than as a protective bill. He believed the bill would give rise to a large amount of very mischievous litigation, and he therefore moved as an amendment that it be read a second time that day three months. Mr. Puller seconded the amendment, believing that it was an attack on the established church. Sir R. Bethell supported the second reading of the bill. Sir H. Cairns supported the amendment. Mr. Gladstone could not see in the bill the elements of a party difference, and all were so nearly unanimous as to finding a remedy for the grievance complained of that they should not present to the public the appearance of disagreement. He therefore advocated the suggestion of Sir G. C. Lewis. After considerable discussion, the house divided, and the second reading of the bill was carried by a majority of two hundred and ten to one hundred and ninety-two.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.—At Covent Garden Theatre the magnificent "Puritani" was given for the first time this season on Saturday night, in presence of a brilliant audience, among whom were her Majesty, Prince Albert, the Prince of Wales, the King of the Belgians, and other distinguished persons. The cast was as follows:—*Elvira*, Mme. Penco; *Arturo*, Gardoni; *Riccardo*, Signor Graziani; and *Giorgio*, Signor Ronconi. Mme. Penco was true to nature, expressive, if not passionate, thoroughly versed in the artifices of the stage, and able to make the most of every point suggested by dramatist or composer. "Son vergin vezzosa" was fluent, correct, and showy. Not only did Signor Gardoni sing his part in "Ah te, o cara" well, but all the music that belongs to *Arturo*—more especially in the third act—and Signor Ronconi's *Giorgio*, we are inclined to think, will be admitted by connoisseurs as the very best that has been witnessed since the inimitable Lablache. On Thursday Flotow's "Martha" was again performed by the same artists as on the last occasion.

DRURY LANE.—On Saturday "Don Giovanni" was again performed, on the occasion of the last night of the subscription. The principal *morceaux* were enthusiastically received by a very numerous audience, and, after the termination of the opera, the indefatigable *entrepreneur* was summoned before the curtain, and warmly welcomed by his patrons. Mr. Smith's benefit was a series of triumphs. In addition to scenes from the "Barber of Seville," the "Traviata," the "Trovatore," and other operas which have been produced with success during the present season at Drury Lane, Mademoiselle Titiens appeared in the grand *scena* from "Fidelio." Badiali, Mongini, and Fagotti, sang the trio from "William Tell;" Mademoiselle Piccolomini and Signor Giuglini gave the duet from "I Martiri," which was performed with so much success last season at her Majesty's Theatre, and, finally, Mr. E. T. Smith made a speech. In his brief but effective oration, the manager referred with natural satisfaction to his efforts on behalf of the public, and added some explanations in justification of his conduct *in re* Graziani. On Thursday "Norma" was given with the following cast:—*Pollio*, Mongini; *Oroveso*, Vialetti; *Adalgisa*, Mdlle. Brambilla; and *Norma*, Mdlle. Titiens (her first appearance in that character). M. Benedict led the admirable orchestra, which has now arrived at perfection.

At the HAYMARKET, PRINCESS'S, and OLYMPIC, we have nothing new to report this week.

NEW ADELPHI THEATRE.—Mr. Webster has concluded a short engagement with Mr. and Mrs. Henri Drayton, who, on Thursday, gave their excellent entertainment called "Never Judge by Appearances." They were most favourably received by a crowded and fashionable audience. Mr. A. Wigan's admirable comic acting in the "First Night," continues to attract.

STRAND THEATRE.—The comedietta produced on Wednesday for the *entrée* of Miss Swanborough, entitled "A School for Coquettes," and announced as "new and never acted," is by Mr. Palgrave Simpson. We may record its success. Miss Swanborough played in the part of the widow extremely well, and Miss M. Oliver acted charmingly, affording occasional touches of natural pathos and grace, which frequently assisted in relieving the well-known bent of the situations in which the personage she represents was involved. The audience loudly applauded the comedietta after the fall of the curtain, and recalled the ladies and gentlemen engaged in its performance. A new burlesque extravaganza by Mr. Henry J. Byron is to be produced on Monday, under the title of "The Very Latest Edition of the Lady of Lyons." Miss Marie Wilton is to be the *Pauline* of the revival, and Miss Charlotte Saunders the *Melnotte*.

CRYSTAL PALACE.—The vocal and instrumental concert on Saturday attracted a large attendance of subscribers and fashionable visitors. The vocalists were Miss Clara Novello and Mr. Sims Reeves, who sang several of their favourite *morceaux*, and elicited the most cordial tokens of approval from their hearers. The fourth of the operatic concerts took place on Wednesday afternoon, and included, as usual, two overtures, two grand concerted pieces as finales to the first and second parts of the entertainment, and a variety of solos and duets from the most popular operas of the day. All the principal vocalists of the Royal Italian Opera Company appeared. The concert was well attended, and in spite of the heat (which, however, was sufficient to prevent anything like mere lukewarmness on the part of the audience) the applause was frequent and energetic.

Obituary.

BRO. ROBERT RAMSAY.

ON the 28th June, at the Asylum for Aged Masons, Croydon. Bro. Robert Ramsay who, had he lived another month, would have completed his 88th year. Bro. Ramsay was initiated in the Lodge of Fidelity (No. 3), London, in the year 1793; he afterwards joined the Lodge of Industry (No. 56), Swalwell, Durham, since removed to Gateshead, and subsequently the Gehon Lodge (No. 57), London. He was elected on on the Aged Masons Annuity Fund in the year 1837, and was one of the first occupants of the asylum, into which he was received on its opening in 1850, and in which he has quietly passed the close of his days, not having a relative or friend (save his Masonic brethren) left to assist him.

TO CORRESPONDENTS.

MASONIC MISSIONS.—A "W.M." writes: "I am obliged by your notice of Norfolk Freemasonry; it has already done some good. We want stirring up!"

"R. E. X."—The Constitutions, p. 63, edition 1855, will not justify the Worshipful Master referred to in wearing the jewel of a Mark Master, either during Lodge hours, or at the banquet. You state that at a banquet the Worshipful Master observed "several brethren bearing such jewels, in addition to P.M., R.A. and others worn by an officer of Grand Lodge, and the said officer informed the Worshipful Master he could wear his if he were a Mark Master." To which "R. E. X." adds, "My opinion is that the Worshipful Master is not justified in wearing such jewel during Lodge hours, but at a banquet, which is merely a private party of gentlemen dressed in Masonic costume, dining in a private room, he may wear it. Which is right?"—[Our reply is—neither. The Grand Officer must have been ignorant of the laws and constitutions of the Order; and the distinction drawn by "R. E. X." cannot be recognized. Either in Lodge or at banquet, whilst Masonic clothing is worn, the brethren must be held to be amenable to Masonic law, which knows nothing of the "Mark degree;" it not being acknowledged in English Freemasonry, as defined in the Book of Constitutions. If the "Mark" jewel is allowed to be worn, then may some brother claim also the right to wear the jewel of the Rose Croix, or the Star of the Knight Templar.]

"313 & 730."—On the same ground which induced us to decline publishing a letter of a P.M., 730, in our last, so must we decline publishing a letter on the subject from Bro. Clark, P.M., 313, and Prov. S.G.D., Worcestershire. At the same time we can assure Bro. Clark that he is altogether mistaken in his surmise as to our correspondent, who has no right to the prefix with which Bro. Clark has honoured him. We are glad, however, to receive the assurance, not only of Bro. Clark, but of two other highly respected brothers, that there have been no disputes between the Dudley brethren on the subject of the Hagley festival.

BRO. S. BARTON WILSON, P.G.D.—In our report of the association of the Wellington Lodge, Deal, in our number of the 29th ult., we accidentally omitted to state that Bro. Wilson was elected an honorary member in acknowledgment of his distinguished position as a Mason, and performing the ceremony of consecration, and that the address delivered by Bro. Pullen, the D. Prov. Grand Master, Isle of Wight, was written for the occasion by Bro. S. B. Wilson. In our notice of the Crystal Palace Lodge of Instruction, Bro. Wilson ought also to have been described as an honorary member.

LONDON, SATURDAY, JULY 16, 1859.

THE ROYAL BENEVOLENT INSTITUTION FOR AGED MASONS AND THEIR WIDOWS.

THE dispensation of that charity, which is enjoined alike by the principles of our ancient Order and the precepts of our religion, is perhaps, to the well-constituted mind, the easiest in performance of the whole round of social duties; for callous indeed must be the heart that derives no satisfaction from supplying the wants of others. It is true that there is an inherent weakness in the bosoms of most mortals which inclines them from time to time to favouritism or to prejudice, and operates as a hindrance to the exercise of an unbiassed judgment and an equal distribution of benevolence. To this cause perhaps may be attributed the very prosperous condition of the Royal Freemasons' Girls School, which until lately has thrown comparatively into the shade the other great charities which belong to the Craft—the innocence and winning ways of the pretty little residents at Battersea Rise have, no doubt, contributed in a great degree to produce the munificent contributions of the brethren to that noble institution. On the other hand, the Boys School and the Benevolent Institution, although acknowledged to be equally valuable, can certainly not be said to have achieved a corresponding amount of success.

The attention of the brethren has happily been awakened to the necessity of placing all the three charities upon a similarly prosperous footing, and the efforts of the last year or two have done wonders for the Boys School, and the Aged Masons, while we rejoice to find that the Girls School has not in the slightest degree suffered. And we thing that the progress of the Royal Benevolent Fund must be considered peculiarly satisfactory.

In another page will be found a most gratifying return of the receipts and expenditure of the two funds of this institution from the date of their establishment to the 30th March last. It shows how steadily the funds are growing in the affections and support of the brethren. By the return it will be seen that, since the establishment of the Male Annuity Fund in 1842, only seventeen years since, the total receipts, including the donations from Grand Lodge and Chapter, had amounted to £28,242, of which Grand Lodge and Chapter have given £8,258, the brethren and private Lodges by donations £6,586, and by annual subscriptions £9,474. Of this sum no less than £10,858 have been invested to provide for the permanence of the fund, and £13,214 have been dispensed in annuities amongst 137 brethren, many of whom would have been reduced, by no fault of their own, from affluence to absolute want—but for the aid afforded by this institution—as is proved by the case of the brother whose death we recorded last week, and who, after enjoying the advantages flowing from the institution for a period of twenty-two years, died without a relative or friend to perform even the last sad duties of humanity, and which were therefore, of course, undertaken by the Institution. Though much more recently established, only in 1849, and not quite so munificently supported by Grand Lodge, the Widows' Fund shows an equally gratifying progress. The total receipts on account of this fund have been £6,111 of which £1,744 have arisen from the votes of Grand Lodge and Chapter; £2,525 from the donations of private Lodges and brethren; and £1,021 from annual subscriptions. The funded property already amounts to £3,450, and the sum of £3,236 has been disbursed in annuities amongst thirty recipients—each of whom, like the male annuitants, have also had the option of going into the Asylum if they so desired.

We think the returns speak trumpet tongued for the prosperity and finance of the Institution, and it only requires exertions such as were made at the last festival to be emulated in January next, and to be continued for two or three years longer to enable us to boast that the poorer brethren or their widows never appeal to us in vain to render the close of their lives comparatively happy and comfortable; but that if worthy a safe and sure retreat from the pangs of poverty is to be found in the Royal Benevolent Institution for aged Masons and their Widows.

STAINED GLASS.—II.

(*Continued from* p. 4).

In *fig.* 11, from a miniature of the sixteenth century, taken from a MS. in the library of St. Mark, the whole field is filled in with rays of light, the centre ones being much shorter than those at the angles, and partaking of the shape of the square nimbus with concave lines.

11. *Square nimbus, concave sides and rays of light.*

In a fresco of Campo Santa, at Pisa, of the fourteenth century, Michael Angelo has represented Christ showing his wounds to his disciples, the head being adorned with rays of light of very unequal lengths.

In all the examples that may be met with, the rays seem to spring from the centre of the forehead between the eyes. In *fig.* 10 the rays are thrown out from thence in a line with the temples, and the region of the brain. This may be seen also in the head of an infant Christ, painted in the sixteenth century *fig.* 12, (also Italian), where the rays emanate from these several points, instead of finding their common centre in the forehead. It was in the sixteenth century, that luminous circles, drawn in perspective, first appeared, adapting themselves to the several positions of the heads, as in *fig.* 13.

12. *Nimbus formed by bars or rays of light.*

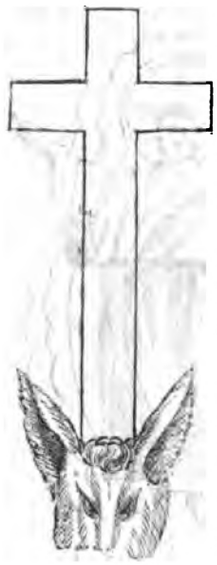
A more marked nimbus, and one only applied to the godhead, the allegorical lamb, or the Virgin Mary, is that in which the centre rays of *fig.* 10 are omitted, the others cut shorter than the outer circle, and the point of the rays connected by an inner curved line reaching only to them. In some early examples these rays retain their straight form, but this was soon abandoned for one more graceful, in which the lines are curved, as in *fig.* 14. The lower ray or bar is concealed by the head, otherwise it would be a perfect Greek cross. As to the propriety of this form for the Son of God, there can be no doubt, but it is applied equally to the other persons of the Trinity, as may be seen in a remarkable painting of the Trinity, of the thirteenth century, in which the figures of the Father and the Son are exactly similar, while the Holy Ghost is in the form of a dove standing on a globe, held by both the Father and the Son, each having a similar nimbus.

13. *Circular perspective nimbus. Circa* 1500.

14. *Cruciform circular nimbus. Circa* 1200.

That these rays are intended to represent the cross, is evident from the sculpture on an old sarcophagus in the Vatican representing Christ sending forth his disciples to preach to and baptize all nations; in one hand he holds the volume of the sacred law, while the other points to the stream of water running at his feet. In this example the disciples, though represented as lambs, have no nimbus, neither has Christ himself, but the symbolic lamb which stands by him

has the Latin cross on a nimbus, elevated from the head, as *fig.* 15. All the lambs seem to be advancing to the mound on which Jesus and the lamb are standing, teaching us that all christianity should thus be tending towards that stream of baptism which flows at his feet. In *fig.* 16 is a cruciform nimbus of the eleventh century, elevated entirely above the head.



15. *Cruciform nimbus of the Divine Lamb.*

In the tenth century the Lamb of God was frequently represented with a nimbus, the bases of which were opaque, but bearing in the centre of each a perfect cross, as in *fig.* 17.

The cruciform nimbus was a sign characterising equally the Son and the other two persons of the Trinity, but the cross itself is an attribute which belongs immediately to Christ, and through whom the Father and Holy Ghost have it quartered, as it were, on the field of their nimbus. The Greek church particularly honours Christ, believing that he alone is the source of being. It is thus that he is represented on their iconoclasts and in their stained glass. He is also represented governing the Greek church as he does the world. His form, too, is more often represented than that of either the Father or Holy Ghost. In every era this has been the principal form delineated, sometimes as a youth, sometimes as a young man with a flowing beard, but it remained with the papacy to depict him as an old man, under the figure of a Pope, almost worn out with old age. In very many paintings he is represented as the creator of the world, with a cruciform nimbus, and holding in his hand, or resting his hand upon, a globe, symbolic of the world of his creation.

16. *Cruciform nimbus.*

17. *Circular cruciform nimbus of the Divine Lamb.*

In Rheims Cathedral it is also the custom to give greater honour to the Son, during the service, than to the other persons of the Trinity. It is a curious custom, and peculiar to one or two of the continental churches. When the *Gloria Patriæ* is said, the name of the Father is passed over without any notice, but at the word "Filio," the clergy and choristers rise, and reverentially incline the head, seating themselves when the Holy Ghost is mentioned.

This may arise from the force of early impressions, but holy writ fully justifies this adoration; and from that passage in St. Paul to the Philippians, "At the name of Jesus every knee shall bow, &c.," we may trace the origin of the innumerable representations of the Son over the Father and the Spirit.

While this prominence is given to the Son, the Deity, or God the Father, is sometimes represented by a portion only of the body, most frequently the hand. In this case it is usually surrounded by a circular nimbus with cross bars forming a cross, and with rays of light decorating the remainder of the field. These are supposed to form the earliest representation of the Father, and the hand is usually extended as if in the act of blessing. In the frescoes of St. Savin (twelfth century) the hand of God, without a nimbus is extended from the clouds, blessing Melchizedeck. There are several other examples of the divine hand being without a nimbus, but where a nimbus is shown it is nearly always decorated by the cross.

There is another form of nimbus that we have only incidentally mentioned, and that is the triangle; some artists have connected the rays from the temples with those of the brows, forming a pyramid, the base line of which extends through the forehead as in *fig.* 3. There has been something more than accident, however, in thus forming the triangle. Members of the Royal Arch degree of Freemasons know perfectly well some of the attributes of this sacred figure, attributes peculiar to the Craft; but independently of these, the triangle possesses a mystical reason which maintains its importance among other geometrical forms. It ever has been considered as the geometrical emblem of the Trinity, representing in its unbroken area, the unity of one God in three persons. Throughout the whole of Asia the triad is a mystic number. It is symbolic of the attributes of the Supreme Being, uniting in itself the properties of the two first numbers of the unity and the duad. The Grecians adopted this form at a very early date, but it remained with the Italians to elevate it as a fitting symbol of the Great Architect of the Universe, the Great I AM. This expresses perfect divinity, but the Greek Masons by adding another triangle, symbolized the infinity as well as the divinity of the godhead. In the centre of the double triangle are sometimes written three Greek words, called by Royal Arch Masons the Holy Tau, and which indicate the Supreme Being. The words then represent the great Jehovah; the triangle, the Trinity; and the double triangle the infinity of God. In a fresco at Mount Athos, the three persons are represented with each a different nimbus. The Father with the double triangle, with three Greek words signifying "I am that I am;" the Son with a circular nimbus with cross bars, and the same words; and the Holy Ghost as a dove, without a nimbus, but in an aureola.

Another fresco in the same place contains the coronation of the Virgin by the Holy Trinity. Mary has a circular nimbus, the Holy Ghost a circular radiating nimbus, Christ a circular cruciform nimbus, and the Father a triangular radiating nimbus. These different forms show different gradations of dignity, and are made to indicate, moreover, the hierarchy of created beings, and the relative position of the different persons of the Trinity. In our own times Camby asserts that the triangle expressed three of the inseparable attributes of Deity—"to be, to think, to act." It has thus been, undoubtedly, the geometrical expression of the Trinity, and it can therefore be easily conceived that the triangular nimbus would be peculiarly appropriate to God the Father. The triangle thus belongs especially to the Father, is sometimes given to the Son, but never to the Virgin.

Angels, saints, and holy men are frequently decorated with a nimbus; but in these instances they are mostly confined to a circular form with the field of the disc perfectly plain. St. John the Baptist is never represented without a nimbus, in most cases consisting of a double circle. Joseph, the husband of Mary, is also occasionally represented with one, as in the Cathedral of Chartres. The nimbus of the Virgin Mary is frequently highly decorated with jewels, &c., and having rays, but in very few instances cruciform. The apostles are always adorned with the nimbus. In the porch of Rheims Cathedral, the nimbi of St. Peter and St. Paul are adorned with pearls, and on the chancel windows nearly all the apostles are represented with nimbi ornamented with precious stones, emeralds, rubies and sapphires.

The nimbus has been given by the ancients to allegorical figures as well, but they confined it solely to everything powerful, and everything good. Any creature supposed to be infirm, or destitute of power, or deficient in virtue was denied it. The nimbus is the characteristic of physical energy, as well as of moral strength, of civil and political power, as well as of religious authority.

THE AUREOLA.

We will now touch upon another emblem of glory, similar in character to that of the nimbus, but different in size, form, and position. The aureola, like the nimbus, is intended to represent rays of light, and is frequently drawn in wavy lines.

The aureola is, in fact, an enlarged nimbus, and the nimbus a diminished aureola; the one is confined entirely to the head; the other surrounds the whole body.

For the reasons given in introducing the nimbus, the aureola has not that importance when used alone, which is attached to the simple nimbus, in that case conferring no honour upon the person decorated therewith; but when combined with the nimbus, it completes the figure, and is supposed to make the glorification of the representation perfect.

It is in fact the symbolic token of supreme power and energy, and therefore should belong to God himself, he being the very centre, as it were, of omnipotence. The Roman Catholics, however, extend the aureola beyond the Trinity, and confer it upon the Virgin Mary, ranking as they say she does, superior to saints and angels. She is therefore usually represented in an aureola, but mostly of the oval shape. In the cathedral of Our Lady at Paris, she is framed in an oval of clouds, the field being decorated with stars; and in the Campo Santo, at Pisa, in the picture of the last judgment, the Virgin is sitting on a rainbow, and surrounded by an aureola. When the church became corrupt, that is in about the thirteenth and fourteenth centuries, the aureola was prostituted to very base purposes—remaining no longer the attribute of divinity, but enshrining equally the souls of mortals, with the person of the Trinity. In Chartres Cathedral are many examples of this debasement of Christian art—one in particular being the soul of St. Martin, in an oval aureola surrounded by flames of fire, the aureola possibly representing the power of the Roman church, which is said to keep the soul free from the smell of fire while undergoing the pains of purgatory.

Up to the fifteenth century the inner line of the aureola was formed by decided lines, but soon afterwards the well defined border gradually disappeared, and, like the nimbus, it became formed by rays of light or wavy lines.

The aureola is of many forms, the most common being that of the "*vescia piscis*." It is formed of a perfect oval—a circle, a quatrefoil, a cinquefoil, &c., in which latter case the head, shoulders, &c., are made to occupy distinct lobes. In some cases it fits close to the body, or assimilates itself to the form of the body, but detached from it.

With the Italians the outer line of the aureola is perfect, as in most examples of the Italian nimbus, one of which is represented in *fig.* 18, taken from a miniature of the fourteenth century, in the library of St. Mark. The transverse line is the rainbow, as they are usually drawn by Italians at that epoch. When God the Father is represented, he is usually sitting, with his feet resting upon a rainbow, a second supporting his back, and a third pillowing his head. The aureola is chiefly confined in early examples to the two first persons of the Trinity, but the figure of the Holy Ghost may sometimes be found so enshrined. When this is the case, we always find the Holy Ghost forming part of a tableau, in which the two first persons occupy the most prominent part. Of this I gave an example in *fig.* 7, treating of the nimbus.

18. *Circa* 1200.

Fig. 19 represents God the Son in an aureola of clouds, taking the form of the body; it is of the tenth century, and a very good example of this kind. The upper and lower portions are two small circles — the upper containing the head and bust, and the lower the feet; the lines confining the body are those of the "*vescia piscis*," but cut short at each point by the intercepting circles.

19. *Circa* 1100.

The pure oval shape is sometimes formed by branches of trees, which open and leave a vacant space; sometimes by wreaths also, each side being reversed. In a miniature of the thirteenth century, Jesus is represented in an oval aureola, formed by branches of trees, each branch having three smaller branches springing therefrom, on which are three doves; while the upper portion of both branches support the Dove—the Holy Ghost. These seven doves are to represent the seven gifts of the Spirit, which were conferred upon Christ. Each dove is enclosed in a circular aureola; but they are devoid of nimbi. A similar aureola is to be met with at Rome—the aureola in this case being formed by the petals of flowers, the stems of which spring from the branches.

In representing God with the aureola, we frequently find a carpet substituted for the lower rainbow, and more or less emblematically figured, but to represent the heavens as his footstool instead of the earth. This does not carry out the beautiful picture, delineated in the first Craft lecture—"He has stretched forth the heavens as a canopy—he has planted the earth as his footstool—he has crowned his temple with stars as with a diadem, and in his hand he extends the power and the glory. The sun and moon are messengers of his divine will, and all his laws are concord." In the cathedral of Città di Castelló, in Italy, is an oval aureola of the twelfth century, in which Christ appears with a cruciform nimbus; on his left the moon's crescent; on his right the sun spreads his glistening rays; and in the field of the aureola shine stars with five points, or lobes, like the rose.

One great peculiarity in the aureola as pictured by the Byzantians is, that it takes the shape of a wheel, six rays usually diverging from the centre. In Chartres Cathedral are two or three very good representations of this example.

The aureola is frequently used for the Divinity, the Virgin, &c., without any other distinguishing attribute, but in most cases it is combined with the nimbus, making then, what is termed by the most celebrated of the Christian archæological authorities of the present day,

THE PERFECT GLORY.

In *fig.* 19, the upper circle of the aureola forms the nimbus itself, the field being decorated with the cross bars, but in most other examples the nimbus is kept entirely distinct and separate.

The glory is popularly applied to the nimbus, and not without reason, where *that alone* is used; but if we take the glory of God, as described by Ezekiel, we shall see at once that the aureola alone can fully convey that idea. He says, "Then I beheld, and lo, a likeness as the appearance

of fire; from his loins, even downward, fire—from his loins, even upward, as the appearance of brightness, as the colour of amber. And behold the glory of the God of Israel was there." A similar description may be found in the 24th chapter of Exodus, and the 17th verse.*

It is thus that the Deity is represented as the centre of radiating light, or surrounded by luminous clouds. In a miniature of the tenth century Jesus is represented as coming to judge the world, being surrounded with clouds, and having above the following inscription:—"Dominus in nubibus, et vident eum inimici ejus et qui perpugerunt." The glory is sometimes represented as a tongue or flame of fire resting upon the head, but this should be confined to the Holy Spirit, it being in that shape that the Holy Ghost descended to the apostles. It is often used as a simple flame in this sense, but only as a nimbus, and without pretension to the term glory. Fire is, however, the especial attribute of God, for under his visible form God is light. At Mount Sinai, at the transfiguration, and at the burning bush, fire represented "power," the power of the Divinity. At the expulsion of Adam from the garden of Eden, power was also described by the two flaming swords,—and by fire, therefore, did the ancient artists most correctly delineate this especial attribute.

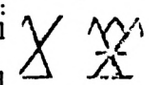
MARK MASONRY.

FROM A SCOTTISH CORRESPONDENT.

THE antient Mason Lodges of Scotland appear to have been almost exclusively of an operative character. This was clearly the case with regard to the Lodge of Edinburgh Mary's Chapel, the Lodge of Glasgow St. John, the Lodge of Ayr, the Lodge of Stirling, the Lodge of Dunfermline, the Lodge of Dundee, the Lodge of Aitchison's Haven, the Lodge of St. Andrew's, the Lodge of Melrose, the Lodge of Kilwinning, and others that might be mentioned. The Lodge of Glasgow St. John has a charter conferring on it important powers and privileges, granted by Maloolm III., King of Scotland, at Fordel, on the 5th day of October, 1051. The Lodge of Edinburgh dates from 1513, and almost all the Lodges named were in existence previous to the year 1600, as the signatures of their chief office-bearers appear at that date appended to a charter granted to the Laird of Roslin, renewing to him and his heirs all the powers and privileges which his forefathers had for several generations enjoyed as patrons and protectors of the Mason Craft within the realm of Scotland.

The old Lodges of Scotland being thus composed for the most part of operative Masons, it is natural to conclude that it was incumbent on each member to have a distinctive mark, which he should record in the books of the Lodge, and which he should inscribe on his working tools, and particularly on the stones which he prepared for the buildings at which he was employed. We accordingly find that at a meeting of the Masters of Lodges, convened at Edinburgh on the 28th December, 1598, by William Schaw, "Maister of Wark" to his Majesty James VI., and general Warden of the Mason Craft in Scotland, it was *inter alia* statuted and ordained "That na Maister or Fallow of Craft be ressavit nor admitted without the numer of six Maisteris and twa enterit Prenteisses, the Wardene of that Ludge being ane of the said six; and that the day of the resavying of said Fallow of Craft or Maister be orderlie buikit, and his name and mark insert in the said buik, with the names of his six admittors and enterit Prenteisses," &c.

The advantage of a mark, and a law to regulate its use are evident. By referring to the books of the Lodge the mark of each brother was known, and the newly entered workman was prevented from adopting a mark already appropriated by another. The operative, by placing his mark on his tools, could readily recognize them when mixed with those of his fellow workmen, and could thus keep them from being used or claimed by others. By cutting his mark on the stones which he squared or carved, they could at once be distinguished, and the overseer was able to award to him either praise or blame, according as he had performed his work. The marking of stones was carefully attended to by the antient Masons of Scotland, as their marks are still found on most of the old baronial and ecclesiastical edifices of this country. The elegant monument erected by Anna of Denmark, Queen of James VI., in the Abbey Church of Dunfermline, to the memory of William Schaw, already mentioned, contains the Mason marks of that distinguished member of the Craft. They are as follows: being most likely his ordinary and his official marks.



We consider that it is a matter beyond dispute that the members of the old operative Lodges of Scotland were required to take a mark, but the question to be settled is—was any ceremony observed in bestowing it? The books of the old Lodges would most likely throw light on this subject; but, unfortunately, access to these documents cannot be very readily obtained. In the records of the Lodge of Edinburgh it is frequently stated that the persons admitted as members took a mark, and paid a fee for obtaining this privilege. The marks of many of the members are consequently found in the books of the Lodge. This plainly and incontrovertibly establishes the fact that the Lodge of Edinburgh, long before the institution of the Grand Lodge of Scotland, and long before the existence of a Royal Arch Chapter was heard of, was in the practice of conferring marks upon its members; but it leaves us still in the dark regarding the special rite or ceremony that was observed. This Lodge, about a hundred years ago, lost its strictly operative character, and, from that time, it appears to have abandoned the practice of Mark Masonry.

In the year 1707, the Lodge of Edinburgh was split into two divisions. One comprised the Masters, and the other the Journeymen or Fellow Crafts. The Masters were superior in influence and authority; but the Journeymen had a much greater portion of numerical strength. After an arduous and determined struggle, the Journeymen succeeded, by an appeal to the Lords of Council and Session, in obtaining a right to exist as a separate and independent society, "to communicate the Mason's word, and receive fees for the same."

For forty years the members of this new society went no farther in their Masonic working than the degree of Fellow Craft. On the 27th December, 1750, James Dick, Gilbert Duncan, and William McLean, members of the Lodge Journeymen, were raised to the sublime degree of Master Mason, in the parent Lodge of Edinburgh, Mary's Chapel, and these were the first Master Masons connected with the Journeymen. The fact that they and a large number of other Journeymen a short time afterwards were all raised without the payment of any fee, show that an entire reconciliation had by this time been effected between the two Lodges.

The founders of the Lodge Journeymen were evidently all Mark Masons. The marks of a considerable number of them are found in the records of the Lodge of Mary's Chapel—the Lodge in which they were all entered and passed, most of them towards the close of the seventeenth century. We give a few of their marks as a specimen:—

Hugh Morton's

Andrew Brodie's

Andrew Purvis's

John Finlayson's

* "Erat autem species Gloriæ Domini quasi ignis Ardens."

William Brodie's

The Journeymen continued to maintain the operative character of their Lodge by admitting only one non-operative to eleven operatives, and this regulation was strictly enforced till within these few years. They appear all along to have practised Mark Masonry—a thing which was to be expected from a body of men sprung from the operative Lodge of Mary's Chapel, and belonging nearly all to the building art. The minutes of the Lodge being chiefly devoted to monetary transactions, very little is said in them regarding Mark Masonry till the year 1789. At that time it was found that some of the members had neglected to make themselves acquainted with this department of Masonry, and, therefore, they were enjoined to lose no time in submitting to initiation; and in order to identify it more closely with the Lodge, it was agreed that it should in time to come be placed under the direction of the Master and ordinary managers, and that the fees derived from initiations should go into the common fund of the Lodge. At the time referred to, Bro. J. McDonald held the office of Mark Master. He was an enlightened and zealous Mark Mason, and for his great services in initiating and instructing the brethren, received the thanks of the Lodge in 1790. It appears that it was through his zeal and attention that a more regular record of the marks of the members began to be kept than had hitherto been the case. The practice established by him has been kept up to the present time, and the result is that the Journeymen possess a roll of marks more extensive perhaps than any modern Craft Lodge in the kingdom. Bro. McDonald continued to fill the office of Mark Master for several years, and had for his Senior Overseer Bro. Peter Douglas; and his Junior Overseer, Bro. John Moir; two of the most distinguished Masons in the Lodge. In 1806, a special jewel was prepared for the Mark Master, and was worn by the brother who filled that office till 1822, when it, along with the other jewels and clothing of the Lodge, was forcibly taken from the Tyler in a street of the city as he was one evening carrying them home after a visitation to the Lodge St. James, and never was recovered. Three Mark jewels were afterwards provided, and these continue to be worn by the Mark Master, and his Senior and Junior Overseers.

The members of the Lodge Journeymen, are all, with few exceptions, Mark Masons. They have long held that Mark Masonry should form part of the Fellow Craft degree, and therefore on various occasions they have urged that it should be recognized as such by the Grand Lodge of Scotland. With this view they, in the beginning of last year, presented a memorial to the Grand Lodge, complaining that the Supreme Arch Chapter of Scotland had unwarrantably assumed the sole power to grant warrants to work Mark Masonry, and claiming protection in their ancient rights and privileges. The Grand Committee entertained the memorial with much cordiality and unanimity, and gave the following deliverance, viz.:—

"1. That the Grand Committee having taken into consideration the petition from the Lodge Journeymen, and the reasons adduced by Bro. Kerr in support of it, are of opinion that it has been proved to their satisfaction, that certain Lodges have worked the Mark Degree ever since their foundation, previous to the existence of the Grand Lodge, and have continued to do so to the present time.

"2. That the assumption by any other authority of the sole power to grant warrants for the working of Mark Masonry, is consequently an interference with the rights and privileges of Lodges under the jurisdiction of the Grand Lodge.

"3. That the Grand Lodge Committee recommend the Grand Lodge of Scotland to appoint a special committee to enter into communication with the Grand Lodges of England and Ireland, and any other authority claiming of Scotch jurisdiction in Masonry, to endeavour to come to some amicable and fraternal arrangement, and to report to next quarterly communication."

At the quarterly communication, which took place on the 1st of February, 1858, some of the members of the Supreme Arch Chapter were disposed to cavil at the report of the Grand Committee, but it was adopted by a large majority, and the following brethren were appointed a special committee to carry its recommendation into effect, viz.: J. Whyte Melville, chairman; Andrew Kerr, William Hunter, John Duchar, Hector Gavin, James Finlayson, F. D. McCowan, and Samuel Sommerville.

This committee, we understand, has met, but we have not heard that anything has yet resulted from their proceedings. We may at a future period have occasion to make a few further remarks on this subject.

SURREY ARCHÆOLOGICAL SOCIETY.

THE sixth annual general meeting of this society was held on the 5th inst., at Richmond, and was attended by a large number of ladies and gentlemen, members of the association, and their visitors. The chair was taken at eleven o'clock, in the large room of the National Schools in Eton-street, by Lord Abinger, the vice-president, and there were present during the proceedings of the day, Mr. Evelyn of Wootton; Rev. Harry Dupuis, Vicar of Richmond; Mr. Geo. Scharf, *F.S.A.*; Mr. H. G. Bohn; Mr. William Lambert; Rev. R. Burgh Byam, *M.A.*; Rev. H. Brancker; Rev. J. Chandler; Rev. C. Lushington, and a number of gentlemen well known in literary circles. The business of the day was commenced by the reading of the annual report of the council, to which were appended the balance sheet and the auditors' report; from these documents it appears that the progress of the society during the year has been highly satisfactory, a large number of new members having been added to the muster roll of the association, and its pecuniary resources largely increased. The present very efficient committee and local honorary secretaries were, with some slight alterations, re-elected, and the value of their services acknowledged; and at twelve o'clock the reading of the following papers was commenced:—

1. "Notices of the Family of Cobham, of Sterborough Castle, Lingfield, Surrey," by John Wickham Flower, Esq. The subject was illustrated by a series of rubbings from some ancient sepulchral brasses in Lingfield Church. In the course of this paper Mr. Flower read some interesting extracts from old wills preserved in the archbishop's registry at Lambeth, which have never yet been published; in particular from those of Reginald the second Lord Cobham of Sterborough; of his mother, Joan, daughter of Maurice Lord Berkeley, and widow of that famous Lord Cobham, created a Knight of the Garter by Edward III., who led a division of the English army on the memorable day of Crécy, and under whose orders the Black Prince won his spurs upon that occasion. Among other passages in these documents is a bequest by the Lord Cobham of one hundred pounds, to be expended in masses and divine offices for the repose of the soul of his godmother, Philippa, Queen of Edward III.—as he expresses it, "*pur l'alme de ma très honorable commère, Dame Philippe, jadis Reyne d'Angleterre;*" he also devised thirty pounds to purchase ten thousand masses for the repose of his own soul, to be performed immediately after his death "*en si brief tems comme ils pourroient estre faits.*" The will of Lady Cobham also contains many curious bequests of plate, jewels, and illuminated books, one of the latter is worked "*cum mortumalo et genenyles;* there is also a horn described as "from a griffin's hoof"—this has a gilt cover, upon which are engraven the arms of "Barkele" and Cobham.

2. "Notes from the Parish Registry of Richmond," by William Henry Hart, Esq., *F.S.A.* Some very curious facts throwing light upon the customs of our forefathers, have been extracted by Mr. Hart from these registers. Among these we may notice the manner of interment of what were called "chrism" children, or infants deceased before the churching of the mothers, but who had been baptized; this was illustrated by the copy of a brass from Stoke Dabernham. In the year 1654, it was made legal for justices of the peace to perform the marriage ceremony without any ecclesiastical interference, and the Richmond register records several instances of such unions. After several other curious extracts from the Richmond registers, Mr. Hart passed to those of Kingston, which commence with the reign of Elizabeth, and contain a record of the various preachers in the parish church, with very quaint entries of burial and other sermons. Here are

also recorded the charitable gifts of the parish to individuals who had met with unforeseen misfortunes of various kinds. In 1572 was erected a new "cucking" or "ducking" stool, an institution for the disciplining of women who made too free use of their tongues; the operation of ducking being repeated as often as was considered necessary for the patient's cure—one Anne Downing for instance, was ducked three times "for that she was a common scold and fighter." Mr. Hart here exhibited an invention called the "scold's bridle," an iron frame to fit the head and confine the tongue with a kind of bit. The registers also contain a varied record of deaths by violence and misadventure. The register of Petersham acquires interest from its frequent allusion to Ham House and the former occupiers of that mansion, and its records of marriages and deaths in the Desart and Murray families, and among their dependents. A branch of the Surrey Archæological Society has been established for the purpose of examining the parish registers, and the present paper has been the result. The thanks of the society were expressed to the clergy for the assistance they have rendered in these researches.

3. "On the Antiquities of Richmond," by Mr. William Chapman. Mr. Chapman observed, that Richmond possessed but few antiquities to strike the eye, but its history contains many highly interesting particulars. Although the ancient name "Sheen" is undoubtedly Saxon, there is no mention of it in Saxon records. Happily there are no records of great battles or dire calamities to give it a place in early history, and previously to the time of Henry VII., the name of Richmond did not exist in this part of the kingdom. In the time of Henry II., the manor of West Sheen belonged to the Wyndsor family. Eventually it was purchased by Bernal, Bishop of Bath and Wells, who obtained from the reigning sovereign the right of free warren and other privileges. Edward III. died at Sheen, as did Anne, the queen of Richard II.; the latter monarch in his grief for her loss caused the whole of the buildings upon the manor to be rased to the ground. Henry IV. allowed Sheen to remain in this desolate condition, but Henry V. rebuilt the palace, and also established in that town the Carthusian monastery of Jesus of Bethlehem. The culminating point of the splendour of Sheen was in the reign of Henry VII., who gave it the name it now bears. In this reign the palace was entirely destroyed in three hours by a terrible fire; Henry rebuilt it in 1501, made it his favourite residence, and died there. Henry VIII. was more partial to Greenwich, and was little at Richmond; but for a short time Wolsey resided there, much to the disgust of the inhabitants, after his gift of Hampton Court to the king. Queen Elizabeth was very fond of Richmond, and died there. Charles I. was educated there, but after his death the palace was sold by order of the Commonwealth. A small portion of the building is still in existence.

The three papers were of highly interesting character, and were listened to throughout with great attention. The authors having received the thanks of the meeting, a similar vote to Lord Abinger, for his kindness in presiding, was moved by Mr. Evelyn, and carried with applause.

An interesting description of the ancient monuments in the parish church was then given, which had been drawn up by the Rev. W. Bashall, and the company proceeded to inspect the church and the surrounding grave-yard. The church is not of great antiquity, the oldest part being of the Tudor period only. Among the most striking monuments are several of the time of Charles I. and Charles II.; one in particular to the dissolute and infamous Brouncker, some time cofferer to Charles II. Among the modern tablets is one to the memory of several officers of the Guards who fell in the Crimea, erected by the Freemasons' Lodge at Richmond of which they all were members. The poet Thomson is buried in the north aisle; and the great Edmund Kean lies in the churchyard, where a tomb has been erected to his memory by his son.

At three o'clock Lord Abinger proceeded to open the temporary local museum, which was formed in the lecture hall of the new Cavalry College, by the permission of the commandant. His lordship very briefly recommended the collection to the notice of the visitors, observing that amongst such variety there must be surely something to suit all tastes. There were mediæval weapons, Indian guns, and Captain Cook's teakettle; every kind of old key to open old locks, and an autograph poem of Robert Burns to open the heart. He would not, however, detain them, for he had but small claims to the title of an antiquarian—though he might himself very properly be classed among the antiquities. Mr. Hart then proceeded with the *catalogue raisonnée* of the collection, which among various objects deserving careful examination, comprised a number of ancient seals and seal-rings; a spoon and a fork of Sir Walter Raleigh; some old time-pieces; many valuable coins; some beautiful specimens of Roman glass; various old muniments and leases; specimens of illuminated missals, and early book-binding; numerous rubbings from ancient brasses, plaster casts from old monuments; and an excellent selection of rare autographs, and some very curious autograph letters, especially one from Flora Macdonald acknowledging the receipt of £1,500 for the services rendered to Charles Edward Stuart, thus setting at rest that disputed question.

An account was given by Mr. Wright, of the excavations now being carried on at Wroxeter, near Shrewsbury, in which a buried Roman city, "Uriconium," like another Pompeii, has, through his exertions, been exposed, after ages of forgotten burial, to the light of day and the research of modern investigation. This able antiquary has already succeeded in tracing two of the streets of the little town, with their paved causeways in perfect preservation, and composed of close set, small, angular stones, exactly resembling the rough paving still met with in so many of our villages and quaint, old-fashioned towns. Besides these, he has clearly made out a double row of shops, with the *débris* or remains of the original occupiers' calling still remaining.

It has long been a matter of belief among antiquaries that mineral coal was known to the Romans, especially in this country. The discoveries made by Mr. Wright at Uriconium have set this matter beyond dispute, as quantities of coal have been found mixed with wood and charcoal, both in the shops and holocausts investigated in the ruins. That some fearful calamity of fire and sword, some sudden and overwhelming irruption of the Picts and Scots, or hostile tribes of Welch Britons, burst upon the little colonial town and destroyed it in one savage onslaught, is made evident by the ruins of the chief public building and the position and character of the human bones found within its precincts; for, with only one exception, the remains are all those of women and children, clearly showing that the male population had mustered in some other part of the city to meet the invaders, while the women fled to the prefecture or chief building of the town for safety, and as the foe approached hid themselves in vaults, and even in the holocausts, where great numbers were found, and where, before the enemy could reach them, no doubt many were burnt or suffocated. An infant's skeleton was found by itself in the court yard, and the only male remains, were those of a very old man, crouching in a vault, holding in his bony fingers a box containing many hundred coins. The only other tenant of this living grave had been a woman, who, probably, unknown to the miser, had secreted herself in an opposite corner. Mr. Wright has, also, by these investigations demonstrated the fact that the Roman dwellings in this island were in many instances tiled with slates, as vast numbers of them were found among the ruins. Not the least interesting discovery, however, was the certainty afforded that the houses had glass windows. The specimens of glass exhibited, and of which large quantities were strown all along the ruins, prove that glass windows were in use in this country a thousand years before it was supposed to have been known in northern Europe. It is Mr. Wright's intention shortly to publish a full account of his explorations.

At six o'clock the members of the association and their friends re-assembled at the Castle Hotel, where an elegant collation, and the music of a military band, terminated a very delightful day.

D.

THE HUMAN HAND.—The most powerful imagination can scarcely conceive anything of which the hand is incapable. It aided the savage of old in the mountain chase, hunting for his daily bread, equally with the discoverer of the sextant and goniometer. It worked its way for the Carthaginians through the flinty Alps; shaped lake Mœros and the pyramids of Egypt; reared the temples of Athens and their divine statuary; peopled the world with cities; formed canals that connected seas; bore aloft Babylon, with its hanging gardens, and its towers that were stronger than the Tigris: and descending to humbler but not less useful purposes, it disdains not to upturn with hard labour the stubborn glebe, and to weave the constant toil of commerce, so that our fields abound with the green grass and golden fruit, and our seas are whitened with the sails of our ships, and shook with the rush of their prows. And to the hand, as it is now formed, do we trust to all that art and science shall effect for the future. To the end of all time, and amid all the mighty improvements of centuries, do we trust to this simple organ for our advancement, happiness, and prosperity. This small flexible assemblage of bone, tendon, ligament, muscle, nerves, arteries, veins, and other tissues, is what we trust to:—this hand, that is both flexible and strong, graceful though powerful, almost fully capable even when maimed and injured, and ever the instrument of the mind to fulfil its loftiest and most daring efforts.—*John Walker Ord.*

ROYAL BENEVOLENT INSTITUTION FOR MALE ANNUITANTS.

TABULAR STATEMENT of RECEIPTS and DISBURSEMENTS from the commencement in 1842 to 31st March, 1859, referred to in our leading article.

RECEIPTS:—

	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	TOTAL
Grand Lodge	400	400	400	400	400	400	400	400	400	400	400	400	400	400	400	400	458 6 8	6868 6 8
Grand Chapter	25	25	25	25	100	100	100	100	100	100	100	100	100	100	100	100	100	1400 .. ..
Donations from Lodges, Chapters, and Individuals	1263 19 ..	251 1 10	220 18 ..	134 8 ..	183 12 ..	985 1 6	135 11 ..	244 1 ..	371 18 6	161 16 ..	225 15 ..	291 2 ..	99 6 ..	41 15 6	73 18 3	852 11 2	1049 16 6	6586 11 3
Annual Subscriptions	264 7 6	215 12 ..	360 8 ..	486 10 6	625 16 6	641 14 ..	622 4 ..	567 4 ..	716 9 6	810 15 ..	653 8 ..	728 5 6	618 3 ..	553 3 6	331 4 ..	487	792 1 ..	9474 6 ..
Dividends	13 2 2	52 8 8	56 19 7	84	97 5 8	126 8 2	154 1 6	170 17 2	178 10 ..	196 10 ..	209 0 9	218 13 10	240 9 8	246 19 ..	250 8 6	293 14 4	315 15 ..	2905 4 ..
Legacy, Mr. Crawford	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	..	..	18 .. ..
Special Vote of Grand Lodge	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1000	..	..	1000 .. ..
£	1966 8 8	944 2 6	1063 5 7	1129 18 6	1406 14 2	2253 3 8	1411 16 6	1482 2 2	1766 18 ..	1669 1 ..	1588 3 9	1738 1 4	1457 18 4	1341 18 ..	2173 10 9	2133 5 6	2715 19 2	28242 7 11

DISBURSEMENTS:—

	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	TOTAL
Stock in 3 per Cents.* £	1800	400	400	400	500	1500	400	375	525	500	400	416 1 9	500	231 13 2	1092 17 11	859 7 2	1250	11550 .. ..
Purchase of Stock	1709 7 6	395 10 ..	399	395 10 ..	480	1329 7 6	335 10 ..	347 18 10	508 1 8	490	398	412 9 ..	460 12 6	213 5 ..	1000 0 0	782 19 1	1200 15 ..	10858 6 1
Annuitants	..	305	466	520	671 5 ..	823 10 ..	918 10 ..	874 5 ..	898	924 15 ..	1099 5 ..	1025	1016 15 ..	983	896 5 ..	887 5 ..	905 15 ..	13214 10 ..
Salaries	..	69 1 3	55 5 ..	76 7 6	85	85	85	85	113 11 4	110	110	110	110	110	108 15 ..	104	104	1521 0 1
Salaries, Asylum	..	..	..	..	..	..	..	..	5 10 ..	20	20	20	20	20	20	20	13 10 ..	159 .. ..
Collectors' Commission	..	17 15 9	18 15 6	26 10 9	34 2 ..	41 5 ..	32 2 ..	33	38 2 6	40 13 3	36 11 3	34 4 9	38 12 3	29 11 9	15 1 ..	41 7 3	28 8 6	506 3 6
Printing and Books	..	46 2 ..	12 12 ..	35 10 ..	85 8 9	50 19 ..	51 16 ..	45 11 6	50 3 6	59 6 8	54 14 1	50 11 ..	32 12 ..	47 10 9	6 6 ..	21 14 9	24 12 3	624 10 3
Postage, Advertisements, & Petty Disbursements	30	29 16 5	33 6 1	22 11 10	23 8 11	29 0 11	35 16 11	36 0 6	39 3 9	36 6 ..	30 6 9	39 3 5	39 19 9	29 13 1	24 2 6	30 6 9	25 7 9	535 11 4
Powers of Attorney	..	2 3 ..	..	..	..	..	..	..	2 3 ..	..	6 13 6	..	..	..	..	..	..	10 19 6
Insurance of Asylum	..	..	..	..	..	..	..	..	..	..	..	..	2 15 ..	25 13 ..	..	..	..	28 8 ..
Water rate, 2 yrs. do.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	8 8 ..	8 8 ..
Tite, for surveying do.	..	..	..	..	..	..	..	..	26 5 ..	..	..	..	..	..	..	..	..	26 5 ..
Fitting proportion of new Wing	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	43 14 1	43 14 1
Furniture	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	16 10 ..	16 10 ..
Deed of Release to the Marquis of Salisbury	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	14 4 6	14 4 6
£	1739 7 6	865 8 5	984 18 7	1076 10 1	1329 4 8	2359 2 5	1458 14 11	1421 15 10	1681 0 9	1681 0 11	1755 10 7	1691 8 2	1721 6 6	1458 13 7	2070 9 6	1887 12 10	2385 5 1	27567 10 4
Balance as per Auditors' Report, to 31st March, 1859																		674 17 7
£																		28242 7 11

* These figures represent the amount of Stock purchased in each year, for the sums stated in the following line.

ROYAL BENEVOLENT INSTITUTION FOR FEMALE ANNUITANTS.

TABULAR STATEMENT of RECEIPTS and DISBURSEMENTS from the commencement in 1849 to the 31st March, 1859.

RECEIPTS:—

	1851	1852	1853	1854	1855	1856	1857	1858	1859	TOTAL
Grand Lodge	150	100	100	100	100	200	200	200	258 6 8	1408 6 8
Grand Chapter	26 5 ..	85	35	35	35	35	35	50	50	336 5 ..
Donations—Lodges, Chapters, and Individuals	535 8 ..	35	25	335 15 6	115 7 ..	24 5 ..	46	741 17 6	667 2 ..	2525 15 ..
Annual Subscriptions	43 3 ..	25 19 ..	30 17 ..	80 5 ..	98 3 6	152 4 ..	106 4 6	193 9 6	291 4 ..	1021 9 6
Dividends	..	18 18 9	22 10 1	23 6 7	30 18 3	38 4 2	39 3 8	63 3 ..	83 5 ..	319 9 6
Special Vote of Grand Lodge	..	..	..	..	..	..	500	..	..	500 .. ..
£	754 16 ..	214 17 9	213 7 1	574 7 1	379 8 9	449 13 2	926 8 2	1248 10 ..	1349 17 8	6111 5 8

DISBURSEMENTS:—

	1851	1852	1853	1854	1855	1856	1857	1858	1859	TOTAL
Stock in 3 per Cents.* £	550	200	45 3 2	..	400	111 6 5	546 9 ..	747 1 5	850	3450 .. ..
Purchase of Stock	532 18 9	196	45	..	368 10 ..	102 11 ..	500	675 12 8	816 2 6	3236 14 11
Annuitants	..	75	201 5 ..	190	225	315	278 15 ..	336 5 ..	487 10 ..	2103 15 ..
Salaries	16 10 ..	22	22	22	22	22	21 15 ..	22	22	192 5 ..
Collectors' Commission	..	7 14 9	2 0 6	2 2 ..	9 6 3	7 13 6	3 12 6	20 10 9	12 4 9	65 5 ..
Printing and Books	4 15 6	14 4 10	17 4 3	5	8	12 15 ..	1 11 6	15 1 3	24	102 12 4
Postage, Advertisements, & Petty Disbursements	..	10 16 6	10	1	12 1 2	9 15 8	6 0 7	13 8 2	20	83 2 1
Powers of Attorney	..	..	2 13 ..	..	3 14 6	..	..	..	..	6 7 6
Insurance	..	..	..	..	..	25 13 ..	..	..	..	25 13 ..
£	554 4 3	325 16 1	300 2 9	220 2 ..	648 11 11	495 8 2	806 14 7	1083 17 10	1381 17 3	5815 14 10
Balance as per Auditors' Report to 31st March, 1859										295 10 10
£										6111 5 8

* These figures represent the amount of Stock purchased in each year, for the sums stated in the following line.

MASONIC NOTES AND QUERIES.

PROVINCIAL GRAND PAINTER.

Was such an office as that of Grand Painter ever recognized by the constitutions of the Order, and, if so, when was it abolished?

The following curious notice of a prospective appointment of such an officer is supplied by the minutes of a meeting of the Prov. Grand Lodge of Leicestershire, held on June 18th, 1793, under the presidency of the Rev. William Peters, D. Prov. G.M.:—

"Bro. Phipps was invested as Grand Architect. . . . . The R. W. Prov. Grand Master [Thomas Boothby Parkyns, M.P., afterwards the first Lord Rancliffe] having heard much of the virtues and abilities of Mr. Smith, jun., the son of Bro. Smith, who is not yet a Mason, but it is probable will be one, was pleased to reserve a blue apron for him, as Grand Painter, and it was accordingly delivered into the hands of Bro. Hodges, S.G.W., in order to the investiture of Mr. Smith after his initiation."

The last appointment to the office was made in the year 1816.—WM. KELLY, D. Prov. G.M., Leicestershire.

GRAND ARCHITECT.

The above extract shows, that at the same period a Grand Architect was appointed. Noorthouck's edition of the "Constitutions," 1784, p. 360, after giving a list of "the proper officers of Grand Lodge," states in a note—"At present there is also a Grand Architect; but this is a personal compliment to Mr. Sandby, as designer of Freemasons' Hall, and no stated office; see p. 317." When was the office made a permanent one, and when was its designation changed to that of "Grand Superintendent of Works?"—WM. KELLY, D. Prov. G.M., Leicestershire. [The present possessor is Bro. S. W. Daukes, who succeeded Bro. Philip Hardwick. His predecessor was Bro. Sir John Soane, who long held the office.]

BRO. THOMAS SANDBY.

Bro. Thomas Sandby, B.A., was of the family of Sandby of Babworth, and was born at Nottingham, in 1721. He distinguished himself by the preparation of a new system of perspective. He then applied himself to the arts, and coming to London, was, in 1743, appointed draughtsman to the chief engineer in Scotland, and served during the rebellion of 1745, and in Flanders on the staff of the Duke of Cumberland. In 1746, he was made deputy ranger of Windsor Great Park, and afterwards architect to the king; and in 1754 planned Virginia Water. Of these works he published eight folio plates. In 1755, he assisted in the foundation of an academy of arts; in 1766, joined the Society of Incorporated Artists; and, in 1768, was one of the original Royal Academicians, and Professor of Architecture from 1768 until 1798. Of these lectures the MS. was presented by John Britton to the Royal Institute of British Architects. In 1775, he designed and built Freemasons' Hall, as above stated. He died on the 25th of June, 1798, aged seventy-six, and was buried at Old Windsor. Many of his drawings are in the British Museum, and in the museum founded by his successor, Sir John Soane. See his memoirs, in the English Encyclopædia. His brother, Paul Sandby, was also a Royal Academician.

It is worth inquiring—To what Lodge did Thomas Sandby belong? and the particulars of his connexion with Masonry. What is the inscription on his tomb? Was Paul Sandby a Mason? What was the connexion between Sandby and Soane?

GRAND LODGE, 1732.

The meeting of the Grand Lodge, held on the 19th April, 1732, at Merchant Taylors' Hall, attracted the attention of the public journals of the day. Lord Viscount Montagu was installed Grand Master; Thomas Batson, Deputy Grand Master; George Rooke, Senior Grand Warden; and James Smyth, Junior Grand Warden.

It is noticeable, and I think has been referred to in the *Freemasons' Magazine*, that the meetings of Grand Lodge, until the building of the Hall in Great Queen-street, were only exceptionally held in taverns, but were held in the halls of the public companies.—HYDE CLARKE.

ROSE CROIX.

A Worshipful Master asks, whether it is indispensable for the Rose Croix degree that the candidate must have been installed First Principal in a Royal Arch Chapter. [It is not necessary in this country, or under any constitutions of the Rose Croix, although the possession of the Royal Arch degree, or service in the chair of a Chapter, would be an additional claim to promotion, on the ground of Masonic proficiency or service.]

THE ANTEDILUVIAN MASONIC PILLARS. "LATRES."

In the British Museum (Harl. MSS., 1942) is a manuscript on the subject of Freemasonry, a copy of which, in a hand of the last century is now before me. It is entitled "The Beginning and first Foundation of the most worthy Craft of Masonry, with the Charges thereto belonging." After stating that the four children of Lamech, Jabal, Jubal, Tubal Cain, and Naamah "found out the beginning of all the crafts in the world," it proceeds to record that "These children knew that God would take vengeance for sin, either by fire or water; therefore they wrote their sciences that they had found out on two pillars, that they might be found after Noah's flood. One of the pillars was marble, which will not burn with any fire, and the other pillar or stone was called *Laterres*, which will not drown in any water."

My friend, Mr. Halliwell, quoting the MS. in the introduction to his "Early History of Freemasonry in England," gives the word as "Latres," and refers to the *Freemasons' Quarterly Review*, vol. iii., pp. 288-295; and adds, that the earliest copy he has met with is in MS. Lansd. 98, No. 48, written about 1600." On turning to the *Review*, where the MS. is printed *in extenso*, (varying, however, in some respects from my copy), I find that the word is there also given as "Latres," with the following note, by Bro. H. Phillips, of musical celebrity:—"What the literal meaning of this word is, I cannot discover; no doubt it had allusion to some floating substance." Can you, Mr. Editor, or any of your scientific or architectural readers, throw any light on the probable meaning and derivation of the word?—WM. KELLY, D. Prov. G.M., Leicestershire.

[We have not the least doubt that the MS. in question, so far from being of the year 1600, as supposed by Mr. Halliwell, is not more than 130 years old, and we are of this opinion, first, from internal evidence, and next, from the doctrines being of the period we have assigned. We cannot determine the word, or its meaning. The MS., modern as it is, is of interest, because, as Bro. Kelly is most probably aware, it refers to various doctrines and ceremonials prevalent in the last century].

SUFFOLK PROVINCE.

In the last number of the "Masonic Missions," there is an account given of Masonry in Suffolk, which is incorrect as to the year 1838, as then Bro. Reade, of Holbrook, was installed Provincial Grand Master, who appointed—

Bro. Bullen, of No. 131, Ipswich, D. Prov. G.M.
Bro. Green, of No. 131, Ipswich, S.G.W.
Bro. Head, of No. 96, J.G.W.
Bro. Jones, of No. 277, G. Treas.
Bro. W. Grimsey, of No. 131, Ipswich, G. Sec.
Bro. Martin, of No. 131, Ipswich, S.G.D.
Bro. Ruddock, of No. 131, Ipswich, J.G.D.
Bro. Catchpole, of No. 131, Ipswich, G. Registrar.
Bro. Mason, of No. 131, Ipswich, J.G.W.
Bro. W. R. G. Key, of No. 131, Ipswich, G. Dir. of Cers.
Bro. Forster, of No. 131, Ipswich, G. Organist.
Bro. Beales, of No. 383, G.S.B.
Bro. Schuler, of No. 272, G. Pursuivant.
Bro. Burch, of No. 131, Ipswich, G. Tyler.
Bro. Horton, of No. 84, Grand Steward.
Bro. Deck, of No. 131, "
Bro. Head, of No. 522, "
Bro. Gosling, of No. 522, "
Bro. Scott, of No. 131, "
Bro. Kersey, of No. 417, "

After installation, the brethren went in procession to the church of "St. Mary, Tower," and the Rev. H. Ledger, B.A., preached a sermon for the benefit of the County Hospital.—W. R. G. KEY.

BATH MASONIC HALL.

Can any brother furnish an account, either extracted from journals or newspapers of the time, or from recollection, of the consecration by the M.W.G.M., the Duke of Sussex, of the Masonic Hall, York-street, Bath, together with the names of the officers in attendance on the occasion? I have heard that the day's proceedings were most grand and imposing, and I believe constitute the "great event" in the annals of Bath Freemasonry.—A.

THE CHIEF BUTLER AT THE SOVEREIGN'S CORONATION.—This office is held by the Lord Mayor for the time being, and his appointment to it is coeval with, or even anterior to, the institution of the mayoralty itself *eo nomine*. For at the coronation of Richard I., in 1189, we find the chief magistrate of London, under the title of *bailiff*, officiating as chief butler.—*City Press.*

MASONRY IN TURKEY.

THE following circular has been issued from the Grand Secretary's office :—

WORSHIPFUL MASTER.—I am directed to inform you that there are several Lodges meeting at Smyrna which have been formed in an irregular manner, and which are not in possession of warrants emanating from any duly constituted Masonic authority.

From information laid before the Grand Lodge, it appears that during the late war with Russia an officer in one of her Majesty's regiments, who was said to be in possession of a warrant formerly belonging to an Irish Lodge, initiated several persons at Smyrna; and that having so initiated a certain number, he formed them into three Lodges, which three Lodges then assumed the title of "The Grand Lodge of Turkey."

It appears also that several persons who have been thus initiated have subsequently applied to be admitted as joining members of Lodges holding under the Grand Lodge of England, and that in a few instances they have been received, in consequence of the Lodge affiliating them not being cognizant of the irregular formation of the Smyrna Lodges till informed that brethren so admitted could not be registered in the Grand Lodge books.

To prevent other Lodges being placed in a like position of difficulty, and to avoid any countenance being given, through inadvertence, to these irregular Lodges, it was, on motion duly made at the Special Grand Lodge held on the 23rd day of June last, resolved—"That the Worshipful Masters of all regular Lodges be cautioned against receiving persons claiming admission, either as visitors or joining members, on the ground of their having been initiated in such irregular Lodges at Smyrna." And you are hereby strictly enjoined not to admit any person so initiated even to visit your Lodge, still less to receive him as a joining Member, and you are to cause this notice to be read in your Lodge, and recorded in your minutes.

By order of the United Grand Lodge.

WM. GRAY CLARKE, Grand Sec.

Freemasons' Hall, London, July 2nd, 1859.

REVIEWS OF NEW BOOKS.

Local Etymology: A Derivative Dictionary of Geographical Names. By RICHARD STEPHEN CHARNOCK, F.S.A.

The taste for archæological and antiquarian studies, has certainly been developed to a remarkable extent of late years. Formerly the discussion of these and similar subjects was confined to the pages of the *Gentleman's Magazine* and the almost invariably ponderous and dry volumes which were the fruits of the learned leisure of retired minor canons and studious country gentlemen. Thanks, however, to the general and growing taste for reading, the spread of education, and the acquisition of a smattering of knowledge in the various branches of the arts and sciences, which (whatever Pope may say to the contrary), has not seldom produced a craving for greater and more substantial participation in the power derived from knowledge—thanks also to cheap printing, cheap newspapers, and the removal of postal and other governmental hindrances to the free interchange of ideas—the number of inquirers in these as well as other departments of historical learning has increased to a wonderful extent; this result has been assisted also by the establishment of local branches of the elder learned societies, and by the formation of new bodies, having for their object the pursuit of studies, formerly considered trivial, but which the concentrated attention of their devotees, applied upon system, has elevated into real importance. Among the worthy emulators and contemporaries of the *Gentleman's Magazine's* antiquarian and literary researches, *Notes and Queries* has achieved a wide spread and well deserved reputation; the *Illustrated London News*, and other newspapers, have also devoted a portion of their space to the same object; and we ourselves have occasionally touched upon those and similar points—a feature in the *Magazine* which we think has been appreciated by our readers, and one which, as space permits, we shall still further develope.

The value of national and local etymology, in a historical point of view, is undoubted, and the increased care that has been bestowed upon its examination of late years, has contributed not a little to clear up disputed facts, to settle historical controversies, and even to remove ancient and time honoured falsifications and prejudices. The interchange of newly acquired information by means of the corresponding and other literary societies of the present day, leads to friendly discussions which prevent their members from a continuance in the old established groove in which the solitary student is too apt to become settled; and hence the works which are day by day brought before the notice of the historical inquirer, possess a real value, and contribute to the flood of light by which the readers of the present century are enabled to contemplate the history of past ages.

Mr. Charnock's volume cannot fail to interest that class of readers whose opinions, doubtless, he will most regard—those who seek for information. In the comparatively small compass of one octavo volume he has brought together a mass of facts and authorities for derivations, which will afford substantial food for the student, and matter for the discriminating critic. More profound works are to be found, as plentiful as blackberries, but few readers will deny that they have been interested in the one under notice—and that, as we take it, will satisfy the writer. At the same time that we are giving the author credit for the production of an agreeable volume, we should be sorry if that particular recommendation from us should deteriorate his honest and most satisfactory labour in the estimation of a single student. Mr. Charnock has brought together information which must have involved a surprising amount of research into old volumes and crabbed manuscripts, some musty, and others whose hitherto undiscovered treasures may have proved an unexpected reward to their disinterrer.

Compilation, of course, becomes the chief element in a work of this description, and our author honestly acknowledges those sources to which he is indebted. Some of the pundits whom he has consulted may possibly differ in opinion as to the particular antiquities of which they treat; and Mr. Charnock deserves very great praise for the judicious way in which he has adapted the sifting process to the materials before him. The book is not a thick one (some three hundred pages only), for which mercy, this sultry weather, we sincerely thank this most considerate of archæologists—and from our own dabblings in that pursuit, we can speak of the Circean fascinations of the science. But though of a pardonable bulk, our author's matter is of a satisfactory quality, and whether we wish for information as to the nomenclature of our native town, of the spot upon which our earliest sonnet was penned, or our first vows poured into the ear of our first sweetheart; where our first cricket match was won, or where the colours of our regiment were triumphantly borne in the far east; where science may have led us; where the purest wishes for the present and future welfare of our fellow men may have guided the missionary footsteps of well-beloved brothers; wherever the enterprize and gallantry of British mariners has penetrated—in the work before us it will be strange indeed if we do not find some singular derivation propounded for the nomenclature of the honoured spot—some fact unknown before connected with its well worn English name, or the confirmation or demolition of some preconceived theory upon the original growth of the much quoted name.

In our examination of the present volume, we have been compelled to award to the compiler the credit of an extensive range of subjects. From Jack Straw's Castle to Sebastopol—from Berlin to Tartarus, we must candidly acknowledge that we have learnt something new and valuable as to each respective locality. Some of our most favourite notions are completely upset by Mr. Charnock's more or less logical deductions, and we are free to confess that by his aid we begin to have a faint glimmering of the real meaning (philosophically considered) of some few of the most commonly known names in the English tongue. "Brummagem" thus is clearly shown to be old English, instead of Cockney.

"Birmingham," says our author, "is found written Bermyngham, Bermingham; in the Letters Patent of Edw. VI., Brymymcham, and in other old writings Brumwycheham. Dugdale says the general opinion seems to be that the 'appellation *Berming* was originally taken from some ancient owner or planter there in the Saxons' time.' Others assert that the original spelling was '*Brum-wich-ham*,' (A.S.) i.e. 'the broom-place dwelling,' in allusion to the natural growth of the shrub termed broom on its site; and, indeed, there are two places in the neighbourhood called Bromwich. This latter etymology agrees with the vulgar pronunciation, '*Brum-michum*.' See Smith, Hist. Warw."

We can safely recommend this book to those of our brethren who possess the enviable privilege of literary leisure; and while we are confident that most of its items may be digested with comfort and profit, we are free to confess that the work possesses negative advantages in its capabilities for stirring up the bile, and giving a healthy impulse to the too sluggish current of the blue or purple vital fluid of some respected and most worthy critics of our acquaintance, whose stock of knowledge is of so great amplitude as to overflow in most strongly expressed opinion of all those who write or speak in opposition to themselves. Some of the authors quoted by our author cannot but be considered antagonistic upon some minor points, but great care is exhibited throughout in the selection of the various illustrations of the names of

well known places; Mr. Charnock has accumulated a large amount of grain, while he has carefully rejected all extraneous chaff.

To give anything like a detailed account of the contents of such a miscellaneous work is of course impossible; we can only, therefore, spare the necessary space for a few extracts by way of illustration; and to the inhabitants of London we think that some quotations from Mr. Charnock may possess the charm of novelty. Puffing linendrapers, for instance, who have their "all-rounders" and "Piccadilly collars" to recommend to the notice of the London gent, little know, perhaps, how well founded is the designation of the latter garment. Of Piccadilly, Mr. Charnock says:—

"'Where Sackville street was built stood Piccadilla Hall, where *piccadillas* or turnovers were sold, which gave name to the street.' (*Pennant.*) A turnover is the name of the broad flat white linen band falling from the neck over the jacket, which succeeded in Cromwell's time to the ruffs of the preceding reigns. 'A pickadil,' says Blount, 'is that round hem or the several divisions set together about the skirt of a garment or other thing; also a kind of stiff collar made in fashion of a band; hence, perhaps, the famous ordinary near St. James's, called Pickadilly, took denomination, because it was then the utmost or skirt house of the suburbs.' Others say that 'one Higgins, a tailor, who built it, got most of his estate by pickadilles, which in the last age were much worn in England.' 'The word *picardill*,' says Cunningham, 'occurs in Ben Jonson and several of our old dramatic writers.' According to Gifford, it is a dim. of *picca* (Sp. and It.) a spearhead, and was given to this article of foppery from a fancied resemblance of its stiffened plaits to the bristled points of a spear."

Lamb's Conduit-street, and Lothbury, commend themselves to our notice from different points of taste, savoury and unsavoury. A pastoral air pervades the former, and a cool breath of babbling founts and watercresses. Our author says:—

"The *Old English Herbal*, speaking of winter rocket or cresses, says, 'It groweth of its own accord in gardens and fields by the wayside in divers places, and particularly in the next pasture to the Conduit Head, behind Gray's Inn, that brings water to Mr. Lamb's conduit in Holborn.' 'The fields around Lamb's Conduit formed a favourite promenade for the inhabitants of St. Andrew's Holborn and St. Giles in the Fields. They were first curtailed in 1714, by the formation of a new burying ground for the parish of St. George's, Bloomsbury, and again in 1739, by the erection of the Foundling Hospital. The conduit was taken down in 1746.' (*Cunningham's London.*) At the north end of Lamb's Conduit-street is a tavern, which formerly had for its sign a 'lamb!'"

Lothbury, on the other hand (delightful locality to those who have cheques to cash on the London and Westminster Bank—and equally disagreeable to others who have small bills to take up at the same *comptoir*), is not so favourably spoken of by our author's authorities.

"Stow, speaking of one of the city wards, says 'of the antiquities to be named therein are these:—First, the street of Lothberie, Lathberie, or Loadberie (for by all these names have I read it) took the name, as it seemeth, of *berie*, a court of old time there kept, but by whom is grown out of memory. This street is possessed for the most part by founders, that cast candlesticks, chafing-dishes, spice mortars, and such like copper and laton works, and do afterwards turn them with the foot, and not with the wheel, to make them smooth and bright, making a *loathsome* noise, to the by-passers, that have not been used to the like, and therefore by them disdainfully called Lothberie.' Lothbury may have been originally called Latonbury. The word *latone*, now *latten*, was a term used in the middle ages for a fine kind of brass, or copper very much resembling brass, used for making crosses, candlesticks, &c.; from Fr. *leton* or *laiton*, D. *latoen*, Arm. *laton*."

Leaving our native country with all its eccentricities of topographical nomenclature (most of which are well worth inquiring into), we proceed under the guidance of our local etymologist to explore the secret of the appellations of some of those lands and cities with which the course of events has made us familiar of late. Balaklava is a name that few Englishmen can think of without shuddering, and hereupon we think, is an observation which has been a little too hastily incorporated.

"Balaklava (Crimea). The Genoese founded the little town at the bottom of the haven, and built the fort on the adjoining cliff. The name is corrupted from It. *bella chiave*, beautiful quay; an appellation which it well deserves."

Of the famed Malakoff, an agreeable story is quoted from a French source:—

"'Some ten years ago, a sailor and ropemaker, named Alexander Ivanovitch Malakoff, lived in Sebastopol, and by his good humour, jovial habits, and entertaining qualities, became the centre of a select circle of admiring companions. Like many great conversationalists and wits, Malakoff contracted most intimate relations with Bacchus, and, under the influence of the latter, he participated, in 1831, in some riots which broke out in the town, and which had one result—that of the dismissal of Malakoff from the dockyard in which he was employed. Being incapable of turning himself to any more reputable trade, he opened a low wine-shed on a hill outside of the town, and introduced into practice the theoretical notions which he had acquired by a long and zealous study of the nature of beer houses and wine shops. His trade prospered, his old admirers crowded round him, and in their enthusiasm christened the wine shed—which soon expanded into a decent public-house—and the hill on which it was built, by the name of the popular host. In time a village grew around the public-house, and was likewise called by the name of Malakoff. But the entertaining and imaginative founder of the place, in his deepest cups, could never have dreamt that one day his name would be in the mouths of all men, and that one of the heroes of a great war would esteem it as an inestimable title of honour.'"

We are tempted to linger further over this very agreeable, valuable, and suggestive volume, but our space is limited, and we must draw our remarks to a close. The work is not perfect (what scientific treatise is?) but it will be studied with profit and pleasure, and laid down by the student without fatigue, and with a feeling of regret that there is not more of it; and in saying this we have paid the author no unmerited compliment—for we speak from experience—we have ourselves derived refreshment, amusement, and information from these pages. Quaintness occasionally predominates too much in the quotations given from authorities, to the prejudice of more substantial facts—there are other minor defects which seem to indicate something of haste in the compilation of the work; but still we are glad to welcome Mr. Charnock as an able and agreeable contributor on our stock of archæological knowledge, and we trust that the success of his present work may be such as to induce him to give to the world the fruit of his more mature thought and labour. D.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

"THE *OBSERVER* PARTY."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As an active member of the Craft I have been asked by several brethren whether I belonged to the so-called "*Observer* Party," and if not, why not?

My reply has expressed convictions shared by very many hard working but silent bees in the hive of Masonry, and therefore I venture to repeat the reasons in your columns:

1st. Because all parties or cliques of Masons are unconstitutional, and properly so.

2ndly. Because as an impartial witness as regards questions at issue between the "*Observer* Party," and the constituted authorities, I have noticed that some great Masonic principle has been violated by that "party" in every step it has taken.

3rdly. Because the "party" is disunited in itself, and some Herodian member is continually complaining of being out Heroded by another member.

4thly. Because if the "party" were to obtain for the Craft all the advantages it pretends to contend for, those benefits would be counterbalanced by the evil example shewn by its leaders in malignity, discontent, recklessness of manner and argument, and unmanly insinuation.

A variety of circumstances renders it impossible for me ever to take office in Grand Lodge, even if I were known to the authorities there, which is not the case; but I am equally certain that I would rather be a doorkeeper there than the president of so pernicious a combination as that which takes the *Observer* for its name.

I implore every Brother who loves Masonry to stand aloof from these oppositionists, and remain,

Dear Sir and Brother, yours fraternally,

O. P. Q.

THE GRAND OFFICERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As I have the interests of our Order very sincerely at heart, and consequently feel deeply the inconsistency and absurdity of too many of the appointments to Grand office which we have lately witnessed, I have read with much interest another letter from "P. M." which appeared in the last number of your *Magazine*, and agree with him in the ex-

pediency of the members of Grand Lodge selecting a portion of their rulers. It seems to me that this is the only course by which we can remedy the evil, because in the first place no favouritism could be shown, and no brother would get an appointment unless he well deserved it; or, at all events if he did so, it would be more an exception than the rule as it is at present. And in the next place brethren would take more trouble to qualify themselves for office than they do now, because they would know that they had the same chance as their fellows, and that, provided they displayed sufficient ability and Masonic knowledge, no office in Grand Lodge would be closed against them. Depend upon it, sir, if this system were adopted we should soon have a different state of things throughout the Craft. Brethren would not then think themselves entitled to Grand office merely on account of their social position, or because they were on terms of intimacy or friendship with the ruling powers; but would strive for that which might then really be considered an honour instead of a reward for want of merit, which it too often is now.

Unfortunately, too, the example of Grand Lodge is contagious, and Provincial Grand Lodges, as well as private Lodges, think themselves perfectly justified in appointing brethren to office whose only qualification for such appointment (except their social position) is their unfitness; but if they found that Grand Lodge made no appointments, except really good ones, a spirit of emulation would prompt them "to go and do likewise," and we should be then spared the anomaly which we too often witness of seeing a W. M. in the chair (by whom we are supposed to be instructed), who can neither open nor close his Lodge in the three degrees!

The time will come when these matters will find their proper footing, and when Masonic theory and practice will, in some degree at all events, assimilate; but I am afraid unless some alteration takes place very shortly we shall have to still designate this good time as "looming in the future."

In recommending the election of some portion of the Grand officers by Grand Lodge itself, I am aware a great part of the patronage would be taken from the M.W. Grand Master; but in order that he might still have the authority to which he is entitled as the head of the Craft, I would suggest that he should have the right of approving or disapproving of any brother so elected if he pleased; and also that the Grand Lodge should only have the privilege of electing the Grand Wardens, Grand Secretary, and Assistant Grand Secretary, the other appointments remaining as now in the hands of the M.W. Grand Master. This would also relieve the M.W.G.M. of much unpleasantness, and be the means of getting "the right men in the right places," for who could so well know the merits of any individual Brother as those with whom he was constantly brought in contact?

I am, dear Sir and Brother, yours fraternally,
W. H. COLE, P.M. No. 996, and D.C. No. 32.

London, 25th June, 1859.

MASONIC LITERATURE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Having seen in this day's issue of the *Freemasons' Magazine*, a letter signed "H. Garrod, No. 11," in which that brother strongly urges the support of Bro. Binckes's proposition, to be brought before Grand Lodge, recommending a search among the MSS. in the British Museum, the Bodleian Library, "and other places," as likely to be of great service to the history of Freemasonry by disinterring the valuable stores of material supposed to be accumulated in those repositories, and placing them before the Craft in an accessible form—perhaps you will permit me to trespass a little on your space, and show that a more chimerical fallacy never entered the brain of man.

Disclaiming all intention of being egotistical, I am afraid offence may be taken at the following detail; but even at that risk I feel it is due to my less informed brethren to place before them the actual facts of the case; and how very little there is to be gathered from the British Museum and the Bodleian Libraries. The "other places," so vaguely defined by Bro. Garrod, I must confess to be beyond my ken.

Owing to a love of antiquity, an acquaintance with one of the most erudite (although I think mistaken) men of the nineteenth century, the late Godfrey Higgins; and having, as a choir boy, been several times admitted to sing at Masonic banquets, a spirit of inquiry was stirred within me, and when I became admissible by age, I applied for, and obtained, an admission to the reading-room of the British Museum, and have since visited almost every library of note in this country. Joining to my own profession the unthankful, but more profitable, occupation which Dr. Johnson termed "a bookseller's hack," when other work was slack—my researches, commenced about twenty years since and carried down to the present moment, took me regularly into the subject of Freemasonry, and long before I was initiated I had commenced collecting the titles of all works I could see, or hear of, touching on that science. This has grown steadily, larger and larger year by year and, in round numbers, I have about eight hundred entries as to Masonic books and references to works in which Freemasonry is mentioned; and I have, either wholly or in part, read about three hundred books on the subject, from the smallest catchpenny to the most voluminous treatise. But with all this reading I was far from satisfied: I was known, and employed, as a transcriber of rare and curious MS., and what so natural that I should set a great value on discovering any early MS. that treated of the subject? I felt that any one could read printed books, but I knew that few, very few, can decipher the quaint handwriting of the sixteenth, seventeenth, and eighteenth centuries, and could I hit upon such a treasure my reward would, as I thought, be proportionably great; so to work I went, hunted for years and still hunt yet, to find Masonic MSS. and have much pleasure in supplying Bros. Garrod and Binckes with a list of all the MSS. on Freemasonry that are in the library of the British Museum. They are as follow:—

The Poem, Bibl. Reg. 17. A. i., so admirably edited by my friend, James Orchard Halliwell, Esq., having been in print since 1843, and succeeded in 1844 by a second edition, cannot be looked upon as an available rarity.

Harl. MS. 2054. Well known—referred to in the Encyclopædia Metropolitana, Art. "Freemasonry."

Harl. MS. 1942. Printed in Freemasons' Quarterly Review (1836) iii., p. 288.

Lansdowne MS. No. 98, art. 48. Printed in the *Freemasons' Magazine* (1794) ii., p. 81, and reprinted in the present series (1858) iv., p. 343.

Sloane MS. 3848 (fol. 213) dated by the writer 1646, as well as another in the same collection, viz. 3323 (fol. 195), dated 1659, both of which are copies of the Lansdown MS., No. 98.

The above list comprises every Masonic document, in MS., to be found in the whole of the various collections deposited in the British Museum!

The letters and papers bearing on Masonry deposited in the Bodleian Library, are contained among the Rawlinson MSS. and the whole, or very nearly so, have been printed under the head of "Masonic Antiquities," in the *Freemasons' Magazine* for 1857-8.

The MSS. of "that great Mason, Elias Ashmole," contain some few allusions to Freemasonry, but they are so incorporated with alchemical formulæ that it is almost impossible to know, for certain, what he intended to record, and to sum up all, if transcribed, would about fill six pages of your *Magazine*.

I give these details, the result of twenty years' inquiry, for the benefit of Bros. Garrod and Binckes, assuring them I have all my life been a hunter for curiosities, but I never yet discovered such a mare's nest as they seem to have stumbled on.

Granting that it is desirable that our Craft and its history should be fairly displayed, shorn of the ravings and fiction with which it has been the practice of modern writers to clothe it; and knowing that there are extant trusty and unerring sources of such information which, if my life is spared, I shall not fail to avail myself of to write an honest impartial History of Freemasonry in England but, as I have no wish to be forestalled, I cannot disclose more at the present time.

Hoping I have shown that Bro. Garrod's idea of "placing the Craft in possession of a literature in some degree worthy of it," as far as the MSS. in the British Museum and the Bodleian Libraries are concerned is pure unsophisticated moonshine, and apologising for the length of this communication,

I am, dear Sir and Brother, yours truly and fraternally,
MATTHEW COOKE,
Formerly one of the Children of Her Majesty's Chapels Royal, Honorary Music-Master to the Royal Freemasons' School for Female Children.

June 22nd, 1859.

MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—In addressing this letter to you I am most desirous that my motives should not be misinterpreted.

I am a member of the Union Lodge, No. 149, Margate, and have observed with considerable satisfaction he strenuous and

laudable exertions being made by Bros. Lyall, Symonds, and Binckes, with a view to increase the funds of the Boys and Girls Schools.

It must not be supposed I entertain any antagonistic spirit to the object which induces those brethren to labour so assiduously to obtain so desirable an end; but it certainly does appear to me, that the appeal to the country Lodges was too indiscriminately made, and that credit has not been given to those who have worked long and zealously in the same cause in which the above-named brethren are happily engaged.

To respond favourably to that appeal was certainly optional, but all Freemasons having the interest of the Order at heart, must feel desirous to second any movement calculated to benefit its institutions; failing to do this the brethren of any particular Lodge or province might be charged with uncharitableness, unless a valid reason be advanced for not immediately awarding their hearty co-operation.

If the brethren in the province of Kent have not rendered, to those by whom the appeal was made, that unqualified support which they doubtless thought they were entitled to, it arises from a belief on their part that they have already done more than any other province towards the object sought to be obtained; and that if a proportionate amount of pecuniary assistance were forthcoming from the rest of provinces, the Committee would soon have reason to congratulate themselves upon the flourishing condition of their funds. The following statement of facts, I trust, will go far to satisfy the Craft generally, that the Freemasons of Kent have not been blind to the necessity of supporting their charitable institutions.

In 1851 Bro. John Harvey Boys, P. Prov. S.G.W. (to whose excellent judgment and untiring perseverance the Craft stands indebted for many important improvements in the by-laws of the Prov. Grand Lodge, &c., and who is now appointed D. Prov. Grand Master), laid a scheme before the late Prov. Grand Master Bro. L.C. Humfrey, for the formation and maintenance of a fund to be applied to charitable purposes, which was highly approved by the Prov. Grand Master, and has since realized the most sanguine hopes of the proposer, it having been the means of placing at the disposal of the Prov. Grand Lodge upwards of thirty guineas annually, which amount has been regularly paid; and the Kentish brethren are in the proud position to be able to state that since the plan came into operation they have paid towards the fund of the Girls School, £200; and to that of the Boys, £100; and on the 18th of July next (the Provincial Grand Festival at Margate) thirty guineas more will be paid. This handsome amount is irrespective of the usual annual subscription from the Lodges in the province, and the private subscriptions of many whose circumstances enable them to give more solid, but not more genuine proofs of their willingness to forward the interests of the Masonic Charities.

Trusting these remarks may be favourably received, and have the effect of inducing other provincial Lodges to follow our example,

I am, Sir and Brother, your obedient servant,
RICHARD SAMUEL THORNE.

Margate, 25th June, 1859.

P. S.—I subjoin an extract from our Provincial By-laws (for the information of the brethren in other provinces) with reference to our Charity Fund.

The Provincial Charity Fund, alluded to in Rule 4, is raised by the annual contribution of 2s. by every member in the province, and is appropriated to such Masonic Charities as the Provincial Grand Lodge shall direct. The present arrangement is that the Lodge having the greatest number of members, according to the returns, shall receive the amount of subscriptions, or such portion thereof as shall be voted in Provincial Grand Lodge, to be applied, by way of contribution, to such one or more of the Masonic Institutions as the Provincial Grand Lodge may direct, so as to give the Lodge so contributing the advantages during its existence of a Life Governor; and in the following years each Lodge in succession having the greatest number of members, shall have the same advantages.

PROVINCIAL GRAND LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I believe it is generally understood among Masons, that one object of our annual provincial meetings is to afford to the brethren of the province an opportunity to meet one another, and exchange ideas, and enjoy social intercourse for a short time. I therefore think that every means should be adopted to promote such pleasurable re-unions, and any means that are calculated or have a tendency to obstruct so desirable an end should be avoided. Impressed by such sentiments, it is with much regret I find a custom that has prevailed in this province for a quarter of a century infringed upon by the brethren of the Margate Lodge, No. 149, who are to entertain the Provincial Grand Lodge of Kent, on the 18th instant. Hitherto, I believe, it has been the custom to have the tickets for the banquet fixed at 6*s.* 6*d.*, thus leaving every brother free to order such wine, &c., &c., as he may be disposed to take, a custom that has never yet, I believe, been complained of; but in the circular of invitation issued by Lodge No. 149, I read, "Tickets, including a bottle of wine, dessert, and waiters, 11*s.* each." Under such circumstances a brother is compelled to pay for a bottle of wine, or absent himself from the banquet, at which he would have been present, had he been at liberty to call for what he liked, or thought best for himself. This strikes at the object I have alluded to already, and I fear will tend to diminish the attendance at the banquet, for we know that provincial meetings are composed of all classes of society, and therefore due regard should be paid to such a consideration. The occasional mingling of the various classes at such times has a very beneficial tendency, especially among Masons, and leads to a reciprocity of good feeling and harmony among "all sorts and conditions of men."

Many of our Craft are endeavouring, in a most praiseworthy manner, to provide suitable places for their Lodge meetings, to rid themselves of the odium of holding their Lodges at inns or taverns; how does this arrangement of including a bottle of wine in the banquet ticket harmonize with such efforts?

It is too late, however, to remedy this (I must call it) fault: I therefore put these sentiments on record, hoping, that in so doing, we may for the future sit at the banquet as *Free* Masons.

I am, dear Sir and Brother, yours faithfully and fraternally,
Kent, July 6th, 1859. A KENTISH MASON

BRO. SHERRY AND THE GRAND REGISTRAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I was much surprised on reading the account of a meeting of the Lodge of Economy, No. 90, province of Hampshire, where a P.M., Bro. Sherry, thought fit to revive the subject of the conduct of the Grand Registrar, who was so completely cleared of the charge brought against him by the vote of Grand Lodge on June 1st. Bro. Sherry appears to have entirely forgotten the charge he received as an E.A.P., when he was told his "Obedience must be proved by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren" (which surely must be binding on him and all others in respect to Grand Lodge, as of a private Lodge); and still more recently when, as W.M. elect, he solemnly promised "to submit to the awards and resolutions of his brethren in general Lodge convened," and further "strictly to conform to every edict of Grand Lodge,"—all this, I repeat, appears to have been forgotten by that worshipful brother. Had a younger Mason committed himself in this way we could not be so much surprised. Bro. Sherry had of course a right to explain to his Lodge the part he took in the proceedings of Grand Lodge, but he should not insult the Grand Master, and the members of Grand Lodge as he did in his resolution.

There are other provinces where the proceedings of Grand Lodge are narrowly watched as well as those connected with the "*Observer* party," and one would fain hope that the bad grace with which they (the *Observer* party) come out of every storm, raised by themselves, and which would disgrace any body of men of less pretensions, will teach them to do to their neighbours as "in similar cases they would wish he would do to them," and allow the discussions in Grand Lodge to be characterized by more "brotherly love."

I am, dear Sir and Brother, yours truly and fraternally.
JAMES FITZGERALD.
P.M., and Hon. Sec., 523, and Prov. G.O.

CITY WARDS.—The division of the City into wards is very ancient, but the number of them is unknown prior to 1285, when, according to the *Liber Albus* (vol. 1, page 165), it was divided into twenty-four wards. The division of Farringdon into two wards increased the number to twenty-five; and when, in 1550, the liberties of the borough of Southwark were granted to the Mayor, Aldermen, and Commonalty of the City of London, a twenty-sixth ward was formed, by the name of the Bridge Ward Without.—*City Press.*

THE MASONIC MIRROR.

MASONIC MEM.

A NUMBER of the friends of the *Freemasons' Magazine*, as at present conducted, will meet at the Freemasons' Tavern, on the 20th instant, at half-past four o'clock, when brethren wishing to assist the Committee are requested to attend.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).— The brethren celebrated their summer festival at the Crystal Palace, on Thursday, 7th inst., where nearly two hundred of the brethren and ladies assembled at an early hour. At two o'clock, in the south tower, Bro. Strange provided an elegant dinner and dessert. After grace had been chanted by Miss Jeffreys, Bros. T. Young, Donald King, and T. Lawler, the W.M., Bro. D. R. Farmer, proposed "The health of the Queen," which was followed by the national anthem. "Prince Albert, Albert Prince of Wales, and Prince William Frederick of Prussia (he being a brother of the noble Order)," was the next toast, followed by the healths of "The Earl of Zetland and Lord Panmure, and the rest of the Grand Officers." During the afternoon an excellent selection of music was performed by the professional brethren and ladies. In giving the toast of the day, "Prosperity to the Robert Burns Lodge, No. 25," the W.M., Bro. D. R. Farmer, thanked those by whose suffrages he had been thought worthy to preside over a Lodge named after Scotia's immortal bard, and hoped the Robert Burns Lodge might exist as long as his honoured name, which he felt and hoped would be for ever. Bro. W. Watson, P.M., congratulated the brethren on the progress of the Lodge. He said the Robert Burns Lodge now ranks amongst the most flourishing and best regulated Lodges of the Craft; that there was something in a name he firmly believed, and in that of Burns especially. The bard's attachment to Freemasonry was great; he was initiated at the age of twenty-four, in the St. James's Lodge, Tarbolton. In 1787, Burns presided as W.M. of the Marchline Lodge, and on the minute book is the name of Dugald Stewart as a visitor. In May of the same year, Burns was exalted to the degree of a R A. Mason, the entry on the minutes is: "On account of R. Burns's remarkable poetical genius, unanimously agreed to admit him gratis, and considered themselves honoured by having a man of such shining abilities for one of their Companions." In the same year (1787), he became a joining member of the Canongate, Kilwinning, Edinburgh; the minutes on this occasion style him "A great poetic writer, and well known from a late publication of his works, which have been universally commended." At Edinburgh he erected a monument at his own expense over the remains of a brother Mason and a fellow bard, Ferguson; upon this monument, after his own death, which occurred July 21st, 1796, an iron plate was laid with the following epitaph:—

"Oh, Robert Burns, the man, the brother;
And art thou gone, and gone for ever?
And hast thou crossed that unknown river,
Life's dreary bound?
Like thee where shall we find another
The world around?
Go to your sculptured tombs, ye great,
In a' the tinsel trash of state;
But by the honest turf I'll wait,
Thou man of worth!
And weep the sweetest poet's fate,
E'er lived on earth!"

Bro. Watson concluded by hoping that the spirit of brotherly love, wit, and humour, might abound among them that day, in honour of the bard from whom the Lodge is named; that day might the spirit which one hundred years ago entered the mortal frame of the matchless poet, whose memory we venerate and love, make their meeting one of unmingled delight; so that in days to come they might look backward with pleasure, and say, "I was there that day." The W.M., in proposing "The Ladies," congratulated the meeting on the honour conferred on them by the presence of so many of them that day; it was such arrangements as these that enhanced the value of Freemasonry, by showing the fair sex how highly the members of the Craft valued their society. Bro. Thomas Alexander Adams most gallantly and eloquently returned thanks for the ladies, and must have felt amply repaid by the approving looks of the fair ones around. "The health of the W.M.," having been proposed, the W.M. said, "Allow me to express my gratitude for the very kind manner which my health has been received at your hands. I cannot but feel the honourable position in which I am placed by being chosen to preside over so happy, numerous, and respectable a meeting." "The Stewards," coupled with the name of Bro. Apted, P.M. and Treasurer, was then proposed, who in reply offered their warmest thanks; they rejoiced that the little service they had rendered had given satisfaction, more particularly to the ladies, for whom they might say this festival was especially arranged, and it should not be their neglect if many more such *reunions* did not take place. The company now adjourned to the beautiful grounds of the Crystal Palace, and again met in the south tower at eight o'clock, where tea and coffee were served; and this very agreeable party broke up.

ST. JOHN'S LODGE (No. 196).—A monthly meeting of this flourishing Lodge was held at the Holly-Bush Tavern, Hampstead, on the 5th inst., the W.M., Bro. H. Cornick in the chair, Bros. J. R. Smith, S.W.; G. Hart, J.W.; G. Pritchard, S.D.; Jno. Douglas, J D.; J. Houghton, I.G., *pro tem.*; F. Adlard, Dir. of Cers.; Hamilton, P.M.; Shury, P.M.; Adams, P.M.; Aldrich, P.M., Hon. Sec., and Bros. Pitt, Dr. Winter, Capt. Thomson, G. F. Fry, Bayertz, Harman, Higman, Stopher, Caney, Davis, Chadwick, Matthews, Giltro, and others. The visitors were Bros. H. C. Shenton, P.M. No. 40; E. W. Davis, J.W. No. 112; W. Paxon, P.M. No. 96; Capt. Edward Thomson, No. 306, Ireland; Major G. E. McLain, No. 306, Ireland; W. Hughes, S.D. No. 70; W. L. Edwards, No. 70; F. Pearson, No. 70; H. Marston, No. 149, and others. Two brethren were raised to the third degree. The Lodge proceeded to ballot for Mr. Henry Holt, *R. N.*, who being duly elected, was initiated into Freemasonry. Two gentlemen were proposed by Bro. Stopher for initiation at the next meeting of the Lodge. Bro. Vinall was unanimously elected a trustee of the Benevolent Fund of the Lodge, in place of a brother resigned. It may be worthy of notice that a portion of all fees for initiation and joinings are devoted to this benevolent fund, to which the members of the Lodge liberally subscribe. This fund is to be devoted to such of the members, past members, and widows and orphans of deceased members of the Lodge as may require its assistance. We sincerely congratulate the St. John's Lodge on the excellent principles on which it is conducted, and we strongly urge Lodges generally to follow the example. The Lodge business being concluded, the Worshipful Master and brethren adjourned to an excellent banquet, provided by Bro. Dale. The usual loyal and Masonic toasts were given and responded to in right Masonic style. The health of the initiate was proposed by the Worshipful Master and responded to by Bro. Henry Holt, *R.N.*, who, in thanking the Worshipful Master for the kind way in which he had mentioned his name, and the brethren for the very cordial way in which they had responded, said that it could not be expected that he should expatiate at any length upon Freemasonry, but he had ever heard it mentioned with respect and admiration. With what he had witnessed that evening he was highly gratified, and he thanked his friends and Bro. Captain Thomson for proposing his admission into so antient an Order and so respectable and influential a Lodge. He would promise to be as diligent in learning the duties incumbent upon him in his new capacity, as his professional duties would admit. In whatever climate he might be called to, he should not fail to recollect the important admonition he had received that evening. He trusted he should ever reflect credit on the Order as well as on the St. John's Lodge, which had received him with so much kindness and brotherly regard. The Lodge was highly entertained by the excellent singing and imitations of Bros. Major McLain, Capt. Edward Thomson, Caney, Giltro, &c., &c.

YARBOROUGH LODGE (No. 812).—This Lodge held its eleventh anniversary on Thursday last, July 7th, 1859, under the presidency of Bro. R. B. Hampton, W.M., assisted by his officers. The Lodge was opened at twelve o'clock at noon, when four gentlemen were initiated into our mysteries, after which the brethren, accompanied by their ladies, assembled at Bro. Smith's, Bell Tavern, Lower Edmonton, to dinner. The usual toasts were given, and the health of Bro. Crisp, the immediate P.M., was received with great applause, and was succeeded by the presentation of an honorary P.M. jewel from the Lodge, highly worthy of the givers and receiver. The pleasures of the day were greatly enhanced by the introduction of the boys of the Masonic school (which establishment is not far from Edmonton); the appearance of the children elicited the highest encomiums from all present, the ladies especially. Many well known members of the Craft were present, particularly Bros. G. Biggs, Williams, Wynne, Kindred, Vasey, Rev. D. Shaboe, *M.A.*, and Rev. C. Woodward, of the Boys' School, Purdy, Mobbs, Day, and Thompson.

INSTRUCTION.

PANMURE LODGE (No. 1022).—The first meeting of this Lodge of Instruction was held at the Swan, Stockwell, on Wednesday, 6th July, ably presided over by Bro. Charnock, W.M. of the parent Lodge, assisted by Bro. Braham, S.W., and Bro. Garrod, J.W. There was a numerous attendance of brethren. The W.M. having opened the Lodge, worked the first section, and afterwards went ably through the ceremony of initiation—Bro. Ball, No. 1022, being the candidate—the fourth section was also worked, after which Bro. Braham was elected W.M. for the ensuing week, who appointed his officers in rotation. Several joining members were proposed and unanimously elected, and it was resolved that the inauguration festival be held at the Swan, Stockwell, Wednesday, 27th July, at six o'clock, on which occasion Bro. James Richard Warren, P.M., was requested to work the ceremony of installation. This Lodge is under the especial supervision of Bros. Thomas, Dr. R. Farmer, H. Garrod, H. Charnock, J. R. Warren, and W. Braham, and the correctness of its working may be relied upon.

PROVINCIAL.

DORSETSHIRE.

LYME REGIS.—*Montague Lodge* (No. 963).—This Lodge held its annual meeting on Wednesday, July 6th, for the purpose of installing the W.M., Bro. Dr. Marder, by Bro. R. Collard, P.M., Nos. 168 and 209. After the investment of the officers, a vote of thanks to Bro. Collard was carried and ordered to be inserted on the minutes for the readiness and truly Masonic courtesy he had acceded to the request of the brethren of the Montague Lodge to perform the ceremony of the day. The brethren afterwards dined together.

LANCASHIRE (WEST).

LIVERPOOL.—*Mariner's Lodge* (No. 310).—The brethren of this Lodge held their monthly meeting at the Masonic Temple, in Hope-street, on Thursday, the 7th inst., at half-past two o'clock. Bro. Williams, W.M., commenced the labours of the day, and at the proper time, Bro. Henry Lumb, W.M. elect, was presented for installation, which ceremony was performed by Bro. Pepper, P.M., assisted by Bros. Hamer, Prov. G. Dir. of Cers.; Edwards, Prov. G. Reg.; Maddox, Prov. G. Supt. of Works and Treasurer of the Lodge; Banister, Prov. G. Sec. and W.M. No. 56; Youghtusband, W.M. No. 294, and Phillips, W.M. No. 965. The Worshipful Master then appointed and invested the following officers:—Bros. M. Pepper, jun., S.W.; Joseph Swift, J.W.; A. H. Caldwell, S.W.; A. Green, J.D.; Wm. Crane, I.G. Two gentlemen were initiated into the Order, and several sums of money presented to applicants. The Prov. G. Dir. of Cers., Bro. Hamer, presented (in the name of the Lodge) to Bro. Pepper, P.M., a valuable gold jewel bearing the following inscription:—"To Bro. John Pepper, P.M., P.G.S. West Lancashire, this jewel is most respectfully presented by the Master, Wardens, Officers, and Brethren of the Mariners' Lodge, No. 310, of Antient Free and Accepted Masons, in testimony of their warm regard toward him as a man and a Mason. Liverpool, June, A.L., 5859;" and also an elegant silver tea pot inscribed as follows:—"Presented to Bro. John Pepper, P.M., P.G.S., by his brethren of the Mariners' Lodge, No. CCCX., of Free and Accepted Masons. Liverpool, June, MDCCCLIX." Bro. Pepper having expressed his thanks in brief but feeling terms for the honour done him, the brethren were called off, and proceeded to the Queen's Hotel, Waterloo, at which delightful resort Bro. Condliff had provided a very elegant dinner. The evening's pleasure was much enhanced by the singing of Bros. Wood, Graham, Haswell, Thomason, and Atherton. Bro. Wilberforce presiding at the pianoforte. All the usual loyal and Masonic toasts were given and responded to, and the Lodge being duly closed, the brethren left the health restoring breezes of Waterloo for the more sombre atmosphere of Liverpool.

GARSTON.—*Lodge of Harmony* (No. 267).—On Monday, the 4th inst., the installation of Bro. Aldrich, the Worshipful Master elect of this Lodge, took place in the Lodge-room at the Wellington Hotel, Garston. The ceremony was attended by a large number of Prov. Grand Officers and members of the Lodge, as well as a goodly number of visiting brethren. After the installation, which was performed by Bro. J. Hamer, Prov. G. Dir. of Cers., the Worshipful Master appointed Bro. Fleetwood, S.W., Bro. Pierpoint, J.W., and invested them and the other officers. After the initiation of Mr. Leach, the Lodge was closed, and the brethren dined. The W.M. proposed, in succession, "The Queen," "The Prince Consort," "The M.W.G.M.," the first and last of which were received with enthusiasm. Bro. Banister, Prov. G. Sec., proposed "The health of Lord Panmure, R.W.D.G.M. with musical honours." The W.M. gave "Bro. Le Gendre N. Starkie, R.W. Prov. G.M., Lancashire," and said, several of them knew him better than he did, but he had heard of him, and he had every reason to hold him in the highest admiration. "The health of Sir Thomas Hesketh, R.W.G.D.M., and the Prov. Grand Officers" was afterwards responded to by Bro. Edwards, Prov. G. Reg., who said, he was sure they would all allow that every effort was made by the Prov. Grand Lodge to extend the usefulness of the Order, and to further the interests of the various Lodges. The W.M. gave "The West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons," and with it he would couple the name of their esteemed Bro. Walmsley, who had laboured so hard for its establishment and success. Bro. Walmsley said, it gave him very great pleasure to state, that he had just received the names of two brethren as life members to the institution. Bro. Banister had contributed £5 5s., and the W.M. had requested his name to be added to the list for a like sum. As to the usefulness of the institution, there was nothing approaching it in the provinces, and he would, therefore, call upon those present to follow the example set them, for they could not contribute to an institution possessing greater claims, or one entitled to greater consideration. He had recently given up taking an active part in the institution's affairs, and regretted the absence of Bros. Gambell and Brabner, who could have furnished them with every information. The institution was worthy of Freemasonry; it aided the offspring of their brethren in their advancement in life, and when they had talent assisted them in the higher branches of the arts and sciences. Bro. Holme, P.M., proposed the health of the W.M., who returned thanks, and said, his greatest desire was to see the Lodge prosperous, and to promote working. There had certainly been some slight difference among them, but for the opposition which he met with he cherished no ill will against any of them. He concluded by giving the health of the immediate P.M., Bro. Holme, who in reply said, he would do all he could to assist the W.M. Bro. Dr. Marder, in the work of the Lodge, and in promoting its prosperity. The Wardens and other Officers of the Lodge, and the visiting brethren were afterwards toasted. The musical brethren lent their valuable aid in enlivening the proceedings of the evening by singing several songs and glees.

LIVERPOOL.—*St. John's Lodge* (No. 971).—The installation of the Worshipful Master of this flourishing Lodge took place on Wednesday evening, the 6th instant, at the Caledonian Hotel, Duke-street. There was an unusually large number of the brethren present, and among the visiting brethren were Bros. John Hambleton, No. 350; David Smart, No. 1,026; James Hamer, Prov. G. Dir. of Cers.; G. W. Phillips, W.M., No. 965; John Pepper, Prov. G. Sec.; Thomas Armstrong, P.M., No. 368; W. H. Martin, No. 111; Louis Reddick, No. 378. Bro. Hamer installed Bro. W. T. May, and Messrs. Wm. Dabbs and George Gowland were afterwards initiated into the mysteries of our noble Order by the W.M., Bro. May, after which the Lodge was called off from labour to refreshment. At the close of an excellent repast, the W.M. gave the usual loyal and patriotic toasts, which were warmly responded to. After the healths of the M.W.G.M., the R.W.D.G.M., and the Dukes of Athole and Leinster, the W.M., in giving the health of Bro. Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire, alluded to his deserved popularity. Bro. Walmsley said the West Lancashire Masonic Institution for the education of children of distressed Masons was going on very favourably, but the claims on its funds were now very largely increasing, and it behoved every brother to make an effort to assist its progress. The sum of five shillings per annum was all that was asked as a subscription to its funds, and the payment of that sum for three years entitled them to be a governor, which gave them the privilege of nominating a child to its funds. They had now a fund of between £2,500 to £3,000, which, with the continued subscriptions of every member of the province, would be ample to place the institution in a good position for years to come. The health of the W.M. having been drunk, several other toasts followed, and the brethren broke up at an early hour.

STAFFORDSHIRE.

WOLVERHAMPTON.—*Lodge of Honour* (No. 769).—At the monthly meeting of this Lodge on Friday, July 8th, J. Fraser, Esq., M.D., and C. Hawley, Esq., were initiated into the mysteries of Freemasonry, the ceremony being correctly and impressively performed by the W.M., Bro. Gough; after which, at the request of the W.M., Bro. C. Matthews, S.D. delivered the charge of this degree. Bros. Reeves, Kitson, and Tudor, were passed to the second degree, the charge being given by Bro. F. Sollom, J.D. A proposition was made to subscribe to the Masonic charities, two pounds per annum to the Boys School, and the same amount to the Girls School. The W.M. reminded the brethren that the next provincial meeting would be held at Stafford on the 2nd of August, when he hoped as many brethren as possible would attend.

SURREY.

PROVINCIAL GRAND LODGE.

THE annual Provincial Grand Lodge was held on Monday last, July 11th, at the Angel Hotel, Guildford, under the presidency of the R.W. Prov. G.M., Bro. Dobie, Prov. G. Reg.; who was supported by Bros. Dr. Harcourt, D. Prov. G.M.; G. White, Prov. S.G.W.; G. Price, Prov. G. Treas., Greenwood, G. Secretary; C. Beaumont, S.G.D.; W. J. Meynott, J.G.D.; Francis, P.D. Prov. G.M.; W. H. White, P. Prov. G. Sec.; H. Evans, P.G.S.B.; Snow, P.G.S.B., Sussex; D. Bruce, P. Prov. G.S.B.; John Symonds, P.G. Steward, &c., &c.

The Lodge having been duly opened, the minutes of the last meeting were confirmed; after which the Treasurer's account was read, showing a balance in hand of £77 18s. 8d., out of which £20 was voted to the widow of the late Bro. David Freeman of Croydon.

Bro. Price was re-elected Grand Treasurer; and the following officers appointed for the ensuing year:—Bros. Dr. Harcourt, D. Prov. G.M.; Elkins, S.G.W.; Moates, J.G.W.; Greenwood, G. Sec.; Rev. Lawrence W. Till, G. Chaplain; Meynott, S.G.D.; Baillie, J.G.D.; Masterman, G. Dir. of Cers.; C. J. Smith, G.S.B.

The recommendation of the committee on the propriety of establishing provincial committees, to aid the funds of the two Masonic schools, was agreed to, with the addition that the committee should act on behalf of all the Masonic charities, viz., the Girls School, the Boys School, the Aged Masons' Annuity Fund, and the Widows' Annuity Fund.

The Lodge was then closed, and the brethren adjourned for about an hour, when they reassembled at a very elegant banquet, presided over by the R.W. Prov. Grand Master, supported by the D. Prov. Grand Master, his officers, visitors, and other brethren.

On the removal of the cloth, the health of her Majesty was given, and enthusiastically responded to.

The R.W. Prov. Grand Master said, that the next toast, like the former, was one of loyalty, and was sure to meet with a cordial reception—"The health of their M.W. Grand Master, the Earl of Zetland." (Cheers). The noble lord had assumed the office under some difficulties, having succeeded his late royal highness the Duke of Sussex, who had long enjoyed the confidence of the brethren. The noble lord had,

however, shown the greatest zeal, ability, and courtesy, in conducting their affairs, and under his rule Masonry had extended beyond all precedent. (Cheers).

The D. Prov. Grand Master said he had the honour to be entrusted with the next toast, the health of "Lord Panmure, and the rest of the Grand Officers." Lord Panmure was a most distinguished man and excellent Mason, and in his office of Prov. D. Grand Master had shown himself most energetic and zealous in the discharge of his duties, evidently having the welfare of the Craft at heart. They were honoured that day with the presence of more than one Grand Officer, including their respected Bro. Evans, the excellent Master of the Reigate Lodge, and their venerable Bro. White, who had so many years filled the office of Grand Secretary, in which he won the respect and esteem of the brethren, from the Grand Master down to the humblest member in the Craft. (Applause). He therefore coupled with the toast the names of of Bros. White and Evans. (Cheers).

Bro. White, P.G. Sec. returned thanks for the honour conferred upon him, and assured the brethren that after sixty years of active life as a Mason—nearly the whole of which had been spent in the service of the Craft - nothing gave him greater gratification than to receive such a mark of approbation from so distinguished a body in the Craft as the Prov. Grand Lodge of Surrey. (Applause).

Bro. Francis, P.D. Prov. G.M. had great pleasure in being allowed to propose the next toast—and he was sure he needed no excuse for doing so in the highest of terms—the health of their "Right Worshipful Prov. Grand Master." (Applause). Bro. Dobie not only filled that office to their satisfaction, but he also for many years held a most distinguished position in Grand Lodge as G. Reg., the duties of which he performed to the great advantage of the Craft, and his own honour. (Cheers).

The Prov. Grand Master returned thanks for the very handsome manner in which his health had been proposed, and to the brethren for so cordially responding to it. He could assure them that he always felt highly gratified at being amongst the brethren of Surrey, whom he felt proud of presiding over. Wherever a brother could be found willing to take his position who was likely to be more serviceable to the Craft than he could be, he would willingly make way for him (No, no !), but so long as the province was confided to his care he would use his utmost endeavours to promote its prosperity. (Cheers).

The health of the visitors was given and responded to by Bro. Bell, P. Prov. G.W., Norfolk, and Bro. Snow, P. Prov. G.S.B., Sussex, the latter of whom stated that he was an old Surrey Mason, that he was about to rejoin a Surrey Lodge, and hoped to die a Surrey Mason.

The Prov. Grand Master then proposed the "Health of the D. Prov. G.M. and the rest of the Prov. Grand Officers." The D. Prov. G.M. had shown himself in every way worthy of his office, and had by his strict attention to his duties, very much tended to the prosperity of the Craft in the province. He had recently given another convincing proof of his zeal for Freemasonry, by consenting to assume the chair of the new Lodge, though with the old title of the Royal Alfred of Guildford, and there could be no doubt that under his auspices it must prove successful. (Cheers). With regard to his other officers he believed he might say, that as he had been fortunate in his selection upon previous occasions, so he should prove upon the present. He had great pleasure in asking the brethren to join him in drinking their health. (Applause).

Bro. Dr. Harcourt, D. Prov. G.M., thanked the R.W. brother for the renewed mark of confidence extended to him that day, and the brethren for the kindness which he always received at their hands. He had always met with the most flattering reception throughout the province, feeling it his duty to occasionally visit every Lodge within it, and would, so long as he continued to receive the confidence of the Prov. Grand Master and the brethren, use his utmost exertions to promote and maintain the best interests of Freemasonry in Surrey. (Cheers). As there were several other Grand Officers, such as their excellent Treasurer, their valuable Secretary, and their Chaplain, who had done them so much honour by coming amongst them, and who would probably like to say something for themselves, he should now only again thank them for the confidence reposed in him. (Applause).

The Prov. Grand Treasurer having declined the invitation to address the brethren.

Bro. Greenwood, Prov. G. Sec., thanked the Prov. Grand Master for having re-appointed him to so responsible an office as that of Grand Secretary, the honour of which he duly appreciated, and assured the brethren he would ever endeavour to discharge the duties of the office to the best of his ability.

Bro. the Rev. L. W. Till, G. Chaplain, assured the R.W. Prov. Grand Master and the brethren that he was deeply grateful for the honour which had been conferred upon him by his appointment as Grand Chaplain to the province. He had ever regarded Freemasonry as well calculated to assist the cause of religion and morality, and so far as the duties of his parish would allow him, would do his best to promote and strengthen its position in the province. (Applause).

The Prov. Grand Master had now to ask them to drink to "The health of the Past Grand Officers," coupled with the name of Bro. Francis, who had for a considerable time filled the office of D. Prov. G.M., indeed after the death of the late Lord Monson he was for some time virtually the Grand Master, and had discharged his duties with great tact and ability. At that time there was some disunion in the province, which rendered the office one of great difficulty, but Bro. Francis had successfully overcome every difficulty and restored union and happiness.

Bro. Francis, P. D. Prov. G.M., returned thanks, and stated that the R.W. Prov. G.M. having alluded to the difficulties with which he had been beset when he held office, he could assure them that those difficulties were more than compensated by the happiness he had enjoyed in later years when their present excellent Prov. Grand Master had re-appointed and continued his confidence in him as D.G.M. Though he now no longer resided in the province, he felt the greatest interest in its prosperity, and was always happy in visiting it on every possible occasion. (Applause).

Bro. Elkins, P. Prov. G.W. having obtained leave to propose a toast, gave the health of the "Prov. Grand Treas., Bro. Price," to whom they were all greatly indebted for the care and attention he paid to the duties of his office. (Applause).

Bro. Price, Prov. G. Treas., returned thanks, assuring them that the compliment was quite unexpected, as he considered that his health had been drunk in the toast of the officers. He esteemed the toast the more highly as coming from a brother who had preceded him in the office, but whose other duties would no longer allow him to continue to hold it.

The Prov. Grand Master proposed "Prosperity to the Royal Alfred Lodge," by whom they had been so kindly and hospitably received that day. The resuscitation of the old Lodge, under a new number, was chiefly due to Bro. Haydon, who he regretted was unable to be present that day, and Bro. Elkins, assisted by the D. Prov. Grand Master—who had kindly become the Master—he had no doubt would make it a very successful and popular Lodge. (Applause). In the absence of Bro. Haydon, he would couple with the toast the name of Bro. Elkins. (Cheers).

Bro. Elkins, Prov. S.G.W. regretted that Bro. Haydon was prevented by illness from being present to acknowledge the toast, as he was sure he would have had great pleasure in doing so. He trusted that that brother would soon be restored to health, and that when installed as Worshipful Master, as he would no doubt be next year, he might be enabled to complete the work so well begun by the D. Prov. Grand Master in resuscitating the Lodge. In the name of himself, and the rest of the brethren of the Royal Alfred Lodge, he could assure them it gave them the greatest pleasure to meet the Prov. Grand Lodge in Guildford, and he trusted it would not be many years before they might meet in greater strength than at present, and again have that honour. (Applause).

The health of the Master and brethren of the various Lodges in the province present was drunk, and responded to by Bro. H. Evans, Prov. G.S.B., Master of the Reigate Lodge.

The Prov. Grand Master said, he had now to give a toast in which he always felt the greatest interest. This country owed much to the possession of a press which was generally conducted by gentlemen of great independence, talent, and education. The Craft had for many years possessed the advantage of a journal which, with more or less fidelity, had recorded the proceedings of their body; but never as a rule with greater ability and impartiality than at present. He had, however, seen some editorial observations in the *Magazine*, which had caused him great pain, and which had evidently been made without due inquiry. When he last had the pleasure of being present at a Masonic gathering in Guildford, it was to take part in the consecration of the Royal Alfred Lodge, and on that occasion the brother who had charge of the musical arrangements, had introduced female voices into the choruses and anthems. Upon them the Editor of the *Magazine* had made the remarks to which he alluded, assuming that the ladies were admitted into the Lodge—an assumption which he was happy to see denied by a letter in a subsequent number from Bro. How. He admitted, that when he first heard the ladies' voices he was taken by surprise, and not knowing whether the ladies were in the clock case (laughter), or adjoining room, or where, made some inquiries—when he was assured by the Tyler, and by others, that they were so placed in another room, the door of which, though opened when their services were required, was effectually shaded by a curtain, so that nothing could be seen, and the instant that the music concluded, the door was closed, and properly tyled. Such being the case, he did not think a charge of want of attention to their Masonic duties ought to have been made, for even if he (the Prov. Grand Master) would have allowed any infringement on their ceremonies, he was sure that so distinguished a Mason as Bro. Stephen Barton Wilson would not have done so. (Applause). He made these remarks, knowing that Bro. Warren was present, not in any ill feeling, or to complain of the manner in which the *Magazine* was generally conducted, for he could assure them that he had the highest respect for that brother, and being at all times, as he was convinced the brethren were, happy to meet him in Surrey, he begged to give them "The Press, and prosperity to Bro. Warren." (Applause).

Bro. Henry G. Warren begged to thank the brethren for the compliment paid him, and through him to the *Freemasons' Magazine*. As a rule he would decline to discuss the policy of the *Freemasons' Magazine* or of anything which might appear within its pages. But as regarded the playful allusion at the close of the report of the consecration of the Guildford Lodge, he had no hesitation in taking upon himself the full responsibility of having written it. In making this admission he regretted that it should have given the slightest annoyance to their respected Prov. Grand Master; but he was sure that their R.W. brother would give him credit that in making the remark he was actuated only by a principle which he had consistently advocated. In Grand Lodge he had

raised his voice against the admission of professionals—other than members of the Order—to their Masonic festivals, and he felt that but for circumstances which existed at the time which caused his motion to be regarded, by some of the brethren, with feelings altogether apart from its merits, that he would have carried his motion—that no professional should be allowed to sit down at their festivals unless he were a member of the Craft—holding as he did that it was impossible for a large body of Masons to sit down in festive communion without letting drop some word or gesture which ought not to be uttered or made in the presence of strangers. (Cheers). Though he had been defeated in Grand Lodge, he still maintained the same opinion, and had induced one or two of his friends, being professional singers who had sung at their festivals, to take the same view of the case and join the Order. (Cheers). Though he might be quiet on the question at present, he could assure the brethren he was only biding his opportunity, and should never cease his exertions until it was authoritatively declared that under no circumstances should non-masons be allowed to take part in Masonic banquets. (Cheers). Now, what he held to be improper in a Masonic banquet he could not hold to be proper in a Lodge, and hence the observations which appeared to have caused, though unintentionally, some annoyance to the R.W. Grand Master and other brethren. He did not mean to say that any harm had been done on the occasion alluded to—he had no doubt every possible precaution had been taken to prevent it—but the danger was, that innovation, however slight, often led to its being followed and extended until the bounds of prudence were passed, and they knew not when to stop. He should not pursue this topic further than to assure them that so long as he had the honour to be connected with the *Freemasons' Magazine*—and he spoke also for his colleagues—it would stedfastly and independently pursue the course of expressing an opinion without looking to the right or to the left, or without regarding the position of the brother, however exalted, whom it might for the moment oppose—though every care should be taken to avoid giving offence to any one. (Cheers). Having said so much, he might be allowed to thank them for the kind manner in which he had always been received in the province of Surrey, and to bear his testimony to the way in which the business of the province was conducted. Indeed their Right Worshipful Grand Master had, to some extent, been the cause of a series of articles in the *Freemasons' Magazine*, which he believed had caused a more sudden and perfect reform throughout the country than any articles written. It had long been the opinion of the conductors of the *Magazine* that the principle of opening the Prov. Grand Lodge within a private Lodge—a supreme power within a subordinate body—was decidedly opposed, not only to common sense, but to law. In this opinion they knew they were supported by some of the most distinguished brethren in the Order, but it was the observation that the Prov. Grand Registrar of England—the Prov. Grand Master for Surrey—followed out the principle in his practice, which the more immediately led to those articles upon the management of Prov. Grand Lodges, the justice of which he was proud to know had been almost universally acknowledged—the opening in any other way than as an independent and supreme body with the province, being now the exception, not the rule. (Applause).

One or two other toasts having been drunk, the brethren separated at an early hour.

SUSSEX.

CHICHESTER.—*Lodge of Union* (No. 45).—The brethren had a most delightful meeting on Friday, the 1st instant. On this day, according to the custom of this ancient Lodge, the brethren had decided on celebrating the annual festival of St. John the Baptist, and the Very Worshipful D. Prov. Grand Master for Sussex, Bro. Captain Dalbiac, having intimated his intention of paying a visit of inspection to the Lodge, the brethren mustered numerously on the occasion. The Lodge was opened at half-past three, by the W.M., Bro. George Molesworth, supported by Bros. Goodem, S.W.; Elliott, J.W.; Powell, jun., P.M.; Rev. — Watkins, Prov. G. Chaplain; Jones, Treasurer; Cottell, Sec. The visiting brethren were Bros. G. C. Dalbiac, D. Prov. G.M., Sussex, P.M. No. 390; John Bacon, P. Prov. S.G.W., and W.M., 1,034; Gavin Elliot Pocock, G.S.B., and P. Prov. G. Sec.; William Robert Wood, Prov. G.D., Sussex, P.M. Nos. 76 and 394, and W.M. No. 27; R. Wilkinson, P. Prov. S.G.D., Sussex; William Verrall, Prov, G. Treas., P.M. No. 388, W.M. No. 320; Garwood Wellesley Wollaston, No. 387; Allen Duke, *M.D.*, Canongate Kilwinning, No. 1, Scotland; W. H. Stone, No. 21; A. Ambrosoni, S.W., No. 1,034; W. L. Reid, Victoria Lodge, No. 755; J. C. Craven, Nos. 38 and 338; and Charles Whitefield. The brethren having saluted the D. Prov. G.M. and Prov. G. Officers in due form, Mr. Percival Wonham and Mr. Henry Shotter, both of whom had been previously proposed and seconded, were balloted for, unanimously elected, and initiated in a very able and efficient manner, by the W.M. We remarked how correctly and impressively the W.M. gave the charge for the first degree to the initiates. Bro. Powell, jun., P.M., on behalf of the Lodge, "begged to offer its most sincere congratulations to Bro. Pocock, P.M., for several years the valued Secretary of the Provincial Grand Lodge of Sussex, upon his recent appointment to the office of Grand Sword Bearer of England, and to express to him the gratification it feels that the M.W. Grand Master of England has been pleased to confer the office upon one whose exertions in the cause of Masonry have so well entitled him to that honour." Carried by acclamation. Bro. Pocock very feelingly thanked the brethren for this unexpected compliment. The R.W.D. Prov. Grand Master said, "It was gratifying to him to see the able working of the Lodge, and also to find it so flourishing; it was the desire of Grand Lodge that there should be strict uniformity of working throughout the kingdom, therefore he was sure that any little difference perceivable in the working of different Lodges could easily be rectified in these days of locomotion by the brethren visiting the neighbouring Lodges; he begged to express his satisfaction with the proceedings." The Lodge being closed, the brethren adjourned from the council chamber to the banquet, in the assembly room of the fine old Town Hall, built in 1731, and with pleasure we read in the tablets on its walls, among the list of subscribers to its erection, the name of the "Lodge of Ancient Free and Accepted Masons." The banquet, served by Bro. Purchase, of the Railway Hotel, was excellent; about forty brethren, including the R.W.D. Prov. G. Master and Provincial Officers, were present; every one seemed comfortable, and loth to say good bye to the Lodge of Union.

ANCIENT AND ACCEPTED RITE.

PROVINCIAL CHAPTER.

A Chapter of the Rose Croix degree was held on Tuesday, the 5th July, at Portsmouth, the M.W.S., R. W. Bradley, presiding. Comp. J. Rankin Stebbing was affiliated, and Comps. George William Clarke, George Lungley, and John Thomas Enright (all of Southampton Chapters), were received into the degree. The ceremonies of the evening were most excellently performed. The members afterwards adjourned to a banquet, and closed the evening in a most agreeable manner.

COLONIAL.

VICTORIA.

FIRST PROVINCIAL GRAND LODGE AT BALLARAT.

THE first Grand Lodge of the Craft in Ballarat, was held on Thursday, March 17th, in St. Paul's school room, under the auspices of the R.W.D. Prov. G.M., Bro. F. Thos. Gell, assisted by Bro. H. W. Lowry, Prov. S. G.W. Bro. Levick, Prov. G. Secretary, acting as Prov. J.G.W. Bro. the Rev. C. P. M. Barden, Prov. G. Chaplain, and the W.Ms., P.Ms. and Wardens of the Ballarat Lodges. During the holding of the Lodge in the first named place, the following address was presented to Bro. Gell, beautifully engrossed on parchment:—

"To Francis Thomas Gell, Esq., R.W.D. Prov. G.M., of the ancient and honourable order of Free and Accepted Masons, under the jurisdiction of the Grand Lodge of England.

"Right Worshipful Sir and Brother,—We, the undersigned Worshipful Masters and Past Masters, officers and members of the various Lodges under the English constitution, desire to express our gratification on the occasion of this your first visit to this part of the province. Recognising the fact, that while some govern, others must obey, and sensible that order is an essential part of our system, we rejoice at the establishment of a Provincial Grand Lodge, as tending to cement more closely the bond of union between the brethren in this colony, and to the prevention of lasting disputes, and by the administration of the internal affairs of our order. We hail with delight the advancement of the Craft over the whole surface of the habitable globe, and especially throughout this country; where the fusion of races from all climes have agreed to rear temples to our common Father and great Architect of the universe, whom we all ought to obey, and most humbly adore. We sympathize with our brethren in distant lands persecuted by blind rulers, and trust that light from above may be diffused in those lands, and that the eyes of the persecutors may be opened to know that the world's great Architect is our supreme Master, and the unerring rule he has given us is that by which we work. We look forward with pleasure to future visitations from the R.W. Prov. Grand Master and yourself, Right Worshipful Sir, and other Officers of Grand Lodges, so that the uniformity in the ritual, so desirable, may be strictly maintained, and the order, unity, and glory of the Craft, may for ever be preserved. And we are, Right Worshipful Sir and Brother, yours fraternally,

"W. SCOTT, W.M., No. 956.
"HENRY HARRIS, W.M., No. 1015.
"J. H. TAYLOR, S.W.
"R. H. WOOD, J.W.
"W. L. RICHARDSON, *M.D.*, W.M., No. 1019,
"H. LEVINSON, W.M., No. 1046.
"RICHARD OCOCK, P.M.
"E. STEINFELD, P.M."

At twelve o'clock on the same day the ceremony of laying the foundation stone of the Ballarat Benevolent Asylum was appointed to take place under Masonic auspices—men of all creeds and opinions joining in this truly charitable work. The day was fine, and bright "queen's weather" encompassed everything; so that the first and chief element in the gala holiday was most auspiciously present. Most of the respectable houses of business were closed by the hour of noon, and all the town was full of life and bustle of a holiday sort. From shop, and office, and shaft, from "ceiled houses" and the humbler tent, there flocked the

expectant sightseers in all directions, until it seemed as if all Ballarat had turned out of doors to keep a universal holiday.

Soon after twelve o'clock the several orders and local bodies began to muster in Melbourne-road, while the "Grand Marshal" (Mr. Superintendent Winch) and his "deputies," (Messrs. Dimant and Gwynneth), mounted on their steeds and arrayed in the scarfs of the Masonic Craft, marshalled the procession in the order determined on previously. At length the word of command was given, and the procession began its march, with bands playing and colours flying. First came four mounted troopers, as the vanguard of the procession. Then came the children of the Ballarat West National School, and the Mount Pleasant Wesleyan School. After them came the children of the Band of Hope, followed by the adult members of the Temperance Society. Then came the Caledonian Society, bearing the Scottish flag, and composed of mounted members with tilting lances and pennons, and members on foot attired in full Highland costume, all wearing sprigs of heather in their bonnets, and preceded by a piper. Then came the band of the Ballarat Fire Brigade, followed by the members of the brigade in uniform, bearing about not fewer than three copies of the "meteor flag" of England, and carrying axes, hooks, hose, pipe, and other implements of their body, decorated with gay ribbons. After the brigade came the members of the Mining Board, followed by the members of the District Road Board. Following the District Road Board came the several Lodges of the Odd Fellows, bearing their beautiful banners, attired in their scarfs and aprons, carrying the several emblems of their Craft, and preceded by a band. Then came the members of the municipal councils, and the band and banner of the several Lodges of the order of Freemasons. The banner was a small unpretending one, having a representation of the southern cross displayed, silver stars on an azure ground. But the magnificent insignia of the order, particularly of its chief officers, lent a special and gorgeous character to the procession. Closing the procession came the members of the committee of the Benevolent Association. After the procession and all around, everywhere, there came flocking the general public; and what with the bands playing, flags flying, ladies' gay dresses, eager pressing sightseers from window and balcony and housetop, the whole line of march presented such a scene as has not been equalled in Ballarat before or since the visit hither of his excellency Sir Henry Barkly.

The asylum reserve is situated on the south side of Sturt-street, having Dana-street for its southern, and the yet unformed street next west of Drummond-street for its eastern boundary. On the reserve a spacious and substantial gallery for the ladies' committee of the association, and ladies holding tickets, was erected; as also a smaller platform at right angles thereto, for the officers of the order of Freemasons; the latter platform being covered with green baize.

On arriving at the reserve it was found to be densely crowded, and the ladies' gallery being thronged with "the beauty and fashion" of Ballarat, a most gay and even brilliant *coup d'œil* was presented.

Around the foundation stone, which was placed in the angle between the two platforms, assembled the following officers of the body of Freemasons:—

The bearer of the Lodge banner.
The mallet, borne by Bro. Steinfeld, P.M.
Trowel, borne by Bro. Ocock, P.M.
Inscription roll, by the W.M. of the Clunes Lodge.
Phial, with coins, by the W.M. of the Buninyong Lodge.
Square, level, and plumb, by the W.M. of the United Tradesmen's Lodge, Ballarat East.
Ewer, with wine, by the W.M. of the Ballarat Lodge.
Cornucopia, by the W.M. of the Yarrowee Lodge.
Ewer, with oil, by the W.M. of the Victoria Lodge.
Volume of the Sacred Law, on a cushion, borne by Bro. Adams.
The Rev. C. P. M. Bardin, *M.A.*, Provincial Grand Chaplain.
The Prov. J.G.W., Bro. R. Levick.
The Prov. G.S.W., Bro. H. W. Lowry.
The Prov. Grand Sword Bearer.
The R.W. Deputy Prov. Grand Master of Victoria, Bro. Francis Thomas Gell.

With these were also the president, vice presidents, and members' committee of the Benevolent Association, the architect, and the contractors.

The ceremony commenced by the singing of the Hundredth Psalm (Masonic version), after which the Prov. G.J.W., Bro. Levick, read the following inscription roll, afterwards deposited in the cavity of the stone, with the phial containing the coins of the realm:—

"The Benevolent Asylum. The stone of this building was laid March 17th, A.D., 1859, Anno Lucis, 5859, by Francis Thomas Gell, Esq., D. Prov. Grand Master of the colony of Victoria, holding warrant from the Grand Lodge of England; assisted by the Prov. Grand Officers, and by the Lodges of Ballarat, viz.:—The Victoria Lodge, No. 956, Bro. William Scott, W.M.; the Yarrowee Lodge, No. 1015, Bro. Henry Harris, W.M.; the Ballarat Lodge, No. 1019, Bro. Dr. Richardson, W.M.; the United Tradesmen's Lodge, No. 1024, Bro. Hyman Levinson, W.M.

"'I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'"

The bottle having been deposited in the hollow of the stone, the Rev. C. P. M. Bardin, Prov. Grand Chaplain, offered up an appropriate prayer.

The acting Prov. Grand Master asked his Officers—Bro. H. W. Lowry, acting as D. Prov. Grand Master; Bro. Levick, as S. Prov. G.W.; and Bro. H. Harris, as J. Prov. G.W., who bore the Masonic square, plumb and level—what were the emblems of their Craft? The Wardens replied, showing their emblems, applying each one his implement to the stone, and reporting the result to the R.W.D. Prov. Grand Master, who then had a silver trowel handed to him by Bro. Ocock, P.M., and the mallet by Bro. Steinfeld, P.M.

The stone having been laid, the D. Prov. Grand Master invoked the divine blessing to preserve the institution from ruin and decay. He then scattered corn from the cornucopia as the emblem of plenty; poured out wine as the emblem of joy and gladness; and oil as the emblem of peace and concord. The D. Prov. Grand Master having offered a brief extemporaneous prayer, returned to the architect the plans and elevations of the building, saying, "I have examined these plans of the building about to be erected, and they are all correct. I now return them to you, as to a skilful and competent architect." The National Anthem was then sung, followed by cheers for the Queen.

The R.W. Deputy Prov. Grand Master then addressed the assembly, saying that from time immemorial it had been the custom in the mother country for the Masons of England to be engaged in kindred ceremonies at the laying of the foundation stones of public buildings. As an old Mason and representative of the Craft, he was glad to find the order had so advanced in the district, and that it had been so distinguished as to have conferred upon it the honour of laying the foundation stone of that edifice. Their customs arose in the time when they were operative Masons, but now they were only speculative Masons. They were the only body who had preserved a ceremony for such an occasion as that; and it afforded him considerable satisfaction to have the opportunity to aid in the establishment of an institution which had for its object the relief of the poor and the distressed. In the name of the Masons he congratulated them, and the ladies in particular. The ladies were ever the first in the train of charity, that charity which waits on all below, and is the first of the bright hosts above. That day would redound to the credit of the colony, and be a testimony of the progress of the town. In the name of his brother Masons, he invoked the blessing of God upon the asylum, where all, both poor and rich, would be able to look for a home, not as a charity, but as a legitimate asylum to which they had contributed in their better days.

The close of Bro. Gell's address was followed by three cheers, and "one for the ladies."

The company were then addressed by the Rev. J. Potter, Church of England; the Rev. J. Bichford, Wesleyan; and the Rev. W. Henderson, Presbyterian; all of whom advised the members of every denomination to take part in the good work by their subscriptions and exertions. The Rev. P. Madden, Roman Catholic; and the Rev. J. Strongman, Congregationalist, also took part in the proceedings.

At the close of the proceedings, the procession re-formed, and retired from the reserve, and gradually the dense crowd broke up and dispersed. There were about five thousand persons assembled on the ground. It was half-past three o'clock when the head of the procession reached the post-office in the return march, and the Masonic body having retired to Bath's Hotel, where they subsequently partook of a cold collation, the other portions of the procession wended their way to their various destinations, and the ceremony of the day was at an end.

A collection was made during the proceedings amounting to thirty-eight pounds.

BAHAMAS.

A SPECIAL meeting of the Provincial Grand Lodge of the Bahamas under the registry of England, was convened at Masonic Hall, on Thursday evening, May the 19th, for the installation of officers for the ensuing year. The following is a list of the present office-bearers:—P. Treco, R.V. Lodge, Prov. S.G.W.; N. French, R.V. Lodge, Prov. J.G.W.; C. R. Hinson, Forth Lodge, T.I., Prov. G. Reg.; J. A. Brook, R.V.L., re-elected, Prov. G. Treas.; C. R. Perpall, R.V.L., re-appointed Prov. P.G. Sec.; J. H. Minns, R.V.L. Prov. S.G.D.; J. J. Musgrove, R.V.L., Prov. J.G.D.; C. Mardenbrough, R.V.L., Prov. G. Sup. Works; S. F. Rigby, Forth Lodge, T. I., Prov. G. Dir. Cer.; J. W. Webb, R.V.L., re-appointed Prov. G. Organist; A. Draper, R.V.L., Prov. G. Pursuivant.

Prov. G. Stewards:—W. Sawyer, R.V.L., re-appointed; H. Brown, R.V.L., re-appointed; Joseph Pinder, R.V.L., re-appointed; T. W. Finlayson, R.V.L.; Charles Harris, R.V.L.; A. J. Wynns, Forth Lodge, T. I.

Prov. G. Tyler:—O. M. Carmichael, re-appointed.

The ceremony of installation was performed by S. Dillet, D. Prov. Grand Master.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

A QUARTERLY communication of the District Grand Lodge of Bengal, was holden at the Freemasons' Hall, on Monday, the 21st March, 1859, at which were present, the R.W. Bros. John J. L. Hoff, D. Prov. G.M., as Prov. G.M.; Philip W. LeGeyt, P. Prov. G.M.; Henry Howe, P.D. Prov. G.M.; William Clark, Prov. S.G.W.; John B. Roberts, Prov. J.G.W.; Duncan Monteith, P. Prov. S.G.W.; William J. Judge, P. Prov. J.G.W.; and the V.W. Bros. the Rev. Dr. F. F. Mazuchelli, as Prov. G. Chaplain; John Gray, Prov. G. Reg.; William H. Hoff, Prov. G. Sec.;

W. Fredk. Jennings, Prov. S.G.D.; John G. Llewelyn (P. Prov. J.G.W.), as Prov. J.G.D.; Thomas Jones, Prov. G. S. of W.; Henry Frazer, P. Prov. S.G.W.; Thomas E. Carter, Prov. G.D. of C.; William Handford, Assist. Prov. G.D. of C.; George O. Wray, Prov. G.S.B.; Robert E. Ross, P. Prov. G.S.B.; and Joseph K. Hamilton, Prov. G.P.

Visitors and representatives were present from the Lodges St. David in the East, No. 371, under the Grand Lodge of Scotland; True Friendship, No. 265; Humility with Fortitude, No. 279; St. John's, No. 715; Star of Burmah, No. 897; Lodge de Goede Hoop, Cape of Good Hope; Star in the East, No. 80; Industry and Perseverance, No. 126; True Friendship, No. 265; Humility with Fortitude, No. 279; Marine, No. 282; Courage with Humanity, No. 551; St. John's, No. 715; Kilwinning in the East, No. 740; Star of Burmah, Rangoon, No. 897. A visitor of high rank; R.W. Bro. W. H. Read, Prov. G.M. of the Eastern Archipelago, was escorted in due form to the door of the District Grand Lodge, when the brethren rose, while the Deputy Prov. Grand Master advanced, greeted R.W. Bro. Head, and conducted him to his seat on the left of the throne. The brethren then saluted the distinguished visitor, in the usual manner, seven times.

The District Grand Lodge was opened in form, and with a prayer offered up by the Rev. Bro. Mazuchelli, and minutes of the quarterly communication of the 27th December, 1858, were read and confirmed.

The Prov. Grand Secretary read a correspondence with the Rev. and R.W. Bro. T. C. Smyth, regarding the representation of the Prov. Grand Lodge of the Eastern Archipelago in the District Grand Lodge of Bengal, by the R.W. Bro. J. J. L. Hoff; and also the report of the Finance Committee on the audit of the Prov. Grand Treasurer's accounts. The accounts were examined and found to be correct.

It was proposed by R.W. Bro. Roberts, seconded by Bro. Spiers, and carried, that a committee be appointed, with power to expend a sum not exceeding Rs. 2,500, for the purpose of decorating and furnishing the Freemasons' Hall.

Before closing the District Grand Lodge, the Deputy Prov. Grand Master delivered the following address:—"Dear brethren, when I last presided in this place, I did not think that I should have to do so again; but as I am still the *locum tenens* of the Prov. Grand Master, it is my duty to represent him once more in this Grand Lodge. As, however, it may be the last time that I shall have to do so, suffer me to address to you a few parting words. In taking a retrospect of Freemasonry in this province, extending to more than thirty years, it is undeniable that our institution holds a far more important position now than it did at the beginning of that period, although there are yet many things wanting to give it greater stability and a larger sphere of usefulness. At the time to which I have alluded, there was only one Lodge that could be said to be working prosperously, and that Lodge was located in Fort William. In Calcutta itself there were two Lodges; but they were weak in the number of their members. Of two other Lodges, standing high on the English register, nothing whatever beyond their names was known to the Masonic community at large. For a time there was a Prov. Grand Lodge; but of its proceedings the Lodges were in utter ignorance. That Prov. Grand Lodge soon ceased to exist; and then, having no supervision, each Lodge acted according to its own views, having vague notions of what was required by the "Constitutions," a thing which they talked of, but with which they were little acquainted, the book itself being rare. Then reigned many contradictions and absurdities. These have all been swept away, and a better order of things prevails now. This may not be very apparent to Masons who have belonged to the institution for only the last few years; but to one who has seen Masonry in a variety of phases, for a considerable period, the difference appears strikingly clear. Nineteen years ago, the Prov. Grand Lodge of Bengal was revived under that excellent brother, Dr. John Grant, our first Grand Master under the new regime. Fresh vigour was then infused into Freemasonry; but, in my humble opinion, too much was attempted at once. The institution, instead of being allowed to develop itself gradually, was forced into an intense and a dazzling existence; and it is to the want of caution then displayed that I attribute our being to this day without a house which we could call our own. This is a point, however, which has not been, and I hope will not be, lost sight of. The Lodges in Calcutta have increased to eight in number, and they are all flourishing, more or less; but we have not such an useful institution as a Lodge of Instruction, wherein brethren could become properly qualified to fill creditably the several offices in a Lodge, especially the high and important office of Master, upon which the well doing, or otherwise, of a Lodge mainly depends. This is one of the *desiderata* to which I wish to draw your especial attention. Since my appointment to the office of Prov. Grand Secretary, fifteen years ago, twenty new Lodges have been added to the number existing previously. The mutiny and rebellion of 1857 nearly annihilated all the Lodges in the upper provinces: but with the restoration of peace they are reviving from their ashes. The number of Lodges now actually working in the provinces is as follows:—Calcutta, 8; country 16; total, 24; while some of those still dormant may yet be resuscitated. On the formation of the Prov. Grand Lodge in 1840, several benevolent schemes were projected, but none of them came to maturity. Eight years after that time, the Fund of Benevolence was established, but not without opposition, on the ground that it was impracticable, and that the Lodges would be unable to contribute towards its support. The amount of good it has done, in granting relief to the destitute widow and orphan, and to the brother in distress, while no member of a Lodge has felt any inconvenience in paying the trifling contribution of one rupee a quarter, is the best refutation of the objections that were made to the establishment of the Fund. The operations of this Fund could be enlarged considerably, and a more systematic plan of dispensing charity than that which is at present observed, could be established, were the charitable funds of all the Lodges merged in it; but I am aware that this scheme does not enlist the unanimous assent of the Lodges, and unless unanimity can be secured, it had better be left alone. I would only take this opportunity to notice an erroneous notion entertained by some brethren (who, I fear, do not take the trouble to inquire and inform themselves, though I have been at all times willing to give every information in my power) that the Fund of Benevolence is a sort of "St. John's Box" of the District Grand Lodge; and therefore it is sometimes called the *Grand* Fund of Benevolence. This is quite a mistake. The fund was, of course, established by authority of the District Grand Lodge, *i.e.*, by consent of a large majority of the Lodges in the province, as directed in the Constitutions; but the District Grand Lodge has no control whatever over it. It is entirely under the management of a committee composed of the Masters and immediate Past Masters of the Lodges (country Lodges having the privilege of being represented by proxy) with the addition only of the Deputy Provincial Grand Master as President, and the Grand Treasurer and Grand Secretary as members *ex officio*; even these latter could be dispensed with, and by a slight alteration in the by-laws of the District Grand Lodge, the Master of the senior Lodge, during his tenure of office, could be made the President if it were so desired. The Fund of Benevolence, therefore, is nothing more than a *ninth* "St. John's Box" in Calcutta, with this difference only, that it is not attached to any Lodge. I need hardly touch upon another most important topic; but I cannot let the opportunity pass without saying a word regarding it. I allude to the careful discrimination which should be exercised in the admission of candidates into our Order, it being advisable that we should bear in mind that the eyes of the world are upon us, and that they will judge of us as they would of a tree, by the fruit we bear, and not by what we profess ourselves to be. The recommendation of a candidate by his friend should be received with due respect, but it is not sufficient. Every member of a Lodge ought to consider it his duty to inquire into the character of the individual, and thus to be prepared to exercise his privilege at the ballot conscientiously. It is for this purpose that the ballot is deferred for a fortnight; otherwise there could no necessity for it. A candidate could be proposed, balloted for, and if elected, initiated at once, as used to be done occasionally in former times, when Lodges gave their own interpretation of what constituted a case of emergency. Much has been said and written upon this highly important subject. It is needless, therefore, for me to do more than to recommend it to the serious notice of every brother in the Craft. In regard to the working of Lodges in Calcutta, and their management, I am happy to testify from my official connection with them during the last fifteen years, that there is a great improvement. It was remarked to me, lately, that Masonry was in a state of decadence in Calcutta. I could not concur in this view. It is true there is nothing of an exciting nature at present, which would awaken enthusiasm; but at the same time there appears to me to be abundant evidence that the calm which prevails is healthy. The Lodges seem to me to be pursuing the even tenor of their course; there are no storms or convulsions; and the Craft is in as prosperous a state as could be wished or expected—while there is a vast and unoccupied field on which there is every prospect that our banners shall yet be planted. And now, brethren, not wishing to trespass further on your time, allow me to bid you farewell! Be kind to my many shortcomings, and I shall ever be mindful of your many favours. 'Be of one mind; live in peace; and the God of love and peace shall be with you.'"

There being no further business, the District Grand Lodge was closed in antient and solemn form.

MASONIC FESTIVITIES.

DUDLEY.—On Wednesday, July 6th, the annual re-union of the brethren of the four Masonic Lodges in Dudley took place at Hagley Park, the beautiful seat of Lord Lyttleton, lord lieutenant of the county. After the brethren had rambled about in the delightful shades of this most classic ground, once the favourite haunt of Shenstone, Crabbe, Lyttleton, Shelley, and Pope, they repaired to the Lyttleton Arms, at four o'clock, p.m., and enjoyed an excellent repast. In addition to the Dudley brethren, we noticed Bros. Col. Vernon, Prov. G.M. of Staffordshire; G. H. Royds, D. Prov. G.M. of Worcestershire; Lieut. Webster; Underhill, W.M. of Noah's Ark Lodge, Tipton; Dudley Parsons, of the St. Matthew's Lodge, Walsall; Packwood, of the Lodge of Stability, London; B. Brooke, P.M., Webb, and Stringer, from the Stourbridge Lodge of Stability, besides the following P.Ms.:—Masefield; Clark; Dennison; Bristow; Morris. There were also present, Bros. Sheppard, W.M. No. 313; George Horton, W.M., No. 838. Bro. Clark, P.M. of No. 313, occupied the president's chair, and the vice-president's was filled by Bro. Horton, W.M., No. 838. After the usual loyal and Masonic toasts, the president, in a very complimentary manner, proposed the healths of the Visitors and Officers of the Provincial Grand Lodges

of Worcester and Stafford, to which Bros. Col. Vernon, Royds, and Dudley Parsons responded. The health of the president and vice-president of the day were received with the greatest enthusiasm, as were those of Bros. Sheppard, W.M. of Lodge No. 313, Masofield, P.M., No. 313, and Brooke, W.M. of Lodge No. 249, all of which were responded to in truly Masonic style. After spending a most harmonious and pleasant evening, the brethren returned by the last train from Hagley, highly delighted with their Masonic re-union.

THE WEEK.

THE COURT.—The Queen took a drive on Saturday morning at Aldershot, and the Prince Consort rode out on horseback. The Prince of Wales rode with the Prince Consort, and the Princesses Alice and Helena and Prince Arthur accompanied her Majesty in her carriage. The Queen drove round a part of the camp, and inspected the regimental schools, the wards of the hospital, and also the racket court. Late in the afternoon her Majesty reviewed the whole of the troops now in camp at Aldershot, amounting to nearly 20,000. On Monday her Majesty, the Prince Consort, and the Prince of Wales, left Aldershot, and proceeded to the new camp at Woolmer, and reviewed the cavalry division. After the review the royal party proceeded by special train in the afternoon to Gosport, where they embarked in the royal steam yacht *Fairy*, Captain Denman, *en route* for Osborne, which they reached in the evening. On Wednesday and Thursday the Queen and royal family walked and drove. There was no addition to the royal dinner party. The duration of the royal family's stay in the Isle of Wight is not fixed, but must of course depend upon public affairs.

FOREIGN NEWS.—The happy tidings of peace form the crowning news of this week. At Paris, the *Moniteur* of Monday, publishes the reasons which induced the belligerents to agree to an armistice. Inspired by sentiments of moderation, and anxious to prevent the needless effusion of human blood, the Emperor Napoleon, it says, sought to ascertain whether the Emperor of Austria was animated with similar sentiments, and finding this to be the case, an armistice was concluded. On the other hand, an Austrian paper, the *Oberpostampts Zeitung*, states that it was at the repeated request of the French that the armistice was granted. Commercial vessels of all countries may therefore navigate the Adriatic unmolested. The news of the armistice has had a very beneficial effect upon the public mind in Paris, and produced a considerable rise in Rentes and other securities. All suspense was terminated by a telegram from the Emperor Napoleon to the Empress, communicating the important information that a treaty of peace had been signed between the Emperor and the Emperor of Austria on the following bases:—An Italian confederation, under the honorary presidency of the Pope; the Emperor of Austria gives up his rights over Lombardy to the Emperor of the French, who remits them to the King of Sardinia; the Austrian Emperor keeps Venetia, but it is to form part of the Italian Confederation, and a general amnesty is to be granted. The people of Paris are on the *qui vive* in anticipation of the return of the Emperor, to whom they are prepared to give a most enthusiastic reception. It appears by advices from Turin that the news of an armistice having been concluded between France and Austria had created intense dissatisfaction among the patriotic party. The correspondents draw a shocking picture of the state of the immediate seat of warlike operations. The troops were suffering greatly from the heat, from dysentery, and the want of water. At Goito, where the corps of Prince Napoleon is encamped, the stench of the unburied horses is dreadful, and the air for miles is tainted with the smell from the half buried bodies of the slain on both sides.——A telegram from Trieste informs us that an Austrian steamer sustained a successful contest with a French frigate, in the channel of Zara, on Thursday. The *Vienna Gazette* publishes a protest of the Duchess Regent of Parma against the late political changes which have occurred within the duchy, "contrary to the directions" left by the duchess on her departure, and "to the rights and interests of the Duke of Parma." A number of Austrians, prisoners to the French, have requested permission to establish themselves in Algeria.——A telegraphic despatch from Naples states, that on the night of the 9th inst., some Swiss troops mutinied in the barracks, and killed the colonel of the 4th regiment, and several officers. Having repaired to the royal palace, they were surrounded, but wounded the General Commander-in-Chief of the Swiss, and twenty privates. Upon this, a fire of grape shot was opened on the mutineers, killing seventy-nine, and wounding 233 of them. The rest were disarmed; after this order was restored.—— The Madrid journals of the 7th state, that in consequence of the precautions taken by the government, all fears of revolutionary movements in Andalusia had ceased.——The *Europa* has arrived at Liverpool with dates from Boston to the 29th ult. The conducta of 5,000,000 dollars, which left Mexico on the 28th May, was seized by General Robles, who ordered it to be shipped at Sacrificios; but the commander refused to receive it, notwithstanding the orders of the English and French ministers to do so. The American government have claimed two millions. The English fleet have been ordered to Vera Cruz, and the English subjects have been banished from the capital. Fifty persons have been killed, and fifty or sixty wounded, by an accident on the Michigan Southern Railway. A telegraphic communication from New York announces the wreck of the steamer *Argo*, off Newfoundland. Crew and passengers saved.

INDIA AND CHINA.—By the overland mail we have dates from Calcutta to June 3rd, and from Hong-Kong to May 31st. The disaffection of the Company's troops was abating, and they are quietly waiting the result of an appeal to the home government and Parliament. The Calcutta volunteer guard had been disembodied by the Governor-general, in a formal order published in the *Gazette*—a proceeding that had caused much discontent among the European residents. On the Queen's birthday the Bishop of Calcutta, with the archdeacon and clergy of the metropolis, congratulated the Governor-general on the honours he had won, and also read an address to Her Majesty setting forth "the views of the clergy upon the relation of the government of India to its subjects in a religious point of view." Lord Canning returned thanks for their good wishes for his own health and happiness, and expressed his gratitude for "the steady introduction of peace."——The news from China is comparatively unimportant. The British plenipotentiary was about to start for Pekin, escorted by a large force as far as the Gulf of Petchelee, though it was not expected that any opposition would be made to his progress.

HOME NEWS.—Cabinet councils have been held twice this week at Lord Palmerston's residence.——Instead of having the satisfaction of recording a diminution in the mortality of the metropolis, we have now to announce a rapid increase in the rate. Last week the deaths rose to 1226, exceeding the average by 128.——At the last meeting of the Common Council, the Remembrancer informed the court that a bill for the better regulation of the corporation had been brought into parliament by the Home Secretary, and the bill was ordered to be considered at the next court. A long discussion took place upon a report from the lunatic asylum committee relative to the erection of a pauper lunatic asylum for the City. The report was referred back to the committee to take suitable steps in the matter. The court then adjourned.——John Bardoe, the negro who was tried and acquitted last week at the Old Bailey for stabbing a police officer, was brought before Mr. Yardley, at the Thames Police-court on Saturday, charged with committing several very serious assaults. It seems that the prisoner, after his discharge, had been received into the Strangers' Home, where during the night he got up and made an indiscriminate attack with a razor upon those who were asleep in the same apartment, some of whom are dangerously wounded. A remand was ordered for further inquiry, fears being entertained that the unhappy man's intellect has given way.——An apprentice in the employ of Messrs. Wilks, cigar manufacturers, Spitalfields, while engaged at his work wantonly blew some tobacco dust into the eyes of a fellow workman. The man, irritated by the pain, struck a lad near him, under the erroneous impression that he was the delinquent. It was found necessary, in consequence of the blow, to remove the poor boy to the hospital, where he died on Wednesday morning.——A cabman named Woodrow, was brought before the magistrate at Clerkenwell, charged with a furious assault on Emily Barker. It seems that the ruffian had been offended with the unfortunate woman because she refused to go into a public house with him, and holding her with one hand he inflicted several stabs about the neck and breast. She was conveyed to the University Hospital, where she now lies in a critical state. Mr. Corrie remanded the prisoner for a week.——At the Court of Bankruptcy, J. D. Jones, who was lately the proprietor of "His Lordship's Larder," in Cheapside, but who left that concern for the purpose of establishing the "City Wellington," at 60, Fleet street, where he failed, applied for his certificate. The Commissioner considered the bankrupt had been guilty of reckless and extravagant trading, and therefore suspended his certificate (third class) for two years, but, as no fraud had been committed, granted protection.——The Court of Aldermen met on Wednesday, the Lord Mayor in the chair. Mr. E. J. Jonas was elected governor of Newgate. A petition was presented from a committee of liverymen, appointed by the Common Hall for the protection of the rights of the livery, praying the court to assist them in the defence of their rights. A conversation took place thereupon, and eventually the petition was sent to the corporation inquiry committee of the Court of Common Council.——At the commencement of business yesterday, there was considerable activity in the funds, and Consols were at 96¾ to ⅞, but opened at the official period at 96½. Subsequently, sales on the part of the public to realize the late advance occurred, and the final quotation was 91⅞ to 96.—A very satisfactory report was presented at the meeting of the Union Bank of London, and the proprietors appear thoroughly satisfied with the progress their affairs have made.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Monday, Lord Wodehouse made the important communication that her Majesty's government had received intelligence that peace had been signed by the Emperor of Austria and the Emperor of the French, the terms of which we have stated above. On the motion of Lord Lyndhurst, a royal commission was agreed to, for the purpose of inquiring into the mode of taking evidence in the Court of Chancery, and its effects, and to report thereon.—On Tuesday some questions relative to the discipline of the volunteer rifle corps led to some discussion, in which several noble lords took part, and to some explanations from the Earl of Ripon on behalf of the Government. Lord Brougham called attention to the Coolie immigration to the British West India islands, which, under the operation of local acts, had degenerated into something not far removed from a revival of the slave trade. The Duke of Newcastle said

it would be inconvenient to appoint a committee during the present session. —In the HOUSE OF COMMONS on Monday, the further consideration of the Lords' amendments to the Red Sea and India Telegraph Company Bill led to considerable discussion, it being moved by Sir J. Graham that the discussion should be postponed. The house divided, and the amendment of Sir James Graham was negatived by a majority of 177 to 130. In reply to Mr. Disraeli, Lord J. Russell said the armistice was a suspension of hostilities only, but being for a period of five weeks he was led to hope that it might lead to some arrangement between the belligerents, which might produce a peaceful solution. Mr. W. Williams called attention to the increase in the estimates, and also to the punishment of flogging in the navy. Sir C. Napier did not think that corporal punishment in the navy could be altogether done away with. The house went into committee of supply, and the discussion of the estimates chiefly occupied the remainder of the evening.—On Tuesday the Grieve's Disabilities Removal Bill, which had passed the Lords without question as a private bill, was thrown out in this House, the Commons considering that it involved public interests. In reply to a question of Mr. Disraeli, Lord J. Russell said that information had been received by the French Ambassador, to the effect that a treaty of peace between the two emperors had been signed. The noble lord then stated the terms of the treaty. The adjourned debate on the Roman Catholic Relief Act Amendment Bill principally occupied the remainder of the sitting.—— On Wednesday, Mr. Dillwyn moved the second reading of the Church Rates Abolition Bill. Mr. Du Cane opposed the bill as nothing less than an attempt to rob the established church, and moved as an amendment that it be read a second time that day six months. Lord R. Montague seconded the amendment. Mr. Baines, as a dissenter, who did not approve of the union of church and state, said he had no wish to say to the established church "stand and deliver." He was quite satisfied to cry out "hands off," and if they kept "hands off" he would be perfectly content. Mr. Adderley supported the amendment. Sir G. C. Lewis quoted a variety of statistics in order to show that the opposition to church rates was not to be attributed to the burden they cast upon the community, but rather to conscientious feelings which they were said to violate. He was at one time favourable to a plan for rating members of the established church and exempting dissenters, but that compromise was opposed by the friends of the existing law, and he therefore saw no alternative but to support the second reading of the bill. Lord J. Manners eulogised the bill brought in by Mr. Walpole, which he considered a liberal compromise. The bill now before the house had not for its object the relief of conscientious dissenters, but the subversion of one of the great principles of the English constitution. Lord Fermoy argued in favour of the bill, which he contended would strengthen the church. Mr. Drummond maintained that every one who voted for the bill voted against the principles of an established church. Lord Palmerston acknowledged himself a convert to the abolition principle, in consequence of the strong feeling expressed out of doors. Mr. Disraeli, in an amusing speech, drew attention to the changes the noble lord's opinions had from time to time undergone. Lord J. Russell did not consider that there was an injustice in church rates, and he could not support the abolition on that ground; but he should support the second reading of the bill on the ground that public feeling had declared strongly in its favour. On the division there were 263 for the second reading, and 193 against it. The bill was accordingly read a second time.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.—Covent Garden Theatre, on Thursday, was crowded, as a matter of course, by a purely musical public, the entertainment being for the last time this season, Mozart's opera, "Don Giovanni," with the following powerful cast:—*Donna Anna*, Madame Grisi; *Zerlina*, Madame Penco; *Elvira*, Mdlle. Marai; *Don Giovanni*, Signor Mario; *Leporello*, Signor Ronconi; *Masetto*, Signor Polonini; *Il Commendatore*, Signor Tagliafico; *Don Ottavio*, Signor Tamberlik. Costa was as great as ever in the management of the orchestra, and the minuet was admirably danced by Mdlle. Zina and M. Desplaces.

DRURY LANE THEATRE.—On Monday evening Mr. Balfe took his benefit at Drury Lane. The "Bohemian Girl" was presented in its Italian dress (La Zingara), and served to introduce Miss Victoire Balfe to a London audience in the character of *Arline*, who sang to perfection, and betrayed great dramatic power. Giuglini, as *Thaddeus*, sang admirably, and he was compelled to give the popular air, "When other lips," three times before the audience were satisfied. His delivery of the "Fair Land of Poland," was also most masterly. At the conclusion of the opera Miss Balfe was called before the curtain, and Mr. Balfe, who conducted, was also compelled to appear on the stage to receive an ovation from an audience which it is pleasant to be able to state, filled the house in every part. On Thursday, for the benefit of Sigr. Giuglini, was given part of "Les Huguenots," with the following cast:—*Valentina*, Mdlle. Titiens; *Margarita*, Mdlle. Brambilla; *Marcello*, Sig. Marini; *Nevers*, Sig. Fagotti; *San Bris*, Sig. Lanzoni; and *Raoul di Nangis*, Sig. Giuglini. After which, "La Zingara" was given, with Mdlle. Piccolomini as *Arline*.

HAYMARKET THEATRE.—This evening our worthy Bro. Buckstone takes his benefit, and we sincerely hope he will have the bumper that his managerial abilities and spirit, and his invariable complaisance entitle him to. The following is the bill of fare. The new comedy of "The Contested Election" commences the evening, followed by "How to Make Home Happy," by Mr. and Mrs. Charles Mathews, at the end of which Mr. Buckstone will, as usual, address the audience. This is also the first time of a new ballet, by Mr. Leclercq, entitled "Allhallow's Eve."

PRINCESS'S THEATRE.—The withdrawal of "Henry the Fifth" has been followed by the revival of "Henry the Eighth," shorn of none of its original splendour. Mr. Kean's *Wolsey* remains one of the best of his Shakespearean assumptions, not conventional, nor aiming at that sustained dignity which, however incompatible with the historical truth or poetic treatment of the character, most actors have attempted to impart to it. Mr. Kean presents to us the man in the habit as he lived, and as he is presented to us by the dramatist. Mr. Kean's *Queen Katherine* is as impressive as ever, the striking point being of course her dignity in the trial scene.

OLYMPIC.—On Monday night another new drama, by Mr. Tom Taylor, entitled "Payable on Demand," was brought out with unequivocal success, and Mr. F. Robson has thus acquired a fresh character of importance, which he is likely to sustain for some time in the presence of an admiring public. Notwithstanding some faults of construction, and a slight falling off in the dialogue, the piece must be acknowledged worthy of the author. Throughout the whole of the second act the character of *Reuben* is a great creation on the part of Mr. Robson. The wild thirst for gold, the affection for his daughter, the tearful remembrance of his late wife, to whose spirit he prays in an agony of doubt, are brought into the strongest and most natural collision, while the compound is curiously tempered by the quiet craftiness of the modern speculator. In describing the character and perplexities of *Reuben* as played by Mr. Robson we, in fact, describe the piece, but a word of commendation is due to Miss Wyndham's earnest performance of the mother and daughter, and Mr. H. Wigan's highly finished representation of a Frenchman,—a lieutenant in the first act, and an enthusiastic vendor of curiosities in the second. The two scenes, one an old-fashioned German interior, elaborately set, the other, a modern drawing-room, gorgeously furnished, are well worthy the high reputation which the Olympic managers have acquired by the arrangements of their stage.

STRAND THEATRE.—Two novelties have made their appearance here, a farce entitled "Quixote, Junior," of which we cannot give a favourable report, and a new burlesque. This burlesque is very funny. The dialogue bristles with fun, and the slang allusions, which are plentifully interspersed throughout, are not in such very bad taste. Altogether, as burlesques go now-a-days, the "Last Edition of the Lady of Lyons" is a capital one. The audience were in ecstasies of delight therewith, likewise with the author, Mr. H. J. Byron, who is rapidly achieving eminence in a branch—or rather on a twig in the dramatic art—whose highest rewards are not of a sufficiently gratifying nature to invite much competition.

SURREY GARDENS.—The second series of concerts and *fêtes* at the Surrey Gardens commenced on Monday afternoon, when the combined attractions of two concerts, a double display of fireworks, and a pre-eminently fine day, had the effect of filling the music-hall, and even overflowing it to such an extent that a considerable number of amateurs had to listen to the music from the garden. Each of the concerts was a very admirable entertainment.

TO CORRESPONDENTS.

BRO. J. JOHNSON, No. 61, is thanked. It is impossible for us to keep the appointments correct without the assistance of the brethren. Fully half of the Lodges have not made us any returns of the places and times of meeting, without which we cannot notify their appointments.

"H. V. O."—Certainly not.

"UNIFORMITY OF WORKING."—Some remarks on this subject from a correspondent are in type.

"ANCIENT VIEWS OF FREEMASONRY."—Our correspondent is thanked for his offer, of which we shall avail ourselves.

"A PAST PROVINCIAL GRAND OFFICER."—Too late for our impression of the present week.

"R. E. X."—A communication relative to American Brethren will receive early attention.

"Mc. C.; GLASGOW."—Your reports of the state of the Craft in the North will be welcome.

LONDON, SATURDAY, JULY 23, 1859.

CAGLIOSTRO'S EGYPTIAN MASONRY.

In our memoir of Count Cagliostro (page 9 of our last volume of the *Freemasons' Magazine*), we promised to give some idea of the impostor's bubble which he chose to term Egyptian Masonry. In redeeming this promise we must ask the indulgence of our readers, for we are well aware that the account we are about to give is very imperfect; and this arises from the fact of the inquisition biographer being able to lay hands only on a note book of Cagliostro's, he being much too wary to jeopardise a full revelation of his system by confiding more than a portion of its outline to writing. Another cause of our imperfection is to be found in the very scarce work itself from which we have translated, for it deals in a jumble of biography, confession, invective, and denunciation of the arch-quack, so that our task has been to cull those portions which treat of the Egyptian Masonry alone; and although it might have been presented in a more attractive style, yet we have sacrificed the opportunity of making a thrilling story, to adhere as closely as possible to a literal translation. With these few remarks we now come to the Roman inquisitor's version of Cagliostro's Egyptian Masonry.

Shortly before quitting London, Cagliostro bought some manuscripts, which he said seemed to have been the property of a certain George Coston, who was utterly unknown to him. He saw that they treated of Egyptian Masonry, but following a system which had something in it of magic and superstition. Nevertheless he resolved to build up on this plan a new ritual of Masonry, by removing, as he said, all that could be thought impious, that is to say all that belonged to magic and superstition. In fact he founded that system which has spread to every part of the world and so much contributed to the astonishing celebrity of its author. We extract our details of it from a work composed by himself, and which affords a complete insight into the subject. He declares, moreover, that it is in conformity with this book that he has always regulated himself in the practice of Masonry, that it was the rule of the institutions wherewith he had enriched various Lodges, and that he had left a number of copies in the mother Lodges founded by him in various cities. In his system he promised his followers to conduct them to perfection by means of moral and physical regeneration; by the first to make them find the primal matter or philosopher's stone, and the acacia which consolidates in man the powers of the most vigorous youth and renders him immortal; by the second, to teach him how to procure the pentagon which restores man to his primitive state of innocence, forfeited by the original sin. He supposes Egyptian Masonry was instituted by Enoch and Elias, who propagated it in different parts of the world, but that with time it lost much of its purity and splendour. The Masonry of men was reduced to mere buffoonery, and that of women was almost entirely destroyed since, for the most part, it had no longer any place in common Masonry. Finally, the zeal of the Grand Cophta (such is the name of the high priests of Egypt), had manifested itself in restoring to its original lustre the Masonry of either sex.

By the Grand Cophta is understood Cagliostro himself, who in this system is compared to the Eternal; he is solemnly adored; he is invested with the power of commanding angels; he is invoked on all occasions; and everything is accomplished through the force of his power, which they pretend was imparted to him by the Deity. More than so, amongst the different rites observed in this form of Masonry the recitation is ordained of the "Veni Creator Spiritus," the "Te Deum," and certain psalms of David; and they even carry their audacity so far that, in the psalm "Memento, Domine, David, et omnis mansuetudinis ejus," every time the name of David occurs they substitute that of the Grand Coptha!

No religion is excluded from the Egyptian society. The Jew, the Calvinist, the Lutheran, may all be admitted as well as the Catholic, provided they acknowledge the existence of God and the immortality of the soul, and that they have been enrolled in the ordinary Masonry. Men elevated to the rank of Masters, take the names of the ancient prophets, and women assume those of the Sybils. Here is the oath exacted from the former: "I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and to blindly obey my superiors." Here is the oath of the women: "I swear before the eternal God of the Grand Mistress, and of all who hear me, never to write or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the Grand Founder and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me, that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds for our order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress." On rising to the third degree, that of Master or Mistress, the oaths are renewed, but the formula is not preserved in the book.

We know that it is usual in common Masonry to give the recipiendary two pairs of gloves, one for himself and the other for the lady of his love. In preserving this custom the Grand Cophta has added one peculiarity, viz., that in the admission of women the candidates are presented with a cockade, which they are told to offer, with the gloves, to the men they most regard.

The forms of admission to the different degrees are equally sacrilegious. We will cite two only—that used on the admission of a woman to the degree of Apprentice, and that with which a man is raised to the rank of a Companion. According to the first, the Grand Mistress breathes upon the face of the recipiendary, from the forehead to the chin, saying, "I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egyptian adoption and of the Lodge N.; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being henceforth and for ever a Freemason."

It is thus that the Grand Master addresses the men who are being raised to the degree of Companion: "By the power that I hold from the Grand Cophta, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science in which we are preparing to make you a participator by the sacred names of Helios, Méné, Tetragrammaton."

In the "Essay upon the Illuminati," printed at Paris in 1789, we are told that these last words were suggested to Cagliostro as being Arabian and sacred terms, by a juggler who pretended to be assisted by a spirit, and who added that this spirit was the soul of a Jewish Cabalist who, by his magic art had killed his father before the advent of Christ.*

The ordinary Masons are accustomed to take St. John the Baptist for their patron, and to celebrate his festival. Cagliostro, in his ritual, has chosen the feast of St. John the Evangelist, and this is precisely the day on which he was imprisoned at Rome. His reason for adopting this festival was, according to his own account, the great affinity that exists between the Apocalypse and the workings of his ritual.

It is now time to speak of these workings. This is the

* The author of the "essay," quoted, must be mistaken. The three words are Greek, they signify the sun, the moon, and the name compounded of four letters, which is that of God, or more properly of Jehovah, such being written in Hebrew by four characters.—*Translator.*

abominable ceremony prescribed upon the admission of a Master. They take a young boy, or a young girl, in a state of innocence, whom they name pupil, or dove. Then the Venerable imparts to this child the power that he had received before the first fall, a power which more particularly consists in commanding the pure spirits. These spirits are seven in number; they are said to surround the throne of the Deity, and to govern the seven planets; their names, according to Cagliostro's book, being Asäel, Michäel, Raphäel, Gabriel, Uriel, Zobiachel, and Anachiel. The dove is brought before the Venerable; the members address a prayer to heaven that it would vouchsafe the exercise of that power which it has granted to the Grand Cophta. The pupil, or dove, also prays to obtain the grace of working according to the behests of the Grand Master, and of serving as a mediatrix between him and the spirits, who on that account are called intermediates. Clothed in a long white robe, ornamented with blue ribbon and a red scarf, and having received the sufflation, she is enclosed in the tabernacle, a place hung with white. It has an entrance door, a window through which the dove makes herself heard, and within is a bench and a little table, whereon burn three tapers. The Venerable repeats his prayer and begins to exercise the power that he pretends to have received from the Grand Cophta, in virtue of which he summons the seven angels to appear before the eyes of the pupil. When she announces that they are present, he charges her by the power granted by God to the Grand Cophta, and by the Grand Cophta imparted to himself, that she ask the angel N., whether the candidate have the qualities and the merits requisite for the degree of Master. After having received an affirmative answer, he proceeds to the other ceremonies for completing the reception of the candidate.

The same working is prescribed for raising women to the degree of Mistress. The dove being placed as we have just described, she is ordered to make one of the seven angels appear in the tabernacle, and to ask him whether it is permitted to lift the black veil with which the initiate is covered. Other superstitious ceremonies follow, and the Venerable orders the dove to command the presence of the six other angels, and to address to them the following commandment:—"By the power which the Grand Cophta has given to my mistress, and by that which I hold from her, and by my innocence, I command you, primitive angels, to consecrate the ornaments by passing them through your hands." These ornaments are the garments, the symbols of the order, and a crown of artificial roses. When the dove has attested that the angels have performed the consecration, she is desired to cause Moses to appear, in order that he also may bless the ornaments, and may hold the crown of roses in his hand during the rest of the ceremonies. She afterwards passes through the window of the tabernacle, the garments, the symbols, and the gloves, whereon is written, "I am man," and all are presented to the initiated. Other questions are now put to the dove; but above all to know whether Moses has held the crown in his hand the whole time, and when she has answered "yes," it is placed upon the head of the initiated. Then after other rites equally sacrilegious, the dove is questioned anew to learn if Moses and the seven angels have approved of this reception; finally, the presence of the Grand Cophta is invoked that he may bless and confirm it; after which the Lodge is closed.

The stated object of Cagliostro's Masonry is the perfectioning of man, to which he promises to conduct his disciples by moral and physical regeneration, after they have been raised to the degree of Masters. To obtain the one and the other, he prescribes two quarantines of different kinds—that is to say, for the first, a retirement of forty days; for the second, a corporeal cure for the same period.

He who wishes to obtain moral regeneration, *i.e.*, a primitive state of innocence, must choose a lofty mountain, to which he will give the name of Sinai, and on its summit he will construct a pavilion divided into three floors; this he will call Sion. The upper chamber will be eighteen feet square, with four oval windows on each side, and a single trap door to enter by; the second or middle chamber will be perfectly round, without windows, and capable of containing thirteen little beds, it will be lighted by a lamp suspended from the centre, and will have no furniture save what is absolutely necessary, and will be called Ararat (the name of the mountain on which the ark rested), in token of the repose, which is reserved only for those Masons who have been chosen by God; finally, the first chamber, situated on the level of the ground, will be large enough to serve for a refectory, and will have three cabinets, two to hold provisions and other necessaries, the third to contain the vestments, symbols, and other Masonic instruments, as taught by Moses.

All these being collected, the thirteen Masters will shut themselves up in the pavilion, without the power of quitting it for forty days, which they will spend in Masonic operations, observing every day the like distribution of the hours. Six will be given to devotion and repose, three to prayer and a holocaust to the Eternal (which consists in devoting one's self with the deepest effusion of heart to the glory of God); nine to holy works, that is to say, to the preparation of the virgin leaf, and to the preparation of the other instruments, which must be made from day to day; and the remaining six belong to conversation, and the re-establishment of the lost moral and physical strength. When the thirty-third day of these exercises has passed, the Masters will begin to enjoy the privilege of communicating visibly with the seven primitive angels, and of knowing the seal and cypher of those immortal beings. They will both be engraved by themselves on the virgin leaf, which is either a lamb's skin purified, the caul of a male child born of a Jewess, or a piece of common paper blessed by the founder. This favour will last to the fortieth day, on which their labours being finished, each will begin to enjoy the fruits of his retirement, for each will receive for himself the pentagon, or the virgin leaf, whereon the angels have engraved their seals and cyphers. Thus fortified, and become master and chief of the art without any mortal aid, the spirit of each will be filled with divine fire, and his body will become as pure as that of the most innocent child, his penetration will be without bounds, his power will be immense, he will aspire only to perfect repose in order to attain immortality; and he may say of himself—

"Ego sum qui sum."

There will not only be the pentagon whereof we have spoken, but seven others also, which he may bestow upon seven individuals, men or women, in whom he is most interested. These inferior pentagons bear the seal of only one of the seven angels, and the possessor can only control that one without having any power over the others. Nor can he, like the holder of the first pentagon, command in the name of God, but only in the name of the Grand Master, from whom he has received the talisman.

He will operate by his own power, but without knowing the principle.

Now let us see the working of the regeneration, or physical perfection, the possessor of which may attain the spirituality of five thousand five hundred and sixty-seven years, or prolong a healthy and quiet life, until it shall please God to claim him. He who aspires to such perfection must retire every fiftieth year, in the full May-moon, into the country with a friend; there shut up in a chamber, with an alcove within it, he must submit for forty days to the most rigorous diet, eating very little, and only of a thin soup, of tender herbs refreshing and laxative, and drinking nothing but distilled water and May-rain. Every repast will commence with the liquid, and finish with the solid, which will be a biscuit or a crust of bread. On the seventeenth day of this retreat, after a slight blood-letting, the aspirant will

take certain white drops (the composition of which is not explained). The dose must be six drops in the morning, and six in the evening, but increased by two drops daily until the thirty-second day. Then in the morning twilight the emission of blood will be repeated; the day after he must go to bed and rise no more till the end of the quarantine; and now the first grain of the primal matter is to be swallowed. This primal matter is the same that God made to render man immortal, but of which, through original sin, he has lost the knowledge, nor can he regain it except by the grace of heaven, and by Masonic workings. When this grain has been taken, he who is to be rejuvenized loses his speech and senses for three hours; and in the midst of convulsions undergoes violent perspiration and large evacuations. After the patient has come to himself, and his bed has been changed, he must be restored by a cullis made of a pound of beef, without fat, mixed with divers herbs of a stimulant nature. If by these means he is sufficiently restored, he is given the next day a second grain of primal matter in a cup of jelly, which, in addition to the effects of the first dose, will produce a fever, accompanied by delirium, making his skin peel, his hair drop off, and his teeth fall out. The following day, which is the thirty-fifth, if the patient is strong enough, he will take, for an hour, a bath, that is neither too hot nor too cold. On the thirty-sixth day he will take, in a glass of strong old wine, the third and last grain of primal matter, which will make him fall into a soft and tranquil slumber, when the hair will begin to sprout, the teeth to come forth, and the skin to be renewed. When he comes to himself he must be again plunged into a bath, but this time it is to be a bath of aromatic herbs, and on the thirty-eighth day into a bath of pure water intermixed with nitre. This last bath having been taken, he will dress himself and walk about his room. On the thirty-ninth day he must swallow ten drops of the Grand Master's elixir in two spoonfuls of red wine, and on the fortieth day he will leave the house altogether rejuvenized and perfectly regenerated.

To complete this history we must not forget to add that both methods are equally ordained for women, and that as regards physical regeneration, every one is enjoined to retire to a mountain, or to the country, with no other companion but one friend, who is to administer the necessary succours, and more particularly in the crises of the bodily cure.

When Cagliostro was at Mittau he founded one of his Egyptian Lodges in that town, and finding his audience not sufficiently enlightened by his words, he undertook to give them actual proof of the truth of the maxims announced by him; that is to say, of the existence of God, and the immortality of the soul. He caused—it is himself who speaks—to be brought into the Lodge a young child, the son of a nobleman, and placed him, kneeling, before a table on which stood a decanter of pure water with illuminated tapers behind it. He then performed certain exorcisms about him, laid his hand upon his head, and both he and the child, in this attitude, addressed their prayers to God for the happy accomplishment of their enterprise. Next he desired the child to look into the decanter, when the latter suddenly exclaimed that he saw a garden. Knowing by this that God was assisting him, Cagliostro took heart and bade the child ask the favour of the Deity that he would cause him to see the angel Michael. At first the child said, "I see something white, but cannot make out what it is." Afterwards he began to jump about, like one possessed, crying, "I see a child like myself, who seems to have something angelic." All the assembly, and Cagliostro himself, were dumbfounded. Then the father of the child desired that his son, by the help of the decanter, should see what his daughter was doing at that moment, she being at a country house fifteen miles from Mittau. The child was exorcised anew, the hands of the Venerable were laid upon his head, the usual prayers were addressed to heaven, when, looking into the decanter, he said his sister was just then coming down the stairs, and embracing another of her brothers. This appeared impossible to those present because this same brother was some hundred miles off from the place where the sister was. Cagliostro was not to be put out; he said they might send to the country house to verify the fact, and, all having kissed his hand, he closed the Lodge with the usual ceremonies. After the Lodge was closed they did send accordingly; and he maintains that what they had refused to believe was found true in all its details, the young man alluded to having just arrived from a foreign land.

On many occasions Cagliostro made his experiments without the aid of water, only placing the pupil or dove behind a screen which represented a sort of little temple. The questions and workings were not confined solely to the descent and apparition of angels, but extended to the discovery of secrets, future events, and answers to curious inquiries that were sometimes very much opposed to decency. Nor was Cagliostro the sole operator; he caused the others, at his pleasure, to work likewise, but it was necessary that he should first communicate with them, and should transfer to them the power which, as he pretended, he had received from heaven.

The consecration of an Egyptian Lodge was celebrated with the same ceremonies as that of a church. We have not all the details, but amongst the prescribed ceremonies was a continuous praying for forty-eight hours, pronounced by two of his sons—so he called his disciples—each alternately relieving the other.

The formula of the patent confirming the formation of a new Lodge is conceived in the following language:—

"Glory, Union, Wisdom, Benignity, Prosperity.

"We, the Grand Cophta, founder and Grand Master of high Egyptian Masonry throughout east and west, give all to know, who shall see these presents, that during our sojourn at Lyons many members of that east, according to the ordinary ritual, and bearing the name of wisdom, have manifested an ardent desire to submit to our government, and to receive from us the needful lights and powers for understanding and propagating Masonry in its true form and primitive purity. We have, therefore acceded to their wishes, persuaded that, in giving them these tokens of our good will, we shall have the sweet satisfaction of having laboured for the glory of the Eternal, and for the benefit of humanity.

"With these motives, after having sufficiently established and verified to the Venerable, and many other members of the aforesaid Lodge, our power and authority to that effect, we now, by the help of these same brethren, found and create, for ever, at the east of Lyons, the present Egyptian Lodge; and we constitute it the mother Lodge for all the east and west, assigning to it the distinctive title of Triumphant Wisdom."

Cagliostro then names the Officers,—the Venerable, the Orator, the Keeper of the Seals, the Archivist, the Treasurer, the Grand Inspector, and the Master of the Ceremonies; each of these having a deputy.

The emblems were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cube stone, the rough stone, the triangular stone, the wooden bridge, the Jacob's ladder, the phœnix, the globe, time, and many others, with such phrases as these:—"*Lucem meruere labore;*" "*Odi profanum vulgus et arceo;*" "*Petite et accipietis:*" "*Quærite et invenietis;*" "*Pulsate et aperietur vobis;*" "*In constanti labore spes;*" "*Aut vincere, aut mori.*" Amongst other particulars we must not omit to mention the jewel of the Egyptian Order which was a cross, upon the ribbon of which were the letters L. P. D., for *Lilium pedibus destrue.*

Such is the official account put forward by the holy Roman inquisition, and, with whatever suspicion we may look upon the source from whence it emanates, we cannot shut our eyes to the world renowned facts—that Cagliostro founded what he called Egyptian Masonry; that in the Lodges owning his supremacy, magic and prediction were universally said to be practised, as well as the most horrible blasphemy. It is a

matter of deep congratulation to our Craft that the first of the articles of Union, in 1813, has so defined English Masonry that no charlatan can now deceive our brotherhood, nor is there any probability of the spurious Freemasonry of former days ever again obtaining the countenance of which it formerly boasted.

AMANUENSIS.

AUTOBIOGRAPHY AND HALIEUTICS.—I.

OF all the different modes of preserving the records of a man's life and actions, the autobiographic is perhaps the most agreeable to the reader, and presents the most genuine delineation of the individual, since few men can write their own history without leaving upon the page unintentional evidences which enable the shrewd observer to trace the opinions and habits of life of the writer, however guarded he may have been in the expression of his thoughts and experiences. Whether carefully compiled for the public eye, or preserved in the form of a diary intended only for the writer's own use, or for his immediate family and friends, the labours of the autobiographer are an unfailing source of instruction and, almost always, of amusement to his descendants and to successive generations of readers.

To take two well known examples—Pepys and Evelyn—how much does the student of history owe to them for the light which their diaries throw upon the manners and events of their time? Amusement of the most intellectual kind is ever to be found in their pages in contemplating the state of social life and customs of the period, and examining those sketches of their contemporaries in their own and the higher ranks, which illustrate so admirably the more ponderous tomes of Clarendon and Burnet. How the errors, malice, and prejudiced views of the historian, which might otherwise become impressed upon the mind of the student, are counteracted and deprived of their venom by a few unintentional photographs of life as it truly was, stamped in a happy moment upon the page of the diarist: and how many circumstances, otherwise obscure and inexplicable, are made plain by their contemporary observations.

We have spoken of the instructive purposes to which works of this kind invariably tend in a greater or less degree; but to the "reading public" of the present day, we fear this would not be so high a recommendation as the amusement which is to be derived from them. And it is very curious, that a narrative which would probably be nauseating from its tediousness in any other shape, will be swallowed without difficulty when presented in the shape of a recital of the writer's own history. The appreciation of this fact may account for the frequent use made by modern writers of fiction of the form of narration in the first person; the opportunity thereby is afforded of making up for the poverty of ideas, as regards incident and delineation of character, by stopping the gaps with the author's sentiment, his witticisms, or his remarks upon things in general. Perhaps the most favourite tales in this or any other language have been composed in this form—the story-tellers having discovered that a man usually is more earnest in discussing his own affairs than those of other people—and thereby cunningly appealing to the sympathies of their audience.

The present and the last generation have seen the publication of numerous autobiographies, some of which rival in interest their ancient predecessors. Every department of social life, and almost every pursuit of modern times, has its representative who has given the world the account of what he observed with his own eyes and how he fulfilled his own speciality, whatever that might be. Such men as Bubb Doddington and Wraxall, have preserved a mine of facts for the commentator upon the politics and intrigues of the Georgian era; military diarists we have without end, though not many of great interest; the memoirs of Leigh Hunt, Cyrus Redding, and Jerdan, written by themselves, afford *pabulum* for the literary curiosity-dealer; while to come to the present time, the literature of scandal has been wonderfully enriched by the great Doctor Véron and the Baroness Dudevant.

There are two distinct classes into which we would divide these contributors to literature—the more pretentious, who would dignify their lucubrations with the title of "Memoirs"—and what we would term the autobiographical gossipers; and this latter section is the one in which we most delight. It is true that we sometimes have to encounter twaddle, and sometimes prosiness, but these are but occasional drawbacks and detract but slightly from the pleasure to be derived from their volumes. Written as they are, of course, by men generally advanced in years, they have the merit of possessing to our taste a peculiar ripeness of flavour, while there is often a quaintness about the opinions which is refreshing in our prosaic times; the old stories embalmed in their pages, though they have doubtless seen long and arduous service, come out again, bran new, to the readers of the present day. In fact, so far from deteriorating, gossip of this kind, like old port wine, frequently appears to have acquired mellowness in proportion to its age. Gunning's "Reminiscences," we warrant would not be found tedious by any member of the university or inhabitants of Cambridge, while we Londoners derive ample amusement from Raikes's diary, or Cyrus Redding's memoirs.

An autobiographer of the latter class has lately made public a small part of his observations on men and things during the course of a life extended to a limit which few attain. He is for aught we know (and we sincerely trust) now alive and in good health at the age of something like eighty-four or five. William Wright (the name of our author) informs us that during a great number of years he has been in the constant practice of entering in a book the result of his own observations, or authentic facts gleaned from sources which could be depended upon and which were worthy of being remembered; and this more particularly in reference to his own favourite pursuit, angling, which indeed appears to have been the darling recreation of his leisure from his earliest days. We beg that our readers, however, will not understand from this that his book is a mere dry record of wonderful piscatory feats, of taking baits and of gentles and gut lines—on the contrary, though full of valuable information with regard to the finny tribes and their habits—it contains a very interesting account of many curious and peculiar circumstances which have come under the author's observation during a life by no means wanting in vicissitude, and even adventure.

We have alluded to the diaries of soldiers and politicians—the one we have before us may be called an autobiography of private life: it confides to us the domestic history of the author from his boyhood upwards, at least so far (we suppose) as the author considers it would be interesting, during his career. What revolutions in society and manners, in the constitution and government of states, in men's thoughts and the way of expressing their ideas—have taken place during this one life. This same individual, now alive and going about amongst us, was a lad of ten years old at the period of the separation of America from England—an event which seems almost to belong to a forgotten time, so much has occurred since to obliterate its traces. In ten more years he hears of the sanguinary commencement of the revolution in France and the death of the sixteenth Louis. At thirty years of age he joined with his fellow countrymen in celebrating the glory of Trafalgar. The first half of his recorded life brings him to the age of forty-two, at the time of the battle of Waterloo, and at the age of sixty-four, a man well stricken in years, he saw ascend the throne of these realms that royal girl who has now ruled as the beloved sovereign of this mighty empire for twenty years. He has seen his country at war with all the world, has seen the torch of war

extinguished, as was fondly hoped, for ever—but rekindled to blaze with the ancient fury in his old age. During his life the wealth, territory and power of his native country have increased to an extent that sounds like an Eastern fable. Surely there is hardly to be found in the whole page of history a period compassing greater wonders and more extraordinary changes.

Our author's first reminiscences take us to Dartford in Kent, the scene of his earliest childhood, where his father and mother inhabited a handsome mansion surrounded by beautiful grounds, and containing among other delights a pond full of fish, the sight of which as captured by dozens at a time, seems to have implanted in his youthful breast a taste which grew with his growth and strengthened with his strength. His school days take us back to the time of hoops and patches, of square skirted coats and powdered wigs, and he tells of an encounter which he witnessed at the church door between two irate vestrymen which resulted in their throwing their cauliflower wigs in each other's faces, and pommelling each other furiously—a mode of settling parish matters which appears of late years to have gone out of vogue. Those were the days when that most popular of the European sovereigns of his day, George III., used to delight in reviewing his troops, regular and irregular, surrounded by the handsome striplings of his family—then England was one great camp, and a really martial spirit pervaded all ranks. Of course the fair sex were ambitious of assisting at these warlike displays, and the lad Wright's astonishment and admiration were excited at seeing ladies in military costume (as to the upper part, that is to say, of their dress), proceeding either with or without military companions to the camp at Coxheath.

"Strange indeed," says our author, "are the mutations of this life,"—and stranger still, we may add, are the alterations in the opinions of society within the last three quarters of a century. Before that time it was by no means uncommon for ordination to be freely granted to persons of little or no education; and in this very book we are told of a journeyman cabinet-maker who, though merely able to read and write, became incumbent of two parishes, married a rich widow, and died respected. To a fellow workman of this handicraft parson the public were indebted for the Adelphi theatre (lately in ruins, and now resuscitated with brighter glories under the auspices of Bro. Webster)—then called the Sanspareil. This was the well-known "*True Blue*" Scott, as he was called, whose nickname arose from the source by which he made a fortune. He, like the divine, married a widow, relict of a colourman—and carefully considering the stock which he had acquired with his new wife, by a lucky stroke of genius hit upon that blue colour, which, strange as it may seem to our modern notions, speedily became the rage as the fashionable tint for ladies' stockings. "True Blue" Scott became rich and famous, and built the Sanspareil to be the delight of thousands of London playgoers.

Startling, in truth, are the many changes and contrasts which the present day shows, as compared with Bro. Wright's youth. To say nothing of the alteration in travelling, in manufactures, in manners and mode of life, of the wonders of steam and electricity, as compared with the clumsy mechanical contrivances of the last century, the very commonplace item (as it seems to our everyday eyes) of police, exhibits a state of society in the lifetime of one still among us, which astonishes us, but would be simply impossible in our day. Let the reader picture to himself an army of highwaymen on a turnpike road levying their contributions on her majesty's lieges; yet such was the case sixty years ago. Hear our diarist:—

"I remember a Mr. H——ds, as a good-looking and pleasant gentleman, a frequent visitor at our house, who I think had some dealings in corn or malt, and some of his descendants are still influential inhabitants at Dartford. Some time after we left this part of the country, he (Mr. H.) was returning from London, with a friend in his chaise, when about three miles from his home he was attacked by seven footpads; Mr. H. shot the man who held the horse's head, the animal ran away into the next village, an alarm was given, parties went out, and found the wounded in a chalk pit, stripped by his companions, and nearly dead. Medical assistance was immediately rendered, and the robber stated that their gang consisted of about seventy men, but he would only impeach the dastardly companions who had treated him in such a cruel manner. The six men were taken, but before he could legally identify these fellows he expired; and as nothing could be brought home to them, they were reluctantly discharged. Mr. H. received many threatening letters, supposed to emanate from the gang, and he never went out unarmed with pistols. One afternoon, in walking home from Cranford, two men begged of him; he gave them some halfpence, but immediately after thought he recognized their faces as being two of the six who had been taken up, and as they were following him closely, he took his pistols from his pocket, and said, 'I have seen you before, my lads, and I do not like you; now either go before me into Dartford, or go back.' They chose the former alternative, and he thus by his determination probably saved his life, and was afterwards left in peace."

Our friend passes over a considerable period of his life in silence, but invites us to accompany him to France in the year 1801, where he intended like many Englishmen—the peace of Amiens having thrown the continent open—to make the grand tour, and especially to indulge in the gaieties and, *tant soit peu*, of the dissipation of the gay city of Paris. Fate had decreed that Wright's trip should end at Boulogne, where he landed, and to his sorrow made the acquaintance of two compatriots of a class which then as now, it appears, were but two common in that Anglo-French colony—they were, sooth to say, swindlers. Having persuaded him to join them in a bubble speculation, they plundered and left him a wiser and a poorer man. The effect of this change in his circumstances was to make him more observant than before, with a view to avoid the extortions and impositions for which he, as a *milord*, was considered fair game by the unsophisticated Boulogners. Better times were in store for him, and a removal to Calais, under a new partnership with an honest Swede, turned out to be a profitable speculation.

At what period of his life our hero entered into Masonry, we are not informed, but the sequel of our narrative will show that at the time of which we are writing he was in the enjoyment of the privileges of our fraternity. We have never had the pleasure to meet Bro. Wright in the Craft, but we have little doubt that he is a worthy and consistent brother among us; there is a truly Masonic spirit of piety which pervades his book, showing the feeling of a really religious man, at the same time that it displays that disgust which honest men must always feel at the manifestation of bigotry in any shape. Our friend's passion for angling might well harmonize with his Masonic pursuits—for if angling be justly termed the contemplative man's recreation, surely it must accord with the study of that queen of sciences, which is fairly entitled to the same designation. Bro. Wright's life has been an active and a bustling one, but he has thought deeply and studied extensively; he may claim to have fulfilled the duty enjoined upon the newly initiated member of our body to devote his energies to the improvement of his own mind and the benefit of his fellows.

Few of us have enjoyed the society and tough yarns of any of those veterans who have survived the shot and steel of the Nile and Trafalgar, the Peninsula and Waterloo—without being made the willing recipients of many passing strange stories of the wonders which the mystic tie has effected under various circumstances in time of war. Some of these anecdotes, indeed, have fallen upon such fertile soil as to bear fruit at an undesirably copious rate; we may instance a celebrated and voluminous modern historian who has trotted out one or two of these hard worked stories at so unmerciful a rate, at every Masonic celebration honoured with his presence for a dozen years past, as to become to those

frequently thrown into his company a most unmitigated bore, and cause his hearers fervently to wish that his "very remarkable facts" were carefully stowed away and discharged from further duty in this world. The Peninsular War was a period in which fraternal services and intercourse were frequent between individuals of the hostile armies; and these brotherly passages have furnished the theme for many a chapter in romances whose scenes are laid among the stirring events of that time. Spanish ground, indeed, would seem to have been always favourable to the development of Freemasonry, in spite of the enmity constantly manifested against it by priests and government. We ourselves (to speak of a later period) are acquainted with a wiry little Scotchman, one serjeant Mc———, who shared the fortunes of the British Legion under General Evans, through good and bad luck, till he had the misfortune to become prisoner to the Carlists. He does affirm that he found, wonderful to say, a Masonic brother in the priest who was sent to impart ghostly counsel to him previous to his being discharged from the army and this life by a volley from a firing party. Furthermore, the valiant Celt has to us asserted that, aided by the priest, he was permitted to escape, and that though knowing little Spanish, and of course having no means of concealing what his profession was, he was, by the powerful aid of his Craft knowledge, enabled to pass safely through the country until he regained the Christino quarters.

Among soldiers and sailors, too, when engaged in enterprises involving danger and hardship, this firm fellowship has ever been a source of mutual support and comfort under circumstances of the most melancholy and depressing character. The records of the late terrible occurrences in India show this in a very eminent degree. Mr. Rees's narrative of the siege of Lucknow furnishes several cases in point, and one in particular where he describes a meeting of the brethren during the height of that siege; at which symposium, notwithstanding the deadly peril in which each brother found himself from hour to hour—notwithstanding their privations, and apparently hopeless position—the social intercourse of the Lodge was as triumphant over their misfortunes as if want, sickness, and danger were but imaginary, and not dread realities.

At the time of Wright's residence in Calais it would appear that Masonry was flourishing there in practice; but whether the strict laws which Bonaparte enacted against it were then in force we are not aware. Suffice it to say that our worthy brother found friends who afterwards stood him in good stead. The English residents in France were in a state of constant anxiety as to the prospects of a continuance of peace, the unscrupulous character of the French dictator, which was but too well known, leaving them in dread of the harshest measures. These fears were soon confirmed. In the month of May, 1803, the French government (that is, Bonaparte) decreed that all Englishmen between the ages of eighteen and sixty were prisoners of war to "the republic."

The commissary-general of police at Calais was named Mengaud, and had been one of Robespierre's intimate friends. This distinguished French patriot speedily showed that he had not omitted, in that famous school of political economy in which he had graduated, to make himself master of the art of enriching himself at the cost of the enemies of his beloved country. The great man not being able to speak English, engaged Wright as interpreter, whose position was thereby rendered somewhat more tolerable than that of his countrymen, who were fleeced right and left under various pretences by this petty tyrant, and after being carefully "cleaned out" were sent up the country, having been forced individually to pay M. Mengaud a final complimentary three and fourpence for a passport before taking leave of the town which rejoiced in his jurisdiction. Among the poorer classes of our countrymen, such as workmen who had been induced to settle in France, the misery was extreme; indeed many of them were reduced almost to starvation.

Bro. Wright, who appears in a very eminent degree to have been possessed of the faculty of keeping his eyes open, at this juncture looked about him to some purpose. Feeling convinced that hostilities were not likely soon to subside, and as the *détenu* regulations had not as yet been extended strictly to women and children, he by dint of management obtained permission to send home his family. And here again we have evidence of a strange phase of difficulty in getting from Calais to London, which the circumstances of the time presented and which contrast strongly with our modern "Paris in ten hours." Our author says:—

"I agreed with the captain of a neutral trading vessel, for a heavy price, to take my family, with their luggage, to London, where he said he was going. When they had got about mid-channel, this captain told them he should land them at Dover, or wherever he pleased, and evinced such villanous intentions, as caused them to entertain great fears for their safety; so that a lady, who with her son formed part of my family, waved her handkerchief, and made signs so effectually to an English cruiser, that the captain sent a boat with an officer on board the trader, the explanation given of the conduct of the skipper, that the lady was allied to some of the first families in Dover, and was then, as it might be called, escaping from a hostile shore; that she had a brother-in-law commanding a gun brig in the channel; the captain of the cruiser, who was going into the Dover roads, ordered the trading skipper to land them at Dover, and to refund a reasonable proportion of the sum he had extorted, to pay the difference it made between their being taken to London, as the scoundrel of a skipper had undertaken to do, and their having to travel thither by land. It was in vain the skipper said he would take them to London; the captain of the cruiser, who had caused the former to come on board the king's ship, told him plainly he would not trust him, as he looked upon him as little better than a pirate or robber."

The lady in question seems to have behaved with the true spirit of an Englishwoman; she also shows that she possessed no little portion of the presence of mind and determination which her relation afterwards displayed.

Having provided for the safety of his family, our brother had leisure to contemplate the state of his own affairs. The prospect was not cheerful. We have mentioned that Bro. Wright had engaged in a business partnership with a Swede, who was a French subject. With that regard for justice and the rights of citizenship which so eminently distinguished the great hero—Bonaparte's government first laid an embargo and then confiscated the ship which constituted the property in which our friend's capital was invested—not considering of any importance the fact that the ship was also owned by a French citizen. Of course Bro. Wright never received any compensation for this loss, and as funds could not be transmitted from England at that time, he was reduced to no little straits. His knowledge of the piscatory art proved of real service to him, and often supplied him with a dinner or supper when fate seemed determined he should fast.

The English gold mine having been well worked, and the plundered "milords" being all at Verdun, or on their way thither, the general discovered that there was no longer any demand for the services of his English interpreter.

"At length the general, having no further occasion for me, informed me I must also go up the country, to the same place as the rest; I therefore made up my mind to escape, but how to accomplish this desirable object was the difficulty. A variety of plans were discussed by me with the other prisoners; but I found they did not possess the necessary cool determination to ensure success, and therefore I resolved to attempt my own emancipation in my own way. Accordingly, I laid myself on a mattrass, and marked upon that, with a red pencil, the exact size into which I could compress myself; I then went, with a brother Freemason, to dealers in furniture, boxes, &c., and found an old trunk, with two locks, the exact size I required; this I purchased, and only awaited the arrival of a neutral vessel, which was expected to convey a number of females, children, and Englishmen, who passed as subjects of neutral states, and had corresponding pass-

ports. Curiously, whilst we were dealing for the trunk that I bought, we were shown one in which some person, for whose capture a great price had been offered, escaped from England. In about a week or ten days, the Danish brig the St. Anna, Hans Hussen, master, arrived, in ballast, and was to sail for Dover on the 10th of July, 1803. I therefore threw a few things into the trunk, together with a large bag, passed the trunk at the Custom-house, and, dressed as a sailor, I placed it very carefully, along with other luggage, in the cabin. My friend went on board, and just before the mustering of the crew by the deputy commissary of police, attended by a guard and the town sergeants, the minute examination by the customhouse officers having taken place, my friend, after I had tumbled everything into the bag, and stripped off my jacket, locked me up in the trunk. I had not calculated the expansion of the human body by heat, and he was obliged to place his whole weight on the lid to force it down; he gave the key to an Englishman who had a neutral passport, another brother Mason. There being but very little wind, and the tide running to the eastward, three hours after high water the skipper cast anchor in Calais roads. I had been three hours and a half thus compressed, I suffered dreadfully from cramp, but dared not breathe too hard. My friend on board, who had the key, fearing I should be suffocated, let me out; I washed, dressed myself, and came upon deck. There was another Englishman, who had been brought off by a Frenchman in a sailing boat, which proved the total ruin of the latter, and he was obliged to fly over to England. Thankful to the great Supreme Being who had listened to my supplications, and assisted me so far, and entertaining the opinion that were I taken, my life would not be very safe if I were in the power of the commandant, I induced the passengers to believe that the vessel would speedily, by the efflux of the tide, be aground; and as several on board knew I was well acquainted with that part of the coast, and all were most anxious to get under weigh for their native land, we made a determined attack on the skipper by gesticulations, for we did not know Danish, or he English, and very little French; I seized an axe, and made signs I would cut away the cable, when he allowed his men to weigh anchor, and trim the sails, and to our great joy got under weigh for Dover, where we safely arrived. As we departed from the French coast, we saw an English man of war brig attacking three or four gunboats which had crept out of Boulogne and endeavoured to get into Calais, and another of our cruisers, of the same class, spreading every stitch of canvas, bearing down to assist in the destruction of these craft. I made our skipper hoist Danish colours, as I was fearful the man of war brig as she neared us might cause some delay by overhauling us. We had to land at Dover in boats, and the boatmen, many of whom knew me, expressed so much pleasure, not for me personally, but as a principle, that one had escaped from the unjust imprisonment, more particularly in such an extraordinary manner, that they almost disputed who should carry me ashore."

On his arrival in London our hero became somewhat of a celebrity, as he deserved to be; his escape was chronicled in all the newspapers, and he appeared in print as the author of a pamphlet on the condition of the *détenus*, which was soon in everybody's hands. The short confinement in the trunk, however, which procured him his liberty, appears to have permanently injured his constitution, and he describes himself as suffering from its results for twenty-five years in the form of cramps recurring in a most painful manner, and very frequently; eventually these disappeared, or we doubt if the diary of angling adventures would have been so copious.

Another result of Bro. Wright's continental adventures was a very decided and properly patriotic hatred of the French, which developed itself in an offer to do the state some service. Ever on the outlook for information, Wright while at Calais, had carefully inspected Fort Rouge, at the entrance of the harbour, while ostensibly engaged in wild duck shooting. On his arrival in London, he was sent for to the Admiralty, and gave information to show how the fort might be destroyed. More than this, he offered, if the means were supplied, to undertake the business personally. Quoth he, "I knew the risk, but woud have been glad to undertake the hazard." His offer was declined, and Admiral Sir Home Popham afterwards attempted to destroy the fort, but for want of sufficient local knowledge did not succeed in doing anything effectual.

Here our friend's perils by land and by sea appear to have ended; and we are informed that his time was pretty fully occupied thenceforth with the labours of his profession, that of aural surgery. He tells us of his removing his family to Hainault Forest in 1813, and from that time his love of angling and researches into natural history appear to have been fully developed. D.

THOUGHTS UPON IRON PLATES.

WE propose in the series of papers of which this is the first to review the rise and progress of mechanical invention in this country, and the general principles which regulate the application of machinery to the purposes of daily life. There is perhaps no single circumstance which so distinguishes England, as the pre-eminence she has attained in successful appliances, derived after many failures, for man's convenience or enjoyment. If we look round the rooms we occupy, or the neighbourhood in which we live, we see the results of an amount of patient but unconquerable thought of genius, unfortunate in its day, although immortal by the inheritance for which it suffered. Nor is it only upon this country of ours that the vast accumulation of skill and science has conferred benefit. It has revolutionized the whole world. Bandana handkerchiefs have long been exported from Glasgow for the use of the Chinese and the natives of India. The blade polished by the Sheffield workman is more excellent in its temper and finish than the famous scimitars of Damascus, or those manufactured in the Italian republics. It must therefore have some interest for us to trace the sources and ends of modern inventions—their influence upon social life and manners—their results as developed in religion and philosophy—their aids as civilizing agents, and their effects upon international policy.

The invention which has produced the greatest results during the last half century is undoubtedly the steam engine. It has been applied to almost every practical purpose in life. Thus, we travel by steam, we sow and reap by steam, we read by steam; steam grinds the wheat of which our bread is made, steam weaves our garments, steam saws and shapes the beams of which our houses are built, steam prints our books and newspapers, as has already been indicated—so that we may be said almost to live, think, and have our being by virtue of steam. It may not, therefore, be inappropriate, in order to keep ourselves within reasonable limits, to begin with the introduction of the steam locomotive.

Necessity is the mother of discovery and invention. The apothegm is old, but its truth has been accepted in every age and everywhere. New discoveries beget new wants; new enjoyments follow new wants, and these diversify and multiply themselves with such marvellous rapidity and accumulative power, that human ingenuity must either keep pace with, or be overwhelmed by them. Indeed it may be said that where ingenuity fails to keep pace with the demands which civilization makes upon it, decay of the intellectual powers and degradation of social institutions set in. To illustrate our meaning more clearly, we may relate an anecdote which, though by no means new, is yet most apposite to our present purpose.

The story is told of the Marquis of Worcester, a man who affected a love of science in his day, but who would appear to have little pretension to excellence beyond that which personal vanity, high social rank, great wealth, and an understanding inclined to mysticism invariably supply. Desirous of seeing the Bicêtre upon an occasion, he put himself in communication with the governor. That official was not slow to make acquaintance with a marquis; a day was appointed for the visit of the eccentric and scientific nobleman. Punctual to day and hour, the great man's carriage drew up before the portico of the then madhouse; he was received with gracious courtesy and conducted from cell to cell where

were wretches chained, who howled in very agony at the wrong which men as mad as they were doing, but of which they were unhappily the victims. "For all these," said the smiling official, "there is a gleam of hope; but I will show your lordship one poor wretch who has been pronounced by the whole faculty incurable." Entering a small room, they saw a man rocking before a fire which he was stirring up with remarkable assiduity. His hair was shaggy and dishevelled, his forehead was wrinkled, his small blue eye emitted the moisture which sorrow long endured infallibly distils, his beard was grizzled and grimed with dirt, and his whole form was enveloped in rags. This wretch had formed a notion that he could make his tin kettle run about the room by virtue of the steam which it threw off, and never surely was such a mad notion conceived. He had had a fortune left him, but one so demented was deemed by the law incapable of taking care either of himself or property. He died, and was buried, and the old tin kettle which he prized as the friend of his hallucination, was thrown on one side, where it lay long neglected, until a more practical genius took up its case, made a model of it, furnished it with wheels, levers, valves, and governors, and other regulating checks, until at last he succeeded in making it travel to the neighbouring village, next from city to city, next from kingdom to kingdom, and now from continent to continent. We do not know what became of the original kettle of Salomon de Caus—it is not preserved in the Society of Arts and Manufactures; neither does it adorn a glass case in any national museum. Perhaps it may have fallen in with decent company. We can only give our readers the clue furnished by Mr. Babbage in his Essay on Manufactures, where he says, "The worn out saucepans and tinware of our kitchens, when beyond the reach of the tinker's art, are not utterly worthless. We sometimes meet carts loaded with old tin kettles, and iron coal scuttles, traversing our streets. These have not yet completed their useful course. The less corroded parts are cut into strips, punched with small holes, and varnished with a coarse black varnish for the use of the trunkmaker, who protects the edges and angles of his boxes with them; the remainder are conveyed to the manufacturing chemists in the outskirts of the town, who employ them, in conjunction with pyroligneous acid, in making a black dye for the use of calico printers."

The operations of man are, in their character at least, the counterpart of those of his Creator. They are on a smaller scale indeed, and bounded by limits which do not apply to the silent course of nature, untrammelled by considerations of time or space as she is. Man works with an energy inferior in amount of force, but still with an object intelligible, because definite, and this he pursues from failure to failure, until a ray, as it were from an unknown world beams upon him, and that which was wrong is made straight, and what was omitted is supplied. Man produces his results by what he calls the agency of motive forces. These he divides into five different kinds, namely,—the muscular power of man, the muscular power of horses, the power or force of the wind, the weight and moving force of water, the expansive force and rapid condensation of steam. To one or other of these every mechanical appliance is referable. In this country, however, we have been accustomed to adopt horse power as the common standard of reference, or as mechanicians call it, the dynamic unit. Our calculations are all based upon it; and whether we wish to ascertain the hydraulic force of a body of water, the impetus of a machine propelled or moved by the wind, or the velocity and power of the steam engine—we speak of all as of so many horse power. It may, therefore, be well to state in this place, that the medium power of the horse is estimated to lift about twenty-two pounds one foot high in a minute.

The Marquis of Worcester, whom we have mentioned, was amongst the first to draw attention to the motive power of steam. This nobleman died in 1663, nearly two centuries ago, and the only work he left behind was entitled, "A Centurie of the Names and Scantlings of Inventions." This volume is exceedingly obscure and now of little worth. There is, however, a manuscript of his preserved in the British Museum, which we have been at some pains to inspect, and from which we take the following very graphic description of his first experiments with steam. "An admirable and most forcible way," he says, "to drive up water by fire; not by drawing or sucking it upward, for that must be as the philosophers call it, *infra sphæram activitatis*, which is but at such a distance. But this way hath no boundary, if the vessels be only strong enough, for I have taken a piece of a whole cannon, whereof the end was burst, stopping and screwing up the broken end as also the touch-hole, and making a constant fire under it; within twenty-four hours it burst and made a great crack; so that having found a way to make my vessels so that they are strengthened by the force within them, and the one to fill after the other, I have seen the water run like a constant fountain stream forty feet high —one vessel of water, rarified by fire, driving up forty of cold water. And a man that tends the work has but to turn two cocks, that one vessel of water being consumed, another begins to force and refill with cold water, and so successively, the fire being tended and kept constant—which the self-same person may abundantly perform in the interim between the turning of the said cocks."—*Harleian MSS. No.* 2428.

Close upon this invention followed others, some of which were presented to the French king, others to the Royal Society; and the reader will remark that the only use of these experiments in the minds of philosophers of that day was to lift a body of water, with a view to relieve miners from the flooding of their mines, by which their work was often obstructed, and lives were occasionally lost. For nearly seventy years the use of the steam engine remained the same, the improvements being confined to mere matters of detail. It was not until 1736—and many who have been accustomed to connect steamboats with the nineteenth century and Dr. Lardner, who protested against them as dangerous to life, and impossible as well as intractable agencies, will be surprised to learn that at that early period a pamphlet was published by one Jonathan Hull, in which he described a machine of his invention, by which "Vessels or ships could be carried out of or into any harbour, port, or river against wind, or tide, or in a calm." This extraordinary pamphlet has come to light in consequence of the recent discussion respecting the claimants to the modern locomotive. The claim of Hull is now generally admitted, but his invention appears to have altogether failed in his time either for want of encouragement, or inefficiency of apparatus. Perhaps the nearest to the truth is, that Hull was considered mad in his day, and was treated accordingly. At about this period also, the uses to which the steam-engine was applied had become more numerous. It was now employed to raise water to turn corn mills; to raise coals up a shaft; and to drive mills, generally, in that manner; and at a later period in making gas. But it was now to undergo such improvement as that the whole surface of the kingdom should be changed by it, that every inhabitant of this island should be nearly affected by it in every relationship, and that the future of the world should be encompassed in its mighty folds, creating new sources of wealth, opening out new vistas of inquiry, and reducing time and distance to such proportions that, considering the results of individual effort, a man of common energy may be said to effect, in the ordinary span of a lifetime, both for his country and his family, fourfold what he could have accomplished half a century ago. At that period the transit of goods from Manchester or Liverpool to London could not be effected in less than a week, now it can be accomplished in six hours.

Articles that were then prized, are now regarded as worthless. Human thought is, as it were, packed in railway carriages, in the shape of vast piles of printed sheets, and distributed daily over every town and village in the three islands. Is the pauper oppressed—his complaint reaches millions of hearers. Is the criminal flogged—millions of readers protest against the act of inhumanity. Does the toil-worn mechanic fall under his burthen—thousands come to his aid. To this mighty agent are we, like the luxurious natives of the east and the inhabitants of the desert indebted for most of the comforts and conveniences we enjoy. The produce of our factories, by its means, outstrip our most enterprizing travellers. The cotton of America carried in British ships is outrun by the cry of the American slave brought here in British steamers.

How far then, let us inquire, has the honourable and illustrious fraternity to which we belong contributed to this end? Certainly a great number of distinguished names are entered upon its rolls, and a great many of the glorious results achieved have been in some degree indebted to the fraternal co-operation, the patience in difficulty, the energy and perseverance in prosperity, which our Craft inspires. Palaces, temples, tombs, remain as standing monuments and glorious interpreters of our art and the doctrines it inculcates; and though the genius that constructed them sleeps beneath their shadows, the spirit which sustained outlives the decay which the hand of time imperceptibly but surely brings about. Nor may we repose—many other improvements are to be made. He who falls out of the march of intellect and industry misses the very end and aim of his existence. He deceives himself too; for it is the work of his hand that gives the reward that gratifies. The man who takes no part in the concerns of life is like the turtle which floats upon the surface of the billowing sea, and which fancies it nears its destination because it is rocked by the waves; yet it finds its way to the stomach of some aldermanic Brobdignagian, with the same certainty that the bray of a certain quadruped in London streets prognosticates rain and spring onions.

ANCIENT VIEWS OF FREEMASONRY.—I.

As it may interest some readers of the *Magazine*, and by exciting thought and inquiry tend to improvement, I propose from time to time to transcribe various comments and scraps relating to Freemasonry from *The Gentleman's Magazine* and other works, published within the last one hundred and fifty years; and, as the first instalment, now transmit an article, published in vol. i. of the *Gentleman*, at page 431, and there quoted as from the *Grub Street Journal* of October 21st, 1731, No. 94.

"THE CONSTITUTIONS OF THE FREE MASONS.

"Mr. Spondee, a member of the society, gives some extracts from a book, entitled the *Constitutions of the Free Masons*, lately digested by the Rev. Mr. James Anderson, *A.M.*, one of the Worshipful Masters.

"This work, now ordained to be read as the only Constitutions of Free and Accepted Masons, consists of three grand parts; the History of Masonry, the Charge of a Free Mason, and some general regulations, with three or four songs.

"In the History, we find that Adam was created after the image of God, the great Architect of the universe, whose Messiah is the great Architect of the church. In Assyria, the priests and mathematicians, called *magi*, preserved the science of geometry, as the kings and great men encouraged the Royal Art of Masonry. The Israelites, at their leaving Egypt, were a whole kingdom of Masons, instructed by their Grand Master, Moses.

"Among other wonders related in this History, is that of the great obelisk of Semiramis, which, says the author, was one hundred and fifty feet high, and twenty-four feet square at bottom, or ninety feet in circuit at the ground, all one entire stone, rising pyramidically, brought to Babylon, about the time of the siege of Troy.

"In the Charges, the author tells us that a Mason is obliged by his tenure to obey the moral law, and that his relation to the Lodge remains indefeasible though he should prove a rebel against the state; and that an apprentice must be a perfect youth, having no maim or defect in his body that may render him incapable of being a brother.

"By the Regulations a new brother, at his making is decently to clothe the Lodge with white aprons and gloves (that is, all the brethren then present), and to deposit something for indigent and decayed brethren. He is charged to be cautious in his words and carriage, that the most penetrating stranger shall not be able to discover, or find out, what is not proper to be intimated.

"A SONG, containing an abstract of the History:—

"Adam, the first of human kind,
Created with geometry,
Imprinted on his royal mind,
Inducted soon his progeny,
Cain and Seth, who then improv'd
The liberal science in the art
Of architecture, which they lov'd,
And to their offspring did impart;
But Samson's blot
Is near forgot.
His secrets once to wife disclos'd,
His strength was fled, his courage tam'd;
To cruel foes he was expos'd,
And never was a Mason nam'd.

"A HEALTH, by Mr. Birkhead:—

"Come let us prepare,
We brothers that are
Assembled on merry occasion;
Let's drink, laugh, and sing,
Our wine has a spring,
Here's a health to an Accepted Mason."

Devon. W. H.

LEGALITY OF MASONIC MEETINGS.

In reply to "J. J.," and other correspondents, we publish Clauses 5 and 6 of the 39th Geo. III., cap. 79, entitled "An Act for the more effectual Suppression of Societies established for Sedition and Treasonable Purposes; and for better preventing Treasonable and Seditious Practices."

"And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes; be it therefore enacted, that nothing in this act shall extend to the meetings of any Society or Lodge which shall before the passing of this act have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons."

"Provided always, that this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath (which oath any justice of the peace or other magistrate is hereby empowered to administer) that such Society or Lodge has before the passing of this act been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act be deposited with the clerk of the peace for the county, stewartry, riding, division, shire, or place where such Society or Lodge hath been usually held: provided also, that this exemption shall not extend to any such Society or Lodge unless the name or denomination thereof, and the usual place or places and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year."

By these clauses it will be seen that the act only extended to regular Lodges of Freemasons held before the passing of the act; but by an Act passed 57 Geo. III, cap. 19, "for the more effectually Preventing Seditious Meetings and Assemblies," the exemption was extended to all Freemasons' Lodges. Clause 26 declaring—

"Provided always, and be it further enacted, That nothing in this Act contained shall extend or be construed to extend to any Society or Societies holden under the denomination of Lodges of Freemasons, in conformity to the Rules prevailing in such Societies of Freemasons, provided such Lodges shall comply with the Rules and Regulations contained in the said Act of the Thirty-ninth Year of His present Majesty, relating to such Lodges of Freemasons."

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

MARK MASTERS' JEWELS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The Past Grand Secretary, in his letter to Bro. W. Tucker, Prov. Grand Master for Dorset, dated 10th November, 1853, wrote, "Out of Lodge every one may wear whatever decoration he chooses;" and it is notorious that his late majesty, George IV., G.M.; H.R.H. the Duke of Sussex, G.M.; and other of the royal dukes, wore non-masonic with Masonic full costume, and no objection was made to such admixture—at least none that I can recollect. It is submitted that when a Lodge is closed and the brethren retire to another apartment, for any other purpose than that of Lodge business, the Mark Master's jewel, as well as the mantle or star of K.T. or R.C., or the elegant sash of K.D.S.H., or any other jewel, may be worn, without the wearer being subject to the condign punishment of being summoned before the Grand Registrar or the Prov. Grand Master—without infringing the Art. 22, p. 63, Constitutions, or Art 3, p. 18, both of which are, in my humble opinion, only restrictive to the extent of wearing jewels "in the Grand Lodge, or in any private Lodge." Now a banquet is certainly not a part of a Lodge business, mighty agreeable as it often is, and was on the 4th instant at the Crystal Palace; and if a Worshipful Master feels disposed to wear a medal or other device, honourable to himself only, at a banquet, I for one should certainly not object to it.

Yours fraternally,

13th July, 1859. R. E. X.

[We do not altogether agree with "R. E. X.," but of course the Order of the Garter, or the Victoria Cross may be worn even in Grand Lodge.—ED.]

DISSENSIONS IN THE CRAFT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—As one who was present at the last Grand Lodge, you must allow me, if possible, space for a few remarks which seem to be called for from all independent members of the Craft then present, by the recent letter of Bro. Binckes.

Not being a member of any London Lodge, and simply a provincial brother, I might hesitate to express an opinion on proceedings of which I am not an habitual spectator in Grand Lodge, did I not feel assured that whether by London or provincial brethren my remarks will be received in the same spirit by which they have been made by a brother Mason. For the information, then, of my provincial brethren especially, of whom very few were present on the occasion alluded to, I would say that I was present at the whole of Grand Lodge proceedings from the opening to the close, but that I never attended any Grand Lodge which filled me with deeper disappointment, humiliation, and regret. I would therefore, to-day, most earnestly and solemnly protest in your pages against the continuation of the unmasonic temper and spirit exhibited by a very small portion of the brethren (I am happy to observe), when in Grand Lodge—and that meaningless, yet pertinacious opposition to every semblance of Masonic authority, and to almost every proposition emanating from the legal executive. I hope, too, Bro. Editor, that our recent Grand Lodge meeting was the last occasion on which, as Masons, we shall have the time of our Grand Lodge taken up by what—in more than one instance which I could name—seemed to be a mere love of talking for talking's sake; or that we shall witness, sadly enough, the dignity of the Grand Lodge lowered, and its authority impaired by the baneful influences of party organization, unworthy imputations, and unseemly personalities. As far as any one brother can venture safely to express the sentiments of other brethren, I believe I am not misinterpreting their feelings when I say that a large majority of our brethren are sick and weary of this intestine strife, and in no slight degree ashamed and indignant also at these persevering endeavours by a little clique (ready for ceaseless opposition or attack), to assimilate the great assembly of our venerable Order to an unruly vestry where party politics are the abiding hindrance to all useful and beneficial action. On the contrary, I feel quite sure that the prevailing sentiment of the Craft is—to rally round the Grand Master and uphold his Masonic character, position, and dignity, to give a generous and fraternal consideration to all the proposals of the executive, proceeding as they do—I firmly believe—from a genuine reverence for the landmarks of the Order and an earnest desire to promote the honour and dignity of the Grand Lodge. Surely the time is come when we should all, as Masons, endeavour earnestly to put an end to proceedings calculated to inflict permanent injury on the Craft, and when all who love and venerate the principles of Masonry, should determine that they will no longer allow Grand Lodge to be made the opportunity of insult and incrimination, handed over to the hateful demon of party strife for the amusement and self glorification of any Masonic Ishmaelite whose hand is against every man and every man's hand against him.

I am, Sir and Brother, yours fraternally,

A PAST PROVINCIAL GRAND OFFICER.

FREEMASONRY; ITS HISTORY AND PUBLICATIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR,—Having been led into the consideration of that portion of the history of architecture in England, called mediæval, or Gothic, and especially of the transition of one style into another, the inquiry has necessitated the perusal of a large number of works, and the inspection of many illustrations and buildings. Among the publications, those relating to the fraternity of Freemasons were brought forcibly under my attention. The natural result was an inquiry into its history, as being likely to assist the object of my researches. Greatly to my regret, I fear I have been sadly wasting my time, and it is upon this point that I venture to intrude myself on your attention.

I had always conceived that the present society of Freemasons had an established historical account of its descent through the mediæval period, tracing the gradual changes in the art of architecture down to the present time. I had heard of the Lodges, the signs, the marks, and of the Grand Masters, commencing from St. Alban. But when I came to read, to study, and to compare the various works published by the authority of the fraternity, and otherwise, I grieved to find how valueless is the whole of them in respect of the earlier portion of their history. Mystification appears almost to be the aim and end of all the writers. No author since the earlier years of the last century has attempted to clear away the obscurity which evidently even then shrouded the subject. The account adopted at that time seems to be merely an attempt at a history of architecture, or of Masonry, as it is called in the works. Names are brought forward, and titles are given to them for which no evidence is adduced. Transactions are recorded without sufficient explanation of cause and effect. "Old manuscripts," that convenient expression, are referred to without a prospect of any one, at the present day, having the remotest chance of inspecting them; the whole presenting, to me at least, the appearance of having been put together to blind the uninitiated, and mislead the unwary. This is the impression I have, resulting from the perusal and comparison of the old works with modern documents. At the period when the historical account was compiled, it must have been a very skilful production. It is greatly to be regretted, however, that so many succeeding writers should have put such great faith in it; perhaps they may not have been permitted to think for themselves.

Though not a Freemason, I am not one of those who despise the Craft. If it had an object when it commenced its modern development in 1717, it has well pursued it, and is therefore worthy of all commendation. But as an architect, I am sadly disappointed at this absence of a satisfactory history of the Craft. I have sought for some account of the history of any of the old Lodges—say for instance that of the York Lodge, with its pretensions to date from the time of Athelstan. I have not, however, met with any; and have also been unable to see a copy of Oliver's "Brief History of the Witham Lodge." Some ancient charges have been printed at various times; and, it appears to me, the Craft is especially indebted to Mr. Halliwell (who I presume is not a Freemason), for his discovery and publication of the mediæval manuscripts on Masonry, which he considers to be of the end of the fourteenth century; some writers referring to which, I find, are pleased to call them "of the tenth century," to suit a purpose.

Some of the present authors, I consider, are endeavouring to claim for ancient Freemasonry an existence distinct from that of practical masonry—a position that the earlier writers clearly did not maintain. What is the cause of this seeming inconsistency?

The original York Lodge, I understand, ceased to exist many years since. Its papers and records, I presume, have not been

destroyed. Surely there can now be no such great secrecy in the account of their doings as to necessitate public reference to them being withheld. If by chance their records contain any information, it would prove to be highly interesting, and would surely repay any Masonic archæologist for the trouble of the search, and the preparation of the documents for publication. There are two other old Lodges in the kingdom, whose records might possibly be made serviceable in the compilation of a reasonable historical account of so highly esteemed a fraternity.

One circumstance forcibly attracted my attention. In 1717, as you are aware, a Grand Lodge was formed in London. What evidence is there of any Grand Lodge having been held previous thereto, anywhere in England? Had there been one, what had become of the office and officers? Why was it necessary that a Grand Lodge should have been so established in 1717? I presume there are no other accounts but those published in Anderson, Preston, and the other usual works, and they are assuredly unsatisfactory. It is undoubtedly true, from other evidence, that Lodges were in existence previous to that date; but no connection is adduced of them one with another, or with a head Lodge. They may just as likely, for all evidence to the contrary, have been independent clubs, though possibly sprung from one another, and formed as the members separated and became resident in the various parts of the country during the commotion of the seventeenth century.

These observations are the result of researches which have been caused by the desire which I, with many others in the profession, feel for that certain information of the working of the early bodies of executive masons, who were unquestionably the means by which the knowledge of construction and architectural art was diffused. The absence of this information in the works put forward by the fraternity, led me to inspect various other sources more or less connected with the question; and I entertain no doubt but that any one pursuing a similar course of inquiry, and having the inspection of, and permission to make use of, such of the early records relating to the old Lodges as may prove to be corroborative evidence, would be enabled to compile a history worthy of Freemasonry. To an Englishman and an architect nothing could be of greater interest, possessing, as this country does, the purest specimens of gothic architecture.

May I add, as a disinterested observer, that I would urge that some steps should be taken to put a stop to the publication of such speculative absurdities as those written by Oliver and others, which have been already aptly criticised as "distinguished by an intrepidity of statement which must advance the cause considerably with a more numerous than choice class of understandings." They may be successful perhaps as publishers' speculations, but they are certainly damaging in a literary view. I think that the publications on the present Freemasonry, professing to be written by members of the fraternity, assume a great amount of respectability due to a long pedigree; and that on the contrary, the very documents to which they refer detract considerably from the respectability of the speculative Masonry founded comparatively a few years since. If the fraternity of the present day is descended from the mediæval Masons, the true history of such descent should be submitted to the members and the public.

Having trespassed so largely on your attention, I will only add, that I trust these observations will not be looked upon in the light of fault-finding, but as the result of a long study of the subject. Whilst aware that the fraternity urges secrecy and prevents discussion, I yet hope that any one who may be permitted to afford an explanation, or who can point out any better source of evidence, which he thinks I may have overlooked, will kindly do so in a kindred spirit of inquiry. After the society has allowed the appearance of such works as some of its members have written, it seems more than disingenuous to refuse to elucidate any doubtful points that may be raised, or others which could be raised, even under so plausible a plea as an oath of secrecy which, on those points, if it exist, has been, I fancy, broken by authority over and over again.

Should these remarks be considered eligible for your *Magazine*, I may perhaps be again tempted to trespass on your valuable pages in a future number, more especially with reference to the sources available for such a history as I have touched upon.

I am, yours respectfully,

July 5th, 1859. W. P.

AMERICAN BRETHREN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As the almoner of our Lodge, I am frequently puzzled by the proofs of fraternity offered by travellers *en route*, professing to have been initiated in some American Lodge, the same differing so widely from the English mode as not to be approved by me. As Bro. Cooke is now in this country, probably you could inquire of him if there be any difference in the working; and, if so, he could perhaps name some brother in London who could explain the difference, that myself and other almoners may be instructed in their mode, so that we may not close the portal of relief to any of the American brotherhood, who, for want of knowing the English working, fail in proving themselves to have been properly initiated.

Yours faithfully and fraternally,

July 3rd, 1859. R. E. X.

MASONIC MISSIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—There can be no doubt as to the benefit which will arise to the Craft in this country from the admirable series of papers which you are publishing under the head "Masonic Missions." They will not only tend to point out deficiencies and neglect in some districts, and to hold up to commendation the energy which characterizes others, but they must in the end have the effect of inciting to greater efforts in provinces where the claims of the Order are but little known, and thus of removing inequalities among us, which, by causing different standards of merit to prevail, in proportion to the number of Lodges under the surveillance of any Provincial Grand Master, omit to confer elevation in accordance with the services and merits of individual brethren in a masonically populous district, in comparison with other provinces in which the number of Lodges is small, and where consequently a low standard is adopted as the claim to office in the Provincial Grand Lodge.

I have before troubled you with some remarks on this subject, but it is by some considered of so much importance to the well being and the united action of the Craft, that I do not hesitate to recapitulate on the present occasion a portion of what has been already said, and to add some further considerations.

In reality, the duties of the Provincial Grand Officers are so trivial, and of so little practical benefit, that the purple apron cannot be regarded in any other light than an honorary distinction, though there are some who very reasonably consider that the Provincial Grand Lodges ought to be made thoroughly effective, by affording means of extending and exalting our Order, of investigating its history, of raising its literature, of spreading a knowledge of its origin and its progressive development to the present period. Such, however, is not the case at present, and therefore, as the tenure of office imposes no duties which prevent brethren of low qualification from accepting it, great discrimination ought to be used by the Provincial Grand Masters in the selection of fit persons to surround themselves, as the heads of the Craft, on important occasions. For this there are several reasons; namely, the desirability of offering objects of aspiration beyond the mere routine of office, as the reward of services not well defined; the maintenance of their own dignity in the Craft by the standing and position of their officers; the impression produced, in cases of publicity before the world, by attendance at church, at Provincial Grand Lodge meetings, or at public processions for any object, when we shall of course be judged unfavourably by our fellow citizens, if they see the highest honours and decorations appertaining to those who morally and socially appear to have but slender, if any, claims to distinction and honour. If the purple apron merely marks honour, dignity, merit, distinction, let care be taken that in no instance it is conferred unworthily, for from that moment it ceases to be an object of ambition, and it would be easy to point out provinces where such has been the effect of a few injudicious appointments.

For these reasons it seems most desirable to have one rule of action prevailing universally throughout all districts under the warrants of the Grand Lodge of England. To give an example: in one province, with which I am acquainted, the Provincial Grand Master, though in many respects very efficient, and therefore highly esteemed, knows but little of the characters and qualifications of the Masters of Lodges under his control, except in a few individual cases, and makes his appointments on the suggestion of one or two of his principal officers, who in their recommendations act on some rule which has been laid down for them by him, but about the justice of which many have grave doubts. The number of Lodges in the province is considerable. None are appointed to office in Provincial Grand Lodge unless they have filled the chair of Worshipful Master. The first appointment is that to the office of Pursuivant, and a brother once entering upon it expects, and

generally obtains, an advance every year, on certain reasonable conditions, until he arrives at the Senior Wardenship. Thus the number of vacancies is very small; no brother who is not a Worshipful Master can hope to have the purple; very many who are Past Masters, and have in every way acquitted themselves well, never attain to it, and thus the Provincial Grand Officers may generally be expected to be the best men in the province, and to obtain respect and honour accordingly, if due caution be used in the first instance.

In another province the same principles of elevation prevail, with the additional guarantee afforded by the fact that the Prov. Grand Master has the credit of being so active in the promotion of every thing tending to the best interests of the Craft, and of personally obtaining so complete an insight into the conduct and working of every Lodge under his control, that he is able to form his own opinion of each member before he invests him with the purple, and will not advance any brother who does not deserve it. Here then also the Prov. Grand Officers are or ought to be entitled to respect.

Now take another province of which I have seen much. The number of Lodges is five, or about one third of those in the district previously alluded to. Being concentrated within a limited space, the Prov. Grand Master knows the merits of every brother, and therefore may be expected to exercise judgment in his appointments. With every inclination to do so, his desire is nullified by the course which he adopts. The number of Lodges is sufficient to allow the rule prevalent in the districts before named to be carried out, namely, that none who have not filled the chair of Worshipful Master shall be elevated to the purple; yet, scarcely any of them are in so honourable a position; some even have been initiated within a year; and the reason of so anomalous a state of things is, that there is no gradual annual progression upwards from Pursuivant to Senior Warden, and a brother has no tolerably sure expectation that, provided he conducts himself well, he will arrive at the highest point, since he will in all probability be set aside for some one who may have less pretensions than himself, or who has no claim of long standing and experience in the fraternity. Hence, the purple apron appearing to depend more on the present state of feeling, or it may be on the caprice of the Prov. Grand Master, and not upon long services or high merit, is less prized, or rather a high position and successive progressive appointments in Prov. Grand Lodge are less prized there than they are where a different system prevails. Thus the rank of a visiting brother from other districts does not obtain for him due consideration in the province alluded to, while any one happening to hold high office there, obtains when presenting himself elsewhere more honour than is really due to him. It appears desirable therefore that throughout the country a uniform system of appointment and promotion should prevail for the reasons given, and especially because a member of a small province has a great advantage over those who belong to a smaller one.

To sum up the whole. In Grand Lodge, whatever office is assigned to a brother, is only for one year; it is supposed to be such as his abilities, position, and Masonic usefulness fairly entitle him to; he cannot expect any advance beyond it unless under extraordinary circumstances. In some provinces the same plan is adopted, and if they are small, such a course makes the purple apron too cheap, and therefore not valued, because bestowed on inexperienced Masons who have not passed the chair of W.M. and have not otherwise distinguished themselves. In other provinces a brother must have been Master of a Lodge, and even this, owing to the number of Lodges, is not sufficient, but he must have shown his superiority over others by additional means; he becomes Pursuivant first, and then gradually advances each year to the rank of Senior Warden. This seems to be the course best adapted to secure the object of such appointments, namely, honorary rank, provided that the Provincial Grand Master uses a discretionary power in not promoting a brother beyond such an office as his Masonic knowledge, abilities, and position, fairly warrant.

It would perhaps be well if some arrangement could be made for equalizing the extent of the Masonic provinces according to the number of Lodges which exist, or may naturally be expected to exist, in them, instead of the present very unsatisfactory adoption of the counties as provinces, with a very few exceptions. According to the calendar we have twenty-five Lodges in Cheshire, while in North Wales, which borders upon it, there are only four Lodges. It is manifest, therefore, that a very inferior Mason may hold high rank in the latter, while a large number of good and energetic brethren have no position in the former, to many of whom he is probably, decidedly inferior. This must sometimes be felt in any intercommunications between different provinces. Again, in East Lancashire there are forty-five, and in West Lancashire twenty-seven Lodges, while in Cumberland, the next district on the north, there are only six. In Herefordshire there are only three Lodges, and the same number in Monmouthshire, while in Devonshire on the other side of the channel, there are twenty-four. These cases, to which other parallel ones might be added, are sufficient to show the anomalies which exist, and the inequalities in the position of individual brethren, according to the province with which they are connected. One other instance may be mentioned, namely, that of the Channel Islands. In Jersey there are five Lodges, in Guernsey four, in Alderney one. Jersey constitutes one province, Guernsey and Alderney another; they are both under the direction of the Provincial Grand Master, yet are quite distinct from each other. Why are they thus divided, giving opportunity for the elevation to high position of brethren who, if put into competition with others, would soon find a lower level, and making it difficult for the Prov. Grand Master to select two sets of officers of sufficient standing to secure the respect of the Craft?

It may be said that these matters are trivial and not worthy of notice, that the genuine Mason will never be envious or jealous of the honours of others; that we are all on a level, and recognize no distinctions but those of virtue and merit. Such is the theory, and such undoubtedly are the tendencies of the science, but your columns afford ample evidence that Masons are after all, but men, subject to the same feelings and passions as others, though our principles require that they should be kept under control. All possible efforts ought to be made to accomplish so desirable a purpose, and to prevent temptations to evil thoughts and notions of injustice. It is considered by many that much more might be done by our authorities in this direction if their attention were from time to time directed to the amendment of our constitutions and different arrangements, so as to suit them to circumstances. In this view, a greater participation by country members in the offices of Grand Lodge in London could not fail to present itself as a desirable point for consideration, as also the power of voting by proxy among those beyond a certain distance from London.

Wishing to give offence to none, and to promote the cause of fairness and justice to all,

I am, dear Sir and Brother, yours faithfully and fraternally,

H. H.

THE MASONIC MIRROR.

MASONIC MEMS.

A NEW Lodge will be shortly opened at Maidenhead, Berks, under the title of the St. John's Lodge (No. 1,097). Bro. William Watson, P. G. Steward, is to perform the ceremony of consecration, and install Bro. E. S. Cossens as the first Master. The Prov. G.M.; D. Prov. G.M., and other Prov. Grand Officers, are expected to attend.

A NEW Lodge will be consecrated at Glastonbury on the 26th instant, to be called "The Pilgrim's Lodge," No. 1,074, and to be held at Bro. Bailey's, the George and Pilgrim Hotel. The ceremony will be performed by the D. Prov. G.M., Bro. Randolph, who will also install the W.M. After the consecration and installation, the Prov. Grand Lodge of Somerset will assemble at high twelve, after the despatch of business. A special train will leave Bristol at 8·0 a.m., returning from Glastonbury at 8·17, p.m.

THE BOYS' SCHOOL.

A QUARTERLY meeting of the Governors of this School was held at the offices, Great Queen-street, on Monday, July 18th, Bro. Geo. Barrett, V.P., presiding.

The Treasurer's report was presented, showing that £600 had been invested, making the funded property £14,100.

It was resolved, that in future the Audit Committee should meet one week prior to the General Committee, instead of only two hours previously as hitherto.

It was also resolved, that all votes recorded for a candidate should be carried forward to his account, until he was either elected or became disqualified for admission to the school by age.

A vote of thanks to the Chairman closed the proceedings.

METROPOLITAN.

LODGE OF PROSPERITY (No. 78).—On Wednesday, July 13, 1859, the brethren of this Lodge held their summer banquet at Bro. Smith's, Bell

Inn, Lower Edmonton; a goodly number of the brethren assembled, accompanied by several ladies. Bro. J. H. Goodwin, the W.M., presiding. The banquet was in Bro. Smith's usual excellent style. The cloth being removed, the usual loyal toasts gone through, the health of Bro. Goodwin was announced and heartily received, likewise that of Bro. A. Day, P.M., to whom the Lodge is much indebted for his zeal, and especially for supporting the Masonic charities: "The Royal Masonic Institution for Boys," followed, Bros. Thiselton and R. C. Woodward responding in the most pleasing and enlivening terms. The boys at present in the school in Lordship-lane were invited to attend in the evening by request of the members of the Lodge (most of them being earnest supporters of the institution), and were introduced by the Secretary of the Lodge. They were afterwards provided with a suitable repast. The whole of the company expressed the highest admiration for their healthy appearance and excellent behaviour, which reflects high credit on the managing committee and their preceptor. Among the company not members of the Lodge, were Bros. Thiselton, Rd. C. Woodward, Perrin, Morris, Horris, and Stean.

ST. JAMES'S UNION LODGE (No. 211).—This Lodge met at the Freemasons' Tavern, on Tuesday, July 12th, there being present Bros. H. A. Stacey, W.M.; C. Smethurst, S.W.; G. Gill, J.W.; T. Simpson, S.D.; H. Francis, J.D.; Sedgwick, I.G.; Jackson, Sec.; J. Gurton, P.M.; Kelly, P.M.; and about thirty other brethren. The Lodge was opened in the three degrees; and Bros. Walker and Levett were raised to the sublime degree of M.M. The Lodge was then resumed to the second degree, when Bros. P. Addington, W. H. R. Beaty, T. Williams, and W. Hasbery, were passed to the degree of Fellow Craft. The Lodge was then resumed to the first degree; and Mr. Thomas Baynham admitted to the mysteries and privileges of ancient Freemasonry. A long discussion on the proposed new by-laws took place. The alterations recommended by the committee were adopted, namely, an increase in the subscriptions of members, four shillings out of each subscription to go to charitable purposes connected with the Order; and the preliminary expenses of a steward to the charities to be borne by the Lodge. A petition to the Board of Benevolence, on behalf a widow of a brother formerly belonging to this Lodge, was signed. It was arranged that the summer banquet of the Lodge be held at Boxhill, and take place on the 4th August. It is expected to be numerously attended by members of the Lodge; and as it is principally got up as a treat for the ladies, it is hoped they will use their powerful influence in rendering the meeting a pleasant and a happy one. The Lodge adjourned at half-past ten.

ZETLAND LODGE (No. 752).—This Lodge held its annual meeting on Wednesday, July 13th, at the Adam and Eve, Kensington, there being a large attendance of the brethren to do honour to the installation. The W.M., Bro. Doust, opened the Lodge in the three degrees, and having granted permission to Bro. Woodstock, W.M., No. 1051, to take the chair, he (Bro. Woodstock) proceeded to raise Bro. Meyer and pass Bro. Clink, (both of the Belgrave Lodge, No. 1051), both ceremonies being performed in a very impressive manner. The W.M. elect, Bro. Durrant, was then installed by Bro. Andrew, P.M., in an antient form, and in this interesting ceremony Bro. Andrew displayed great ability and Masonic skill. The newly installed W.M. afterwards appointed and invested his Officers. They are: Bro. Barnshaw, S.W.; Bro. Wilson, J.W.; Harrison, S.D.; Gibbins, J.D.; Fellowes, I.G. Bro. Nowall was reelected Tyler. The W.M., while investing them with the collars and jewels of office, gave very appropriate addresses on the respective duties of each officer. The next business was the presentation of an excellent P.M. jewel to Bro. Copus, which the W.M. said was voted under very peculiar circumstances; it might be in the recollection of many of the brethren, that on Bro. Copus completing his year of office as W.M., it was proposed and carried "That the Lodge present him with a jewel in token of the important services he had rendered." Bro. Copus had filled the chair of that Lodge with great zeal and ability; he had not only performed the ceremonies incumbent on every W.M., but had installed his successor. At that time Bro. Copus acknowledged his gratitude for the intended compliment, but respectfully declined to accept it, "on account of the financial position the Lodge was then in;" some of the brethren, however, determined that Bro. Copus's merits should not go unrewarded, and entered into a private subscription. The result was the jewel he was now about to place on the breast of the worthy brother; and that he might live many years to wear it in that and other Lodges was the fervent desire of all the contributors towards it. Bro. Copus thanked the W.M. and brethren who had subscribed to pay him this very handsome compliment and mark of their approbation, and assured them he should remember this as the proudest moment of his life, and ever cherish this token of their esteem in grateful recollection of the Zetland Lodge and its members. The brethren then adjourned to a very handsome banquet, which being ended, the W.M. and brethren duly honoured the usual loyal and Masonic toasts, Bro. Smith, G. Purst., returning thanks for the Grand Officers. The health of the W.M., Bro. Durrant, was proposed and received with due honours. The W.M. said—Allow me to express my gratitude for the manner in which my health has been given, and for its flattering reception at your hands. I must claim the indulgence of the brethren if I do not respond to it in the way I could wish; I cannot but feel the distinguished and honourable position in which I am placed, to preside over so numerous, happy, and respectable a Lodge, and will endeavour, as far as I possibly can, to perform the important duties annexed to the appointment—it was most gratifying to me that my election was unanimous; and I trust, with the co-operation of my Officers, and the able assistance of the Past Masters, I shall be enabled to transmit the important office of W.M. to my successor with the same satisfaction my predecessors have done. Bro. Andrew, for himself and the other Past Masters of the Lodge, tendered their thanks in responding to the toast of the P.Ms.—the same spirit he was sure pervaded them all—a readiness to discharge their duties as rulers of the Craft, by being present on all occasions to aid the business and ceremonials of the Lodge. "The Visitors," joined with the name of Bro. Dr. Nolan, was then given. Bro. Dr. Nolan, in returning thanks for himself and brother visitors, acknowledged the kind, fraternal, and hospitable manner in which they were at all times received by the Zetland Lodge, and expressed their gratitude for the truly Masonic reception the Zetland had given to those visitors whom they honoured with an invitation on that occasion. He hoped that meetings of this kind would become more frequent, and had no doubt they would be attended with the happiest results. The W.M. next gave the health of Bro. Cooper, and thanked him for the banquet of which they had partaken. Bro. Cooper returned thanks, and very much regretted that the state of his health and that of Mrs. Cooper necessitated the removal of the Lodge to some other place; but go where they might, his heart would be with them. The last toast was soon afterwards proposed, and the brethren retired much gratified with the proceedings of the evening. The visitors were—Bros. J. Smith, G. Purs., and W.M. No. 1,982; McManus, P.M., No. 165; White, P.M., No. 168; Jackson, P.M., No. 168; Walkley, P.M., No. 367; Cottebrune, W.M., No. 1,035; Woodstock, W.M., No. 1,051; E. H. Nolan, S.W., No. 219; Caldwell, J.W., No. 25; Platt, J.W., No. 168; Runting, J.W., No. 1,051; Osborne S.W., No. 1,082; Meyer, No. 1,051; Clink, No. 1,051.

PROVINCIAL.

DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At a regular meeting of this Lodge, held on Monday, July 11th, present: Bros. Robinson Rodd, W.M.; Lord Graves, S.W.; Rev. G. Knowling, J.W.; Kadri (Bey), S.D.; Hawker, J.D.; Walker, I.G.; Spence Bate, Secretary. Hunt, P.M.; Narracott, P.M.; Risk; Ridley; Heyne; and Pomeroy, P.M.; the minutes of the preceding meeting were confirmed. Bro. Rev. Erskine Risk, *M.A.*, having shown that he had made such progress as to entitle him to that honour, was passed to the second degree. A letter from the Grand Lodge relative to the irregular Lodges at Smyrna, was read and entered in the minutes of the Lodge. The Lodge then closed in peace and harmony.

TOTNES.—*Pleiades Lodge* (No. 1,012).—The monthly meeting was held on Thursday, the 14th instant. In the absence of the Worshipful Master, Bro. Henry Bridges, P.M., acted as W.M., initiated Mr. Arthur Browse into the first degree, and delivered the charge in the usual manner. The Secretary then read the letter received from Grand Lodge respecting irregular meetings at Smyrna. Bro. Thomas Lidstone presented a new P.M.'s chair to the Lodge, with the following inscription on it—"Presented to the Pleiades Lodge, No. 1,012, Totnes, A.L. 4859, by Brother Thomas Lidstone, S.D., in esteem for its first P.M., Brother Henry Bridges, of Lodges Nos. 983 and 123; P.M. Nos. 1,012, 680, 367, and 38; P.Z. No. 367; and P. Prov. S.G.D., Surrey.

HAMPSHIRE.

PROVINCIAL GRAND LODGE.

[WE are favoured with the following from a correspondent; our regular report had not arrived up to the hour of going to press.—ED.]

The Provincial Grand Lodge was very freely attended, and an interesting discussion ensued on different subjects before the appointment of the new Officers; amongst other things a very handsome portrait was presented as a testimonial to Bro. Stebbing by the members of the Peace and Harmony Lodge, No. 462. The banquet and *fête* at Spear-hall (the residence of Bro. Lungley) was a most *recherché* affair. At least two hundred and fifty ladies and gentlemen were present, under the presidency of the R.W. Prov. Grand Master, Admiral Sir Lucius Curtis.

SOUTHAMPTON.—*Southampton Lodge* (No. 555).—A Lodge of emergency was held here on Wednesday evening, July 13th, in order to enable several brothers to advance in Masonry previously to the annual provincial meeting appointed to take place on Tuesday next. Bro. George Langley, W.M., took the chair, and passed Bros. J. George, jun., of Romsey, and Peter Lungley, the W.M.'s brother, and who, on this the first night of presiding since his election, performed his duty with great accuracy and ability. Bro. J. Rankin Stebbing, immediate P.M., then raised Bro. Wm. C. Humphreys, late high sheriff of the county; and Bro. Wm. Furber. The Lodge was honoured with the company of the following R.W. and W. brethren:—Bros. Admiral Sir Lucius Curtis, Bart., Prov. G.M.; Charles E. Deacon, D. Prov. G.M.; Hyde Pullen, D. Prov. G.M., Isle of Wight; Fred. Perkins, W.M., No. 152; Alexander Fletcher, W.M., No. 462; Rankin Stebbing, W.M., No. 1,087; Wood, P.G.S., of Brighton; R. Warner Wheeler, P.M., Prince of Wales Lodge; and numerous other influential brethren. The W.M. conducted the ban-

quet with great ability, and observed, with much gratification, the general custom of the four Worshipful Masters of Lodges in the town being together at these agreeable Masonic *réunions*.

KENT.

MEETING OF THE PROVINCIAL GRAND LODGE AT MARGATE.

A Provincial Grand Lodge of the Freemasons of this province, was holden on Monday, the 18th instant, at the Assembly Rooms in Cecil-square. Owing to the fineness of the weather there was a large attendance of brethren, including many visitors from London.

The R.W. Bro. Charles Purton Cooper, Prov. Grand Master, presided; and there were also present Bros. S. B. Wilson, P.J.G.D.; Else and Davies, Past Grand Stewards; James Delmar, Prov. S.G.W.; W. Saunders, Prov. G. Treas.; Batchelor, Prov. G. Chaplain; Cooke, P. Prov. S.G.W.; Thos. Harvey Boys, P. Prov. S.G.W.; Chas. Holtman, P. Prov. S.G.W.; H. Stock, P. Prov. G. Supt. of Works; Charles Isaac, Prov. G. Sec.; Cruttenden, P.M. No. 741; Day, P.M. No. 741; Currie, P.M. No. 235; Vanderlyn, P.M. No. 223; Hoad, W.M. No. 816; Wreford, P.M. No. 34; Duke, P.M. No. 35; H. W. Moore, P.M. No. 20; George Gore, P.M. No. 709; and upwards of a hundred other brethren.

Previous to the opening of the Provincial Grand Lodge, proclamation was made by the Prov. G. Dir. of Cers., that all brethren below the rank of Warden should retire. This was, however, overruled by the R.W. Prov. Grand Master, who said it had not been the custom of the province, during his time, to carry out this regulation. The junior brethren were therefore permitted to remain.

The Provincial Grand Lodge was opened in antient and solemn form at high twelve, after which the minutes of the last Prov. Grand Lodge were read and unanimously confirmed. The brethren then proceeded to the election of Prov. Grand Treasurer, and that office was again conferred upon Bro. William Saunders, who has filled the post for many years past. Bro. Saunders was duly invested, after a few complimentary remarks from the Prov. Grand Master.

The Prov. Grand Master said that during the seven years which had passed since his appointment to rule that province, he had remarked that many brethren upon whom the purple had been conferred, had never attended to perform the duties of their respective offices. For himself, he did not speak—he was aware that no personal disrespect was intended to him—he had always endeavoured to rule with the mild authority of a father, and he was bound to say that he had invariably been treated with almost the affection of sons by the Kentish Masons. He hoped that he should not again be called upon to remark upon carelessness or inattention to the duties of the respective offices, and that the new Provincial Grand Officers might be found punctual in attendance and efficient in their working. He should proceed to the appointment and investment of the Provincial Grand Officers for the ensuing year, and called upon the Provincial Grand Secretary to read the patent of appointment of Bro. Harvey Boys to the rank of Deputy Provincial Grand Master.

Bro. Charles Isaac, Prov. G. Sec., having performed this duty,

The Prov. Grand Master resumed. He alluded to the great services which had been rendered by Bro. Harvey Boys to Craft Masonry, to the Royal Arch degree, and in the Mark Lodges; as also in those high degrees of which he (the Prov. Grand Master) had no cognizance. No more worthy Mason could be found in Kent to fill the important office of D. Prov. Grand Master, and he had very great pleasure in investing him with the insignia of that rank; at the same time, notwithstanding the lustre of Bro. Boys's previous career, and the great personal respect he entertained for him, it was his (the Prov. Grand Master's) intention to spread this office as much as possible, and brethren must not therefore be surprised if another brother should be appointed next year. He himself should continue to perform all the high duties of his office himself, as he always had done hitherto—the office of Deputy Prov. Grand Master would, therefore, be merely a mark of honour, and a complete sinecure, unless unforeseen circumstances should intervene.

The following brethren were reappointed and invested:—Rev. Bro. Batchelor, Prov. G. Chaplain; and Charles Isaacs (P.M., No. 20), Prov. G. Sec.; the new appointments being Bros. Brook Jones, No. 155, Prov. S.G.W.; Hodge, No. 621, Prov. J.G.W.; Thorpe, No. 1,011, Prov. G. Reg.; Feakins, No. 149, Prov. S.G.D.; Green, No. 184, Prov. J.G.D.; Gifford, No. 20, Prov. G. Dir. of Cers.; W. Everist, No. 91, Assist. Prov. G. Dir. of Cers.; Hoad, No. 818, Prov. G. Supt. of Works; Reynolds, No. 34, Prov. G. Org.; Vanderlyn, No. 235, Prov. G.S.B.; G. Everist, No. 91, Prov. G. Purs.; and the following as Prov. G. Stewards: Bros. Philcox, No. 376; Snowden, No. 621; Thorne, No. 149; Philpott, No. 235; Rahles, No. 621; and Havecott, No. 741. Bro. Hoad, the newly appointed Prov. Grand Superintendent of Works, is, we were informed, a builder at Folkestone.

The Prov. Grand Master, at the request of the brethren of the Union Lodge, then presented an elegant jewel, as a mark of their respect and esteem, to Bro. Hayward, P.M. of that Lodge, and the actual Master of the recently consecrated Lodge at Deal. Bro. Hayward returned thanks in a short but feeling speech, in which he alluded to his having been initiated in that room twenty-five years ago.

Proceeding to the business on the printed agenda paper, the R.W. Prov. Grand Master having received the following letter, moved that the same be taken into consideration:—

"*Freemasons' Hall, London, April 18th*, 1859.

"Rt. W. Sir and Brother,—I am commanded by the M.W. Grand Master, to direct your attention to a pamphlet on Provisional Organisation, issued by the respective Committees of the Royal Freemasons' School for Female Children, and the Royal Masonic Institution for the Sons of Indigent and Deceased Freemasons, and which you will receive by the book post. The Grand Master feeling deeply interested in the prosperity of those institutions, requests the favour of your bringing the subject to the notice of the Lodges and brethren in your province, either at a meeting of your Prov. Grand Lodge, or in such other way as you may deem best calculated to ensure its being properly considered.

(Signed) "WM. GRAY CLARKE, G.S.

"To Chas. Purton Cooper, Esq., *Q.C.*, Prov. G.M. Kent."

The R.W. Prov. Grand Master said that he had been upon the committee of the Boys School for many years, and that he had made a point of attending and voting at the joint committee of the schools, in order that the brethren at large might know from his statements on that occasion, how great was the liberality of the Kentish brethren, and what an admirable example was set by them to other provinces. He proposed that the Provincial Grand Secretary should forward to the V. W. Bro. Gray Clarke a return of the sums contributed by the province of Kent to the various Masonic charities; and that in his opinion would be a sufficient answer to the letter of the Grand Secretary. (Hear, hear.)

The resolution to that effect was put and carried.

Bro. Hallowes, P. Prov. S.G.W., moved a resolution according to notice, to the following effect:—"That article 4, p. 53 of the Book of Constitutions, in so far as it recommends the payment of five shillings to a provincial fund of benevolence for every person who has been initiated, and one shilling for every member who has joined any Lodge, be adopted in this province. The time from which the above payments are to commence, to be decided by the Prov. Grand Master, or if he thinks fit, by the Prov. Grand Lodge." Bro. Hallowes was proceeding with a speech in support of this proposition, when

The Prov. Grand Master said that there were eight notices of motion upon the paper, some of which would doubtless lead to discussion; and the time was already past at which it was announced that the brethren were to go to church. He therefore proposed that the remaining business should be deferred to a Prov. Grand Lodge of Emergency, to be holden on a future day. This proposition was carried by acclamation.

Bro. Charles Isaac, Prov. G. Sec., made a powerful appeal to the brethren to give their support at the ensuing election of the Boys School, to the son of the late Bro. W. H. Carlin, P. Prov. G. Dir. of Cers.

The Prov. Grand Lodge was then closed in ample form.

The brethren, headed by the band of the Anglo-Italian Legion, marched in procession to the adjoining church, where divine service was performed; prayers being read by the Rev. J. Prosser. The Prov. Grand Chaplain then preached a most eloquent sermon from Eccles. ix., 7, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works."

The reverend brother said that it afforded him unmixed satisfaction to meet the brethren of the province at Margate on the occasion, as he regarded a meeting of that nature as a Masonic anniversary in which they were all interested. To reflecting men, a year could never pass away without some commemoration of God's providential regard, a growing respect for the duties of their daily life, and a more lively sense that the present state only was the one allotted them for action. But in order to guide the brethren to a more devout contemplation of these truths, he should refer them to the words of one who was held in peculiar reverence by Masons, and whose wisdom came from above; they would find his advice in Eccles. ix, 7, 8, 9, 10—how applicable were these words to Masons! As such, they perhaps pursued a different course, one peculiar to their birth, education, and national character, but which they found most conducive to their spiritual and temporal prosperity, and after all they hoped to reach the Grand Lodge above. To each Mason, then, he reiterated the words of Solomon, "Go thy way," but, remember, that to walk surely, whatever might be their distinctive creed, they must practise the precepts of Solomon, "eat thy bread with joy, drink thy wine with a merry heart." He said this precept referred to those necessaries of existence which man sought and required for the sustenance of his daily life; but to enjoy those blessings "with joy and a merry heart," they must be procured honestly and partaken of temperately; and he showed that Masons must ever remember that they professed to be upright and temperate men. The Prov. G. Chaplain then dwelt upon the other parts in the exhortation, "Let thy garments be always white" "thy head lack no ointment." These expressions, he said, symbolically bore testimony to that purity of intention, propriety of behaviour, and regard for that body so fearfully and wonderfully made, which the mighty Architect of Nature expected from his creatures. He then noticed the domestic duties of the Mason, to "live joyfully with the wife of his youth," and he showed that, although women were not admitted into their Order, Masonry regarded them with the highest interest, solicitude, and respect, and that it was the Mason's duty in particular to make every sacrifice in order to live purely and joyfully with the wife of his youth. Then, said the Prov. G. Chaplain, how conformable to Masonry was the final exhortation of King Solomon, which not only taught men to live, but reminded them that they must die. Yes! it is the grave where the gavel is no longer heard, "for there is no work" there—the grave, where our noble science can be no longer pursued, for

"there is no knowledge, wisdom, or device there," to which we are all hastening. He concluded with a powerful appeal to all to work while it is called to-day, and whatsoever their hands found to do, to do it with their might.

A liberal collection was made at the doors on behalf of the Masonic, and two other schools in the locality. At the special request we believe of the Prov. Grand Master, the discourse, which made a profound impression upon the audience, will be published.

THE BANQUET.

At four o'clock, one hundred and twelve brethren re-assembled in the noble Assembly Room, but not, alas! to dine. After an hour's delay, dinner was announced, the brethren took their seats, and grace was said; a few dishes made their appearance here and there, but only a few brethren were so fortunate as to procure the much required refreshment after the labours of the day. Three waiters were all that made their appearance to attend upon this large party and upon sixty or seventy ladies for whom refreshment was nominally provided in an adjoining apartment. Meantime the band, with a most praiseworthy perseverance, were doing their utmost to console the famishing brethren by banging away with redoubled energy whenever cries of discontent became audible. At length, the band having been with much difficulty silenced,

The Prov. Grand Master indignantly said, that he saw very clearly that many brethren would have to leave that room half starved. He was not only their Prov. Grand Master, but he was also an equity lawyer, and he would be happy to tell any brother who might wish it what his remedy was. The waiters had confessed to him that preparation had been made only for fifty guests, although the hotel keeper had been guaranteed one hundred to dinner.

Fantasia by the band, followed by a long pause, during which hopes of any dinner appeared to vanish entirely from the minds of the brethren, who bore their sufferings with great good humour.

The Prov. Grand Master said—Brethren, remembering the excellent sermon which we have this day heard, we ought to be satisfied with our morsel, however small it may be. I was therefore about to ask the Prov. Grand Chaplain to say grace, but I have just heard that there is a possibility of our having something else for dinner besides music. I would, however, recommend the brethren to give up their tickets to Bro. Gardiner himself instead of to the stewards, and take the opportunity of making a few Masonic observations to him upon the entertainment he has provided for us.

Towards the close of this singularly ill-managed banquet, Bro. Gardiner, the hotel keeper, made his appearance, and requested permission to explain, which having been granted, Bro. Gardiner observed that at this season of the year it was very difficult to provide for so large a party, or to get waiters. What further observations he made were drowned in the ironical cheers and laughter of the brethren. One brother in a stentorian voice proposed Bro. Gardiner's good health, which was drunk out of empty glasses, with the exception of here and there one who had by favour of the three waiters, or by stratagem, secured a glass of water.

The Prov. Grand Master then said—Brethren, I have lived among you for several years, and through my knowledge of you I have been led still more highly to appreciate the virtues of Masonry. For more than six years no cloud has intervened to darken the sunshine of the Craft in this province. I am delighted that you have had no dinner—I rejoice that you have had no wine—and I will tell you why. Life is chequered; even our enjoyments must be chequered and frequently curtailed; and I am glad to find that the Masons of Kent, in taking their share this day of the rough with the smooth, have exhibited the Masonic virtues of patience and temperance in so exemplary a manner. Our reverend brother, the Prov. Grand Chaplain, will now say grace. I do not think this exactly a fitting opportunity to call for "Non nobis;" but I trust that in the religious sense of the words we may all say, that the smallest donations have been thankfully received.

The Rev. Bro. Batchelor, Prov. G. Chaplain, observed that it had been truly written, that "thy bread shall be given thee, and thy water shall be sure," and having these, it behoved them to be therewith content. But—to pass from the jest of the moment—let them return thanks for all the mercies vouchsafed to them, and pray that the wants of the necessitous all over the world might find willing hands to relieve them.

The three waiters having with much ado removed the cloth, another long pause ensued, terminated by the Prov. Grand Master calling for the National Anthem, which having been sung, and half a dozen bottles of wine having made their appearance,

The Prov. Grand Master said that on the present occasion everything appeared to go by the rule of contraries—they had just had the National Anthem, they would now (as far as they were able) drink the health of her Majesty. He would tell them a Masonic anecdote of the Queen. Before her Majesty's marriage, in leap year, she courted Prince Albert, who after a little difficulty thought proper to accept her. On consulting her ministers upon the subject, they informed her that they held themselves responsible for her Majesty's acts; but as for the young man, they could not be answerable for what he might do, or might leave undone. The Queen said she wished that her Albert should be made a Freemason; but her uncle, the late M.W. Grand Master, the Duke of Sussex objected, on the ground that, as a royal husband, the Prince was bound to have no secrets whatever from the Queen. Her Majesty having urged the point in vain, as the old duke was inflexible—replied that as her husband could not be made a Mason, her first son should be one. He gave them "The health of the Queen and the Prince of Wales."

The toast was received with loud cheers and the Kentish fire, though few brethren had any wine to drink.

Previous to the toast the ladies returned from their meagre collation in the ante-room; of course the proceedings of the evening were carried on without any Masonic ceremonial whatever.

The Provincial Grand Master said—When men can get no dinner they are recommended to swallow clay, and as we cannot conveniently obtain this latter article, we will try and swallow some music. I shall propose the health of the M.W. Grand Master. I make no speech, because I do not think you are in a sufficiently equable state of mind to be bored. As soon as you have received the toast you shall have a song, which I hope will have the desired effect. "The health of the Right Hon. the Earl of Zetland, M.W.G.M."

The toast having been drunk with Kentish fire, an attempt was made by the professionals present to execute a glee, but the three waiters here broke out into such a paroxysm of glass jingling and other clattering that it was impossible to hear a note, and the singers declined to proceed. The waiters took no notice whatever of the loud and angry calls of the brethren to "get out," and at length, (not without considerable resistance) were summarily ejected. This incident occasioned great laughter and restored the wavering good humour of the brethren, which by this time had been tried to the utmost.

The Prov. Grand Master gave "The health of Lord Panmure, R.W. D.G.M., and the rest of the Grand Officers." He was sorry that his lordship was not present, as he had the reputation of being a most gallant man, and it needed all their efforts in that way to reconcile their fair visitors to the disagreeable *contretemps* of the day. The next most gallant person whom he knew was Bro. Stephen Barton Wilson, upon whom he would call to return thanks for the toast. (Kentish fire).

Bro. S. B. Wilson, P.S.G.D., said,—Right Worshipful Prov. Grand Master, as the only Grand Officer present, it devolves upon me to return thanks for the honour conferred by the brethren upon that body, by the very flattering manner in which they have received the last toast. While I much regret that this duty has not fallen into much abler hands, I have great pleasure in assuring you that Lord Panmure is in every way worthy of your regard. His kindness and affability are ever conspicuous, and were he with us upon the present occasion he would do his utmost to make you even more enjoy each other's society than you appear to do, notwithstanding the shortcomings of your entertainment; he would even make you satisfied with your dinner, bad as it has been. In the compliment which he has paid to Lord Panmure, the R.W. Prov. G.M. has undeservedly left himself in the back ground, for, notwithstanding his modesty, it is well known in the province that he is pre-eminently a ladies' man. To pass to another subject, the health of the humble individual who now addresses you, I have to return you my most heartfelt thanks. Some of you may not be aware that I have held in the course of my Masonic career, the office of Provincial Grand Superintendent of Works in Kent. That honour I highly prized, and deeply feeling the friendship with which I am greeted here, permit me to assure you of my determination to do at all times whatever may be in my power to promote the prosperity of this province. (Cheers).

Bro. Harvey Boys, D. Prov. G.M., in a most eloquent address proposed the health of the R.W. Prov. Grand Master. After alluding briefly and forcibly to the private worth of that dignitary, Bro. Boys continued—Bro. Purton Cooper has superintended the affairs of this province for upwards of seven years; he came among us in the first instance as a stranger, but soon became our trusted and respected friend; and year by year have we seen how the Craft has prospered under his management. I will not further allude to his distinguished literary talents, to his social and domestic virtues, or to his Masonic standing—they are known to you all. I trust that he may be long spared to rule this province with that firmness and also with that suavity which has so conspicuously marked his conduct of our public affairs. I am unable to express either my own feelings or yours in language befitting the theme. In your reception of this toast I trust you will render to your estimable Provincial Grand Master your sincere thanks, expressed not only by your Kentish fire, but deeply felt in the heart of every one of you, giving due regard to his paternal and affectionate care of the Craft in this province. (Tremendous cheering).

The R.W. Prov. Grand Master—Brethren, I should almost be overwhelmed with this testimony of your regard, were it not for the gratifying fact that I have in a measure become accustomed to it from its frequent repetition. Often as I have addressed you, it has not weakened my impression that it is worth a princess's dowry to have the applause of a hundred Kentish men, or men of Kent. If faithful service to you for the last eight years can give me any claim to the title, you will allow me to express my pride in being a Kentish man; and I may inform you that I expect from day to day to find myself the grandfather of a Kentish man. I trust, to the best of my ability, to continue to perform the duties of the high office with which I have been entrusted, to the satisfaction of my brethren and to the furtherance of the dignity and welfare of the Order. During the seven years for which I have presided over you, nothing disagreeable has ever occurred either to you or to me in Masonic matters. Every brother knows that I am always accessible to smooth the path of Masons in any difficulty. I drink all your good healths, married and unmarried, and the health of your wives and sweethearts. (Great cheering).

The Prov. Grand Master very briefly proposed the health of the D. Prov. G.M., Bro. Harvey Boys, and the rest of the Prov. Grand Officers.

The Deputy Prov. Grand Master shortly returned thanks, and said he hoped the Prov. Grand Master and the brethren would not have any cause to repent the appointment of Deputy Prov. Grand Master. It would not be for want of care or energy, if he (Bro. Boys) did not give them satisfaction. There was the less fear of his going wrong, however, since the Prov. Grand Master had expressed his intention of doing all that was to be done himself, without the assistance of a deputy. Nevertheless the brethren might rest well assured that he and his brother Grand Officers would do their duty upon every occasion to the best of their ability. (Cheers).

The Prov. Grand Master next gave the healths of the Prov. G. Treas., Bro. Saunders; the Prov. G. Chaplain, Bro. Batchelor; and their indefatigable Prov. G. Sec., Bro. Charles Isaacs. (Hear, hear).

The Rev. Bro. Batchelor in reply said, that if the services of himself and the two other brothers named had contributed to the welfare of Masonry, they were proud of it; if he or his brethren had contributed to the innocent gratification of the brethren, he as a clergyman was glad of it. They should pass through life in the hope that they might live as brethren, and eventually die and reign.

"Prosperity to the Union Lodge" and "The Ladies" followed, and the party broke up at eight o'clock.

There was some good singing during the evening by Bros. Fielding and Elton Williams, assisted by Miss Harrington and Mr. Champion.

MARGATE.—*Union Lodge* (No. 149).—On Monday, the 18th instant, an emergency meeting of this Lodge was held at the Assembly Rooms, Margate, for the initiation of Mr. Gore. The Lodge was opened at eleven o'clock, and the ceremony was ably performed by the W.M., Bro. Feakin, assisted by his officers. The Lodge was then closed in due form, and the brethren adjourned to the Provincial Grand Lodge.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchants' Lodge* (No. 294).—The usual monthly meeting of this Lodge was held on Tuesday, the 12th instant, at the Temple Hope-street. The motion to present Bro. Gambell, P. Prov. G.P., and Sec. to the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons, with a testimonial in acknowledgment of his valuable services to the Lodge, &c., was moved by the J.W., and carried unanimously. The Lodge then presented £10 towards the fund, which now reaches £75. Bro. Gambell, however, refused to accept of anything, but the brethren persisted in their determination, notwithstanding, and the subscription list is still open to contributors.

LIVERPOOL.—*Mariners' Lodge* (No. 310).—On Thursday, the 7th inst., this Lodge held its usual monthly meeting at the Temple, Hope-street, when there was a large gathering of the members of the Lodge, as well as visiting brethren. The principal business of the meeting was the installation of the W.M. elect, Bro. Henry Lumb, who after being duly installed, presented Bro. J. Pepper, jun., with the S.W's. collar, and Bro. Jas. Swift with the J.W's. collar, and then proceeded to appoint his other officers. Mr. Craine and Mr. R. Lumb were afterwards initiated by the W.M. in an efficient manner, at the conclusion of which the brethren were called off to refreshment, and proceeded to Waterloo to Bro. Martin Condliffe's, Queen's Hotel. The Worshipful Master took the chair, and after an excellent dinner gave "The Queen," "The Prince Consort," "Albert Prince of Wales," &c., which were enthusiastically received. The Worshipful Master said it was well known to all Masons that the M.W.G.M. of England required no praise from him. It was quite sufficient to state he was a Mason at heart. (Cheers). The health of Lord Panmure, R.W.D.G.M., was afterwards given, and was warmly received. Bros. Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire, and Sir Thos. Hesketh, Bart., R.W.D. Prov. G.M., next received the attention of the meeting, and their names were received with great applause. Bro. Hamer replied to the toast of the Prov. Grand Officers, and said, although called upon he could not do full justice to the toast; he could speak in the highest terms of his colleagues as to their willingness to do all they could for Freemasonry, and he trusted that all would emulate him in the endeavour to attain an office in Grand Lodge, which was open to all. The Worshipful Master gave "Bro. the Right Hon. Lord Skelmersdale, patron of the Lodge of Instruction," and said, the Lodge of Instruction had done a great deal for him, and therefore he would advise all to join who were desirous of becoming efficient Masons. He would couple with the toast the name of Bro. Pepper, who was principal of the Lodge. Bro. Pepper in reply said, that they not only taught the working of a Lodge, but they discussed all matters connected with the Craft, as well as tested in debate the wisdom of our ancestors in the compilation of the Book of Constitutions. He urged in conclusion, the attention of the Craft to this important adjunct to the Order, and spoke in favourable terms of their patron, Lord Skelmersdale. Bro. Wade, W.M. of No. 1,062, replied to the toast of the Prov. Grand Masters of East Lancashire and Cheshire, and in speaking of Lord Combermere, said he was as good a Mason as any in England, for he was not only distinguished as a Mason in Lodge, but out of the Lodge, and his efforts in the cause were well seconded by Lady Combermere. Several other toasts were given and responded to, and the brethren returned to Liverpool by the ten o'clock train.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*St. Peter's Lodge* (No. 706.)—The brethren of this Lodge met in their Lodge room, Byker, near Newcastle-upon-Tyne, on Monday, the 11th inst., it being the day appointed for the installation of the W.M. elect, Bro. James Elliott; and also the annual festival. Bro. Elliott was most ably and impressively installed by Bro. E. D. Davis, P.S.G.W. of the province. The W.M. then appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. H. G. Ludwig, P.M.; B. J. Thompson, S.W.; Joseph Cook, J.W.; John Cook, Treasurer; Joseph Sheppard, Secretary; G. H. Dixon, S.D.; Thos. Harper, J.D.; — Ryder, S.S.; Gens Gensen, J.S.; Alex. Dickson, I.G.; J. Miller, Tyler. The brethren afterwards dined together in the Lodge room, the W.M. presiding, supported on his right by the following Past Masters—Bros. Edw. Dean Davis, Henry Bell, Thos. Alexander, and James Prendergast; and on his left by Past Masters H. G. Ludwig, Wm. Berkley, A. Clapham, Geo. Weatherhead, Septimus Bell, W. E. Franklin, and Robert Fisher. The vice-chairs were ably filled by the Senior and Junior Wardens. Supporting the Wardens, and in various parts of the room, we observed Past Masters John Barker, John Hopper, John Cook, Herman Saniter, McFarlane, Vincent; and also Bros. A. Gillespie, S.W., No. 24; W. Newton, No. 24; S. Joel, P.S.W., No. 614; Gabriel Wood; Sheppard; Guy, No. 1025; Gensen; Watkin; and others. Grace having been said, and the cloth removed, the W.M., in a right loyal speech, proposed "The health of her most gracious Majesty the Queen." Anthem—"God save the Queen." Then followed, in rapid succession, the following toasts:—"Zetland and Panmure;" "Athol and Leinster;" "The Rev. Geo. Challoner Ogle, Prov. G.M., Northumberland; and Richard Metcalf, D. Prov. G.M. of the province." The last toast particularly met with a most enthusiastic reception. The W.M. then proposed "The Grand Officers of the province," coupling with the toast the health of Bro. B. J. Thompson, Prov. G. Secretary. Bro. Thompson having replied, Bro. Davis rose to propose the health of the W.M. A young Mason, the W.M. had rapidly risen to eminence; but he would certainly not have attained his present very high position, had it not been on account of his Masonic merits. The Lodge was now in a state of great prosperity, and augured well for the future. It would hardly become him (Bro. Davis) to make a long speech on that occasion, for the W.M. was best known to the brethren of the St. Peter's, who had testified their high regard by choosing him to rule the destinies of the Lodge during the year. The toast was most rapturously received, and drunk with Masonic and musical honours. The W.M. replied. He said it was a proud day which witnessed his installation as W.M. of St. Peter's Lodge. It was also a great pleasure for him to look back, for he had always endeavoured to perform his various duties properly. He trusted the Lodge under his rule would continue to prosper. He should endeavour to maintain the dignity of the chair. He hoped to see present on many occasions those brethren who had honoured them with their presence that day. Bro. B. J. Thompson proposed the health of Bro. E. D. Davis, P.S.G.W., who had kindly consented to perform the ceremony of installation. Bro. Davis was well qualified by his Masonic knowledge to perform any Masonic duty and ever ready to do so. Bro. Davis thanked them for the very flattering reception his health had met with at their hands, and Bro. Thompson in particular, for the very handsome encomiums, which, however, he was afraid were undeserved. (No, no). He was always glad to render any services to the Craft, but was sorry to say his other avocations prevented him joining them on many interesting occasions. Bro. Davis then rose to propose the health of Bro. H. G. Ludwig, the immediate P.M. of the Lodge. (Cheers.) Twelve months ago, he (Bro. Davis) prognosticated for Bro. Ludwig a most prosperous and happy reign, and he had not been mistaken. The wise rule of Bro. Ludwig had given the highest satisfaction to every member of the Lodge. Now that Bro. Ludwig was about to retire comparatively into private life, he hoped he would still keep a parent's watchfulness over his Masonic children. A more worthy Mason, or one more beloved than Bro. Ludwig, did not exist. He trusted they would drink the health in a bumper. (Applause.) Bro. Ludwig rose to reply, but was unable to obtain a hearing for some time, so hearty was the greeting of his brethren. He said he felt deeply grateful for the warm way in which they had responded to his health. During his year of office it had been his endeavour to be present at every meeting, and had never been absent except through ill health. They had been very prosperous, and had had a most harmonious year. The W.M. then gave the "Present Officers of No. 706," coupling the health of Bro. Jos. Cook, J.W. Bro. Cook replied, promising, on behalf of his brother officers and himself, a strict fulfilment of their several duties. The W.M. next proposed "the Visitors," with the health of Bro. Newton, (cheers), whom they were all most happy to see present on that festive occasion. He hoped Bro. Newton would often favour them with his presence. Bro. Newton, in reply, said he could hardly say that he was unaccustomed to public speaking, though he was not accustomed to speak on Freemasonry. (Hear, hear.) He thought, however, he should scarcely err did he quote the sacred writings, and say, "Behold how beautiful a thing it is for brethren to dwell together in unity!" Bro. Cook, P.M., proposed the health of Bro. Berkley, P.M., who had filled the highest offices in Masonry, and in the Grand Lodge. (Cheers.) Bro. Berkley was a "good and true" Mason. (Drunk with musical honours.) Bro. Berkley most warmly thanked them. He had always felt a deep interest in St. Peter's Lodge. He (Bro. Berkley) was

much afraid that he was getting into the "sere and yellow leaf." (No, no.) He trusted, however, long to be able to attend their festive gatherings. (Cheers.) The W.M. proposed "Lodge No. 24," coupling the health of Bro. John Barker, P.M. Bro. Barker replied in a neat speech. The toast, "Lodge No. 586, and the health of Bro. Saniter, W.M.," next followed. Bro. Saniter replied, assuring the W.M. and brethren of St. Peter's Lodge of the good fraternal feeling of the brethren of Lodge No. 586. Bro. Geysen replied to the joint toast of "Lodges Nos. 56 and 614." Bro. Berkley then rose, and said he had the health of a brother to propose, at the mention of whose name a thrill went through every Masonic heart, he meant Bro. Dalziel. Although Bro. Dalziel could not be present that day, it would ill become the brethren of St. Peter's to separate without drinking the health of the founder and first Master of the Lodge. When "Ichabod" seemed written over Freemasonry, Bro. Dalziel was in the foremost ranks of the Craft, and he had lived to see the reward of his labours. His long services should never be forgotten. In the absence of Bro. Dalziel, Bro. Fisher, P.M., replied. The toasts of Lodges Nos. 793, 957, and 985 were then given in due order. The "Health of Bro. John Cook, Treasurer of No. 706," elicited a suitable reply from that worthy brother. The brethren separated at a seasonable hour, many of them proceeding home, per train, to Newcastle. The dinner arrangements reflected much credit on the worthy hostess, Mrs. Allinson. Seldom has there been so influential a gathering in the north, and certainly never a more harmonious one.

SOMERSETSHIRE.

HUNTSPILL.—*Rural Philanthropic Lodge* (No. 367). — The annual festival and installation of Worshipful Master of this Lodge, took place on Friday, July 15th, 1859. The Lodge was opened by the W.M., Bro. C. Halliday. The letter received from Grand Lodge respecting the irregular meetings at Smyrna, was read. The Worshipful Master then resigned the chair to Bro. Henry Bridges, P.M., the Lodge being opened in the second and third degrees, Bro. W. H. Saunders was raised to the degree of Master Mason. Bro. Bridges then installed the W.M. elect, Bro. William Harwood. The W.M. invested the following officers:—Bros. C. Halliday, immediate P.M.; G. W. B. Kiallwark, S.W.; Jos. Duke, J.W.; J. S. Broderip, Chaplain; J. Burnett, Treas.; H. Bridges, Sec.; T. Graham, S.D.; A. H. Walkley, J.D.; E. Philipps, I.G.; H. T. Swan, Dir. of Cers.; R. Hawkins, Steward; F. C. Hennet, Steward; W. Woodward, Tyler; H. G. Phillips, Asst. Tyler. The ceremony of installation was then finished, and the Lodge closed in due form and with solemn prayer.

YEOVIL.—*Lodge of Brotherly Love* (No. 412).—The attendance of brethren at the ordinary monthly meeting of this Lodge, held at the "Choughs" Hotel, on Wednesday, the 13th instant, was somewhat thin, and the business chiefly of a routine character. The principal transaction of interest or importance was the reading a communication from the Board of General Purposes, containing the decision of that body on charges recently preferred against the Worshipful Master by Bro. Peach, Prov. S.G.W., on behalf of Bro. Cave. The various points in the charge were referred to, and commented upon, some being dismissed and others substantiated, and the Lodge, through its Worshipful Master, was reprimanded, and admonished to be more careful in future. The document was ordered to be entered on the minute book, *in extenso*. An invitation to attend the provincial gathering at Glastonbury, with an announcement of the running of excursion trains, were amongst the communications laid before the Lodge, and the usual arrangement for representation of the Lodge was made, several brethren announcing their intention of being amongst the visitors of the new Lodge to be consecrated on that occasion.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

WATFORD.—At a meeting of the members of this Encampment, held at Freemasons' Hall, in Watford, on Monday, July the 18th; present, the V.E. Fr. William Stuart, D.G.M., and Prov. G. Com. of Hertfordshire; Frs. George Francis, H. H. Burchell-Herne, Thomas Rogers, Capt. C. M. Layton, Jeremiah How, Charles Davey, Wm. Lloyd Birkbeck, James Burton, &c., the Encampment having been opened, and the minutes of the preceding convocation read, Capt. Layton, of the 25th regiment, P.E.C. of the Calpe Encampment, Gibraltar, was unanimously admitted a joining member. Fr. George Francis, E.C. elect, was presented by Fr. How to the V.E. Fr. Stuart, for installation, and was duly inducted into the chair. Comps. Thomas S. Barringer, of the Cyrus Chapter, and Henry George Warren, of the Polish Chapter, who had been balloted for at the previous meeting, being in attendance, were then admitted and installed as Knights of the Order, by Fr. Francis, Sir Knt. How acting as Expert, and Sir Knt. Hyde Pullen as Prelate. The E.C. then appointed as officers of the Encampment, Fr. Wm. Lloyd Birkbeck, 1st Capt.; Fr. H. Tootell, 2nd Capt.; Fr. T. A. Ward, Prelate and Chancellor; Fr. Burchell-Herne, Reg.; Fr. C. Davey, Expert; Frs. Barton and Barringer, Captains of Lines; and Fr. Warren, Standard Bearer. Fr. Thomas Rogers was unanimously re-elected Treasurer; and Thomas, Equerry. All business ended, the Frs. adjourned to the banquet, at which Fr. Francis presided; and in course of the evening, in proposing the health of the D. Grand Master of the Knights Templar, Fr. Francis referred to the great service rendered to every branch of Masonry by Fr. Stuart, but more especially in the province of Herts. He had attended and assisted in the business of the day, but his state of health did not allow his presence at the banquet. Fr. Burchell-Herne proposed the health of the E.C. of the Watford Encampment, Fr. Francis. They were fortunate in having a brother, who by his great attainments in Masonry had rendered valuable aid, and in Lodge, Chapter, and Encampment, was ever able and ever ready. The E.C. in a brief reply acknowledged the pleasure the abundant leisure he enjoyed afforded him in attending the meeting of his brethren. He then proposed "The Officers" appointed that day, and in referring to the merits of each, expressed his assurance of their faithful discharge of the duties that devolved upon them. Fr. Francis then gave a welcome to their visitor, Fr. Hyde Pullen, who as the D.G.M. of the Isle of Wight, had a wide reputation in the world of Masonry. Fr. Pullen in reply said he had availed himself of the opportunity that day afforded of renewing his acquaintance with the Watford brethren, having a pleasing remembrance of his previous visit. The E.C., in giving "The newly installed Knights," especially referred to Fr. Warren, who from his position as a Masonic critic, had an extensive acquaintance with the different bodies, and had done their Encampment the honour—and he certainly must say it was an honour—of receiving the light of the Knight Templar degree at Watford. The E.C. passed some complimentary remarks on the *Freemasons' Magazine*, and the general good spirit with which it was conducted, and concluded by expressing the pleasure the Knights had in receiving Fr. Warren amongst them. Fr. Warren having responded, the E.C. said they could not separate without expressing his thanks to Fr. How for the assistance he had rendered them in the performance of their rites and ceremonies that day; and that brother having acknowledged the greeting, a parting glass to all poor and distressed Knights Templar concluded a pleasant and satisfactory day.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

THE Supreme Council of the 33rd degree for England and Wales held their quarterly communication at their Grand East, London, on Tuesday, the 12th instant. A Consistory of S.P.R.S. was afterwards held, at which the Ill. Bro. Dr. Thomas Bell Fletcher, of Birmingham, and Ill. Bro. the Rev. W. H. Wentworth Bowyer, were advanced to the 32nd degree. A Sov. Tribunal of Gr. Ins. Inq. Com. was then opened, and Ill. Bro. Dr. H. J. Hinxman, of Blackheath, and Ill. Bro. Dr. J. S. Keddell, of Sheerness, were admitted to that degree.

METROPOLITAN CHAPTER OF SOVEREIGN PRINCES ROSE CROIX OF HERODEM.

THE half yearly convocation of this august Chapter was held at Freemasons' Tavern, on Tuesday, July 12th, and the attendance was much more numerous than on any former occasion. The Chapter was opened by the Ill. Bro. Dr. William Jones, M.W. Sov., and Ill. Bros. Dr. George Harcourt and Dr. George Keddell, his Generals. There were also present the Ill. Bros. H. Vigne; J. A. D. Cox; H. A. Bowyer, and G. B. Cole, Sov. G.I.G. of the 33° of the Supreme Council of the Ancient and Accepted Rite of England and Wales, also the Ill. Bro. Perrier, 33° of the Grand Orient of France. The Ill. Bros. R. J. Spiers, H. C. Vernon, Hyde Pullen, Rev. Wentworth Bowyer, Dr. H. Goolden, and Dr. B. A. Kent, S.P.R.S. of the Consistory of the 32°, also Bro. Elisha Cooke, of the 32° of the Consistory of Louisville, U.S.; the Ill. Bros. Major H. Clerk, W. E. Walmsley, Dr. Hinxman, and others of the Sov. Tribunal of the 31°, Lemanski, Spencer, Cauthon, How, Ranger, W. Smith and others.

The several brethren were announced by Bro. How, as Herald, and introduced to the M.W. Sov. in due form; the ceremonies being under the direction of the Ill. Bro. Hyde Clarke, S.P.R.S. 32° of the Grand Orient of France and England, assisted by Bros. Bernard and Braithwaite.

There were several brethren approved of for admittance into the degree, and the following being present, they were installed as Knights of the sublime degree of Rose Croix:—Bros. Charles Beaumont, William Blenkin, John Bernard Behrends, W. H. Cole, Capt. Glynn Grylls, C. Forbes Smith, Rev. C. M. Style, and T. M. Talbot. The ceremonial was most satisfactorily carried out on this occasion, and several improvements have been made by the committee entrusted with that important duty, under the active management of Bro. Hyde Clarke; the more noticeable was the perfection of the musical portions, which were conducted by the Ill. Bro. E. H. Horsley, Grand Organist, who was assisted by Bros. Fielding, Lockey, and Winn, and this certainly added to the imposing effect of the ritual.

The business of the installations being concluded, the report of the committee appointed to take into consideration sundry matters for improving and perfecting the Chapter, was read, and on the motion of Bro. Hyde Clarke, was adopted, and the committee was re-appointed.

The Ill. Bro. Dr. H. Goolden, the Treasurer, in presenting his accounts

made some observations on the state of the funds, which were inadequate to the requirements of the Chapter, and concluded his remarks by giving notice of a motion to raise the annual subscription to one guinea.

The Chapter was closed in solemn form at seven o'clock, and the brethren adjourned to

THE BANQUET.

Bro. Jones, M.W. Sov., presided, surrounded by about thirty-six brethren.

On removal of the cloth the M.W. Sov. gave "The Queen," which toast is always received in this degree with enthusiasm, her majesty's father the late Duke of Kent, having especially patronized the Rose Croix, and presided as the M.W. Sov.

The M.W. Sov. in proposing "The Supreme Grand Council," referred to the excellent qualifications of the brethren who occupy that high office, and who, whether in Masonry or by their social position, have by their true Masonic virtues gained the esteem of all, and with the toast he coupled the name of Bro. G. B. Cole.

The Ill. Bro. Cole, in responding, said however gratified he might be in thus being selected, he could not but mention, as one more fitted for the distinction, Bro. Cox, who by his devotion to the Order and attention to the ceremonies was more entitled to it; but as he had been named, he would in reply for the Supreme Council say they were most anxious to further the cause of the high degrees; and with reference to what had already been done for the Chapter, the Supreme Council had lent its aid, and any further suggestions for improvements should have every consideration.

The Ill. Bro. Cox proposed "The Supreme Councils of France and other countries throughout the world," and in connexion the names of the Ill. Bros. Perrier and Elisha Cooke.

The Ill. Bro. Perrier, in acknowledging the toast, referred to the great principles of Masonry being in France in the hands of one most capable of protecting and preserving them—the Prince Murat. In Ireland, the devotion of the Duke of Leinster was well known.

Bro. Cooke, in response for the Masonic body in the United States, and for the complimentary way in which his name had been associated with the toast, regretted he had not words to express his feelings for the honour he had received. He felt it more especially as he had never before had opportunity of witnessing the ceremonial so fully carried out as on that occasion. He was most grateful for the kind reception he had met in England, as everywhere the right hand of fellowship had been given to him.

The M.W. Sov. next gave "The Sublime Princes of the Royal Secret of the 32°" and with it connected the name of the Ill. Bro. Hyde Clarke, to whose care and knowledge they were indebted for the perfection with which the ritual had been carried out that day.

The Ill. Bro. Hyde Clarke, after acknowledging the complimentary remarks of the M.W. Sov., said that the Supreme Council having committed to him the conduct of the ceremonies, he was pleased to find his labours acknowledged. The Supreme Council had aided his efforts, which were directed to attaining his desire of making the Metropolitan the model Rose Croix Chapter; he referred to the active aid of Bro. Cox who, as one of the Council, had greatly assisted him. He thought they might say that day they had been enabled to have the rite celebrated with greater approach to perfection, and although not perfect, yet that something had been done. Bro. Clarke then alluded to his being about to leave England for a couple of years, and on his return he hoped, after the beginning of improvement, he should receive a satisfactory reply, to a question, What have you done? He next addressed himself to the brethren who had that day been admitted to the rite, and assured them that they had not witnessed an idle ceremony, but a most sublime allegory, and informed them that never since the days of Bro. Preston had this degree been so well carried out. Ere he concluded he wished to remind them that one duty ought never to be omitted—the collection of alms—the sacred calls of charity in every Masonic assembly should always be remembered. Obtaining permission to offer a toast, he proposed "The M.W. Sov., who then presided over them;" he referred to Bro. Jones' high attainments as a Mason in every degree, and especially to the dignified manner in which he had conducted the business; the high rank he had arrived at was the acknowledgment of his efficiency.

The Ill. Bro. Jones, in a brief reply, acknowledged the toast.

The Ill. Bro. Capt. Bowyer proposed the next toast, which was "The M.W. Sovs. of other Rose Croix Chapters," and in connecting with it the name of Bro. Hyde Pullen, he referred to the high Masonic attainments of that worthy brother, and his successful establishment of the Vectis Chapter.

The Ill. Bro. Hyde Pullen, in responding, regretted his want of language sufficiently eloquent to do justice to his feelings, in being thus particularly alluded to. He referred to his being fortunately Sovereign of the Chapter in the Isle of Wight, in the immediate neighbourhood of the residence of the Sovereign of the Order, with whose friendship he was honoured, and by whose instruction he was favoured. He was sure, had Dr. Leeson been present and witnessed the ceremonial, he would have been most gratified.

The M.W. Sov. next noticed the presence of another Ill. Bro. of the 32°, Bro. Spiers, whose long attachment to Masonry and efficient services, especially as D. Prov. Grand Master of the province of Oxford, known throughout the world.

The Ill. Bro. Spiers, in responding, said he could not but feel gratified in his being so noticed. He regretted that circumstances over which he had no control had prevented his attendance at the Metropolitan Chapter; he had been many years a member, but his province made many claims on his time.

To "The Visitors," Bro. William Smith, of the Invicta Chapter, replied.

The M.W. Sov. then gave "The health of those brethren who had been admitted to the degree that day," exhorting them to bear in mind the impressive allegorical lessons, and inculcate the virtues of faith, hope, and charity. With the toast he named Bro. Charles Beaumont, who in a few words tendered his grateful thanks for admission into the illustrious Order.

The M.W. Sov. then called attention to the claims of one to whom the Chapter was indebted for the care and judicious disbursement of its funds—the Ill. Bro. Dr. Goolden, who, as their Treasurer, was entitled to their warmest thanks.

To this the Ill. Bro. Goolden replied, and referred to what had been done for the improvement of the Chapter, and also to certain requirements.

The M.W. Sov. then, in acknowledgment of the services rendered by the Officers of the Chapter, referred to their several merits, and as his first General had left, he noticed the second Officer, and in Bro. Dr. Keddel they had a most efficient Mason, and who had that day been admitted to the 31°. Bro. Keddel replied, and referred to the fact of himself, a country Mason, having attained the high rank he held, as a proof of industry obtaining its reward.

The M.W. Sov. said that ere they separated he desired to acknowledge the service rendered by the Ill. Bro. Charles Horsley in his admirable conduct of the musical arrangements, and also to tender the thanks of the Chapter to the brethren whose vocal aid had so well assisted him, Bros. Fielding, Lockey, and Winn, which Bro. Horsley acknowledged.

The final toast, "To all poor and distressed Masons," concluded a most satisfactory meeting.

SCOTLAND.

GLASGOW.

TESTIMONIAL TO BRO. DONALD CAMPBELL.

ON Thursday, July 7th, a number of the friends of Bro. Campbell, Treas. of the Celtic Society, met in the Restaurant Royal, Bank-place, Glasgow, for the purpose of presenting him with a full length portrait of himself, the work of Mr. Dewar, a local artist. Wm. Campbell, Esq., of Tilliechewan, late president of the Celtic Society, occupied the chair. The chairman gave the health of the guest, Bro. D. Campbell, and in doing so alluded to his services in connection with the society, in which they felt an interest, and to his industry and unwearied labours on its behalf.

Bro. Campbell in reply, said—Words are inadequate to express my feelings, not only, sir, from the kindly tone of language with which you have declared yourself, and the too flattering eulogium which you have passed upon me, but also the hearty response with which your sentiments were greeted. I say I am unable to find words to convey to you how much you have honoured me by this great, this invaluable testimony of your esteem and regard, a testimonial which I shall always feel a pride in having in my possession, as an evidence of the many warm and kind friends with whom I have had the pleasure of associating in matters connected with the Glasgow Celtic Society. When the suggestion was first made of having a society in connection with the city of Glasgow, I at once, and most willingly, contributed my mite towards its formation, intending then to remain a private member, and leave to those more qualified the duty and responsibility of managing its affairs; but when at the urgent request of some of the leading provisional executive I was induced to permit myself to be nominated as your Treasurer, it was in the belief that the duties would be slight, for certainly I had no idea that, in the short space of time that has elapsed since its formation, it would turn out the gigantic machine which it has proved itself to be, but having accepted the office I resolved that nothing would be wanting on my part to discharge the duties incumbent upon me as Treasurer, and if I have failed in any part thereof you must believe me sincere when I say that, if failure there be, it has been from want of ability, not want of will. I entertain, perhaps, too strong an opinion of what is due by those who accept of office, for I have always considered the acceptance as equal to a pledge of faithfully discharging the duties connected therewith, and whatever is to be done, ought, if it be within the reach of human nature, to be well done. I do most fervently trust that the beginning which the society has made, and the advantages which have already accrued from it, are but an earnest, a prelude to still greater advancements, and that ere long, combined with the energy, perseverance, and industry of its executors, and supported by the influence and encouragements of its members it will continue to prosper, and attain such a pinnacle as could not have been dreamed of by even its most sanguine projectors. I have been led away, with my anxiety for the society, from the subject which has brought us here this evening, and believe me that I do most gratefully thank you for this renewed expression of your friendship, and to assure one and all of the subscribers that this testimonial is one which I shall faithfully treasure as a lasting memorial of my

connection with the society. Most of the members I personally knew, and was acquainted with, but their and my connection with the society has cemented acquaintanceship into friendship—friendship which I fervently trust will remain unbroken during the tenure of our sojourn on earth. Gentlemen, from the bottom of my heart I once again do most gratefully and fervently thank you for this magnificent present.

Bailie M'Gregor gave "The artist, Mr. Dewar," and in doing so spoke highly of the merits of the portrait as a work of art.

Mr. Dewar having replied, other toasts followed, peculiar to the gathering of Highlanders, and the proceedings were as business-like as they were characterized by Celtic warmth.

The presentation thus made does infinite credit to the subscribers. In Bro. Campbell, as the object of their regards, they have recognized a man of wide sympathies, of intense humanity, and fine enthusiasm. Well known as a distinguished ornament in the Masonic world, he is no less popular as a generous and public spirited citizen, in whom everybody has a friend—the poorest a benefactor. Mr. Dewar has hit off Bro. Campbell right well. In the "garb of old Gaul," he is represented as leaning upon a piece of rock, edging itself out above a thistle or so, in front of a lake in the midst of a heath. The plaid is inimitable as a work of art. The landscape, in which Bro. Campbell is the prominent figure, is well conceived and finely coloured, and although exception might be taken to the picture in minor detail, it is on the whole a production an honour to Mr. Dewar, and a credit to the art achievements of the city.

MASONIC FESTIVITIES.

KENT.

THEATRE ROYAL, MARGATE.—On Monday, the 18th instant, the performances at this theatre were under the immediate patronage of the Provincial Grand Master, Bro. Purton Cooper, *Q.C.*, and the Provincial Grand Lodge of Kent, and a few minutes after eight o'clock the house was crowded by the brethren and their ladies, with an admiring crowd of other spectators, the Masons appearing in their full paraphernalia. The performances consisted of Tobin 's excellent comedy "The Honeymoon," which was played exceedingly well ; indeed a provincial theatre can seldom boast so good a working company as Bro. Thorne, the enterprising lessee, has brought together—the dresses and scenery are both good and elegant, and the house has been very tastefully and prettily re-decorated for the present season. A variety of singing and dancing followed, and the whole concluded with Charles Selby's "Bonnie Fish Wife," in which Miss Oliver's original character was sustained by Miss Emily Thorne, the daughter of the manager, who looked as pretty and sang the music as well as her London predecessor. The whole of the characters, both in the comedy and the farce, were very judiciously sustained without the least vulgarity, and the audience were greatly pleased. We can assure visitors to Margate that Bro. Thorne's efforts to please them deserve their support, and we hope will obtain it.

THE WEEK.

THE COURT.—Her Majesty, with her children and the Prince Consort, have been all the week at Osborne enjoying the sea breezes in the most complete privacy. The Duchess of Kent is stopping on a visit to the Queen, and Prince Alfred has also arrived on leave of absence from the *Euryalus*. Rides and drives daily in the neighbourhood of Osborne, and an occasional water excursion in the *Fairy*, diversify the royal amusements. Her Majesty has received no company all the week.

FOREIGN NEWS.—The Emperor of the French arrived at St. Cloud on Sunday. If we may judge from the tone of the *Siècle*, which is the organ of the working classes, the peace which the emperor has concluded will not be well received by the advocates for the independence of Italy in France. On Monday an interview took place between M. Walewski, Lord Cowley, and Prince de Reuss, who acts as Prussian ambassador in the absence of Count Pourtales, and M. de. Kisseleff, their excellencies having received an invitation from the French foreign minister requesting them to call upon him. On Tuesday the emperor gave audience to the members of the senate and the legislative body, and received the felicitations of their respective presidents, and in replying thereto explained the reasons which had induced him to stop in his successful career in Italy, and to conclude a peace. The peace is the subject of various epigrams by the Parisians, the expression of the liberals being that the emperor had gone to Italy to shuffle the cards. None of the *materiel* of war is to be removed from Italy.——Throughout Italy a feeling of alarm and distrust has resulted from the peace; and an address to Victor Emmanuel is circulated throughout his kingdom, and has already received numerous signatures. The address is couched in terms of loyal condolence. A telegram from Turin, of the 15th inst., states that Turin was illuminated, and that the king and the emperor presented themselves several times on the balcony of the royal palace, and were enthusiastically cheered. The emperor left at six in the morning for Nice. The latest intelligence from Turin shows alarming indications of the popular feeling in reference to the peace, which has so bitterly disappointed the expectations of the people. Count Cavour was the "observed of all observers," and was received with enthusiasm. The Sardinian governor of Lombardy has warned the bishops of Milan and Pavia against officiating, lest they might be insulted by the people. The excitement in Milan is represented as of the most intense character —a general disgust being manifested at the so called peace. The governor of Lombardy has addressed a circular to the editors of the journals, calling upon them to assume sentiments of moderation, and warning them that he will order the suspension of any journal which may utter invectives against the recent events, by which, at the same time, the king and his august ally may be attacked. The new Sardinian ministry is formed. Sig. La Marmora is Minister of War and President of the Council; General Dabormida, Foreign Affairs ; Sig. Ratazzi, Interior; Sig. Egtana, Finance ; Marquis Monticelli, Public Works ; and Sig. Miglietti, Justice. ——The Emperor of Austria arrived at Laybach on Saturday, and at Laxenburg the same evening. The Austrian Lloyd's steamers recommenced running on Saturday. An imperial manifesto, signed at the Castle of Laxenburg, has been published. It frankly explains that the motive for the conclusion of peace was the holding back of the natural allies, whose mediation promised less favourable conditions than a direct understanding. The manifesto also states that reforms conformable to the spirit of the times shall be made in the public laws and administration. From Vienna we learn that M. de Hubner will shortly resume his post as Austrian ambassador at Paris. In an extraordinary sitting of the Federal Diet, Austria communicated the preliminaries of the peace, and proposed that the contingents should be returned and the federal fortresses restored to a peace footing.——The Royal Chief Bank of Berlin has lowered its discount for bills from 5 per cent. to 4 per cent., and the Lombards discount from 6 to 5 per cent. The *Prussian Gazette* publishes a leading article to prove that Prussia had prevented a universal war by the policy she adopted during the last few months. The proposals for mediation made by Prussia were far more favourable than the preliminaries of peace which have now been agreed upon. Prussia has no occasion to be dissatisfied with the unexpected turn matters have taken. Whilst discontinuing her military measures she awaits the further development of affairs with calmness.—— The following order of the day to the army has been published by the Prince Regent :—"At the moment when war broke out between two neighbouring great powers, I had ordered the army to be placed in readiness for war, in order to maintain that position of power which belongs to Prussia. The danger which threatened us then is over. While you were still marching to occupy positions I had ordered for you, the belligerent powers suddenly concluded peace. Your advance had shown our firm resolution to maintain our frontiers and those of Germany inviolate, whatever might be the destinies of war. You have shown the readiness I had expected from you, and have maintained in general a dignity worthy of the name of Prussia. You have made many personal sacrifices, and I express to you my full satisfaction." The *Prussian Gazette* says that Marshal Wrangel has been relieved from the command in chief of the army which was to have been concentrated on the Rhine.——The Federal Council of Switzerland has charged Major Latour with an extraordinary mision to Naples. He will repair to his destination *vid* Marseilles to meet the so-called Swiss, who have been dismissed in consequence of the recent disturbances. He will order them to state to what nation they belong, and has received positive instructions to put an end if possible to a state of things which is so painful to his country, and to render a return to their native land possible to those who may desire again to become subjects of Switzerland.—— Royal letters patent, dated the 18th inst., order that the extraordinary assembly of the states of Holstein is not to take place.——Intelligence of the death of the Queen of Portugal has been received.——The Greek government is stated to have decided on the abolition of the sliding scale for the corn duties.——The *Persia*, which left New York on the 6th, has arrived at Liverpool. She brings no political news of importance. The anniversary of the American independence was celebrated as usual throughout the States. In Mexico the position of the contending parties is represented as unfavourable, and crowds of emigrants were returning to California. Mr. H. Northall, the acting British vice-consul at the port of Gloucester, Massachusetts, had committed suicide.

COLONIAL.—The *Magdalena* has arrived at Southampton from the West Indies. She reports that there is some chance of the *Paramatta* (the running on shore of which has been announced) being saved. As soon as intelligence was announced at St. Thomas's, all the company's fleet left for the scene of the catastrophe, but were of no service. West India Islands generally healthy. Trade dull. Crops below average.

HOME NEWS.—Cabinet councils have been held twice this week at Lord Palmerston's official residence in Downing-street.——A banquet was given to the Earl of Derby and the Right Hon. B. Disraeli, at Merchant Tailors' Hall, on Saturday evening. As a demonstration of the perfect harmony which reigns among the Conservative party, and of the attachment they bear to their chiefs, it was as successful as their best friends could desire.——The City Commissioners of Sewers met on Wednesday at Guildhall. The general purposes committee presented a report on a minute referred to them respecting an intention of the Metropolitan Board of Works to apply to parliament for powers to levy rates by their own collectors. The general purposes committee thought there was no ground for a step. Report agreed to. A petition

to the House of Commons against the bill for preventing the erection of illuminated indicators was agreed to, and the court adjourned.——The return of the Registrar-General gives a very unfavourable view of the health of the metropolis for the past week, the deaths numbering 1,400, an excess of 300 over the estimated average. The mortality from diarrhœa has rapidly increased during the last four weeks, and last week the disease was fatal to 264 persons, the larger proportion of them being infants and young children. Dr. Letheby reports a slight increase in the mortality of the City.——At the Court of Bankruptcy, another petition has been presented against the Metropolitan Saloon Omnibus Company, praying for a winding-up order, which, it is thought, will not be resisted.—— At the Winchester Assizes, Henry Benjamin Haynes, a private in the 9th foot, was convicted of the wilful murder of Mary M'Gowan by cutting her throat, under shocking circumstances. The learned judge (Baron Bramwell), when the jury returned a verdict of guilty, passed sentence of death upon him, adding that he could not hold out the least hope of mercy. The prisoner heard his doom unmoved.——Michael Herring was charged before Alderman Phillips, at Guildhall, with having entered the house of Mr. Dale, 8, Shoe-lane, and seized Harriet Edwards, his servant, by the throat, when she was rescued from his violence by two workmen in the house. The prisoner was pursued and taken, but he declared his innocence. He was remanded.——At the Middlesex Sessions, Mary Ann Ullmer and Amelia Switzer have been convicted of robbing their master, Alexander Dalrymple Bell, of articles of silk. The case was chiefly remarkable on account of the prisoner Ullmer's daughter being brought forward as a witness to convict her. The assistant judge commented with just severity on the conduct of Ullmer, who had employed her own daughter in the disposal of the stolen property. The prisoners were sentenced to two years' hard labour.——A man named Wilthew, living at Jarrow, near Shields, on Tuesday morning murdered his wife by cutting her throat, and he afterwards inflicted a deep wound on his own throat, but it is of such a nature that he is expected to recover. It is stated that he voluntarily admitted that he had committed the crime charged against him. Jealousy is supposed to be the cause, but there appeared to be no reason for it. There was nothing in his recent conduct to lead to a suspicion that he intended to commit such a crime. The police have taken charge of him and the razors with which he did these foul deeds.——The fluctuations in the funds yesterday were generally unimportant, and consols for money and the account left off at 95¼ to ¼. The tendency in the other markets were not encouraging, and quotations exhibited an appearance of dulness in the later hours of business. The increased purchases of silver for remittance abroad have created renewed withdrawals from the bank, and £90,000 was taken with this object yesterday. The effect of these transactions, in the absence of arrivals, is to increase uneasiness lest a fresh drain should set in.

IMPERIAL PARLIAMENT.—In the HOUSE of LORDS, on Monday, the Earl of Malmesbury asked whether the despatch which appeared in the papers that day, addressed by Lord John Russell, on the 22nd of June, to the government at Berlin, advising Prussia not to enter into the war, was authentic. Lord Wodehouse said the despatch was in substance correct. The Earl of Malmesbury pointed out the difference between his course and that of Lord John Russell. He said that he simply informed Prussia that England would give her no assistance if she went to war; Lord John Russell appeared to acknowledge a necessity for Prussia to go to war. Lord Cranworth called the attention of the house to the fourth report of the commissioners for consolidating the statute law, which led to a long discussion. On Tuesday, Lord Stanley of Alderley presented a petition from bankers, merchants and others in favour of direct telegraphic communication between this country and her possessions abroad. It was most important, he contended, that we should have in our hands a direct telegraphic communication with India. The Earl of Ellenborough said it was intolerable that we should be dependent on foreigners for such communications. Earl Granville admitted the importance of the subject, which should, he said, receive the fullest consideration.——In the HOUSE of COMMONS on Monday, the Chancellor of the Exchequer brought forward his financial statement, of which the following are the salient points:—The estimates of Mr. Disraeli for last year calculated the income of the country at the sum of £63,920,000, but the actual amount received £65,477,000. The expenditure was actually £64,663,000, leaving, in round numbers, a surplus of £800,000. The defences of the country had led to an augmentation of the army and navy estimates to the extent of £5,180,000, and the question to be considered was, how was this to be met, whether we should raise the money by borrowing or by taxation. The right honourable gentleman contended that it would not be right to borrow in time of peace to meet so small a deficiency, and as the minister for India would probably have to go into the market for a loan, he had no wish to enter into competition with him. He proposed a modification of the present malt credits by taking away six weeks' credit out of the eighteen now allowed them, allowing, however, 4 per cent. on the cash paid. He thought it wrong that government should, in effect, find the malsters capital to trade with, and as soon as matters should properly adjust themselves, another step might be taken in the same direction. By this means he hoped to bring a sum of £780,000 this year into the exchequer, which would leave about four millions to be provided. He proposed to raise this sum by an augmentation of the income tax. An additional 4*d.* in the pound would yield over the four millions, and in proposing that amount he proposed to re-introduce the distinction between incomes over and incomes under £150 per annum. He proposed that an additional 1½*d.* should be placed on incomes under £150 a year, while those over should pay an additional 4*d.*; and he also proposed that this increase should have a retrospective effect from the commencement of the financial year. There would, he calculated, be a small surplus of £253,000. The right hon. gentleman concluded by submitting two resolutions to the committee relating to the income tax, and one resolution relating to the malt duties, but said he would not ask for any opinion upon them until the discussion should be resumed on a future evening. Mr. Roebuck spoke feelingly of the hardship and gross injustice of the tax to professional men, who might be exposed by paralysis to a large loss of their ordinary income. It was unfair to tax professional income and property in a similar ratio. On Tuesday, Mr. Buxton called the attention of the house to that portion of the report of the commissioners on the organization of the Indian army which refers to the amount of force to be maintained in future. He thought there was enormous risk in placing arms in the hands of 300,000 natives. Lord Stanley said he did not believe it was possible to lay down any rule as to the amount of force which would be required in India. At present the native force was very large, but that was owing to the exceptional state of affairs in India at the moment, and gave no criterion as to what might be requisite in future. Colonel Sykes contended that 50,000 British troops would be amply sufficient for India, and the finances of the country would not bear a heavier burden. Mr. Bright said that at the present moment this Indian question was of more importance than either that of the Reform Bill or the budget, and therefore it was that he wished to press it strongly on the Secretary for India. Sir C. Wood expressed his anxiety to bring the whole financial state of India before the house. On Wednesday Mr. Black moved the second reading of the Edinburgh, &c., Annuity, Tax Abolition Bill, and described the tax as one founded on injustice, compelling the majority to pay for the benefit of the minority. They had looked out for a substitute, and had proposed what they considered a fair and adequate one. Sir G. C. Lewis said the question was by no means a new one, for former governments had agreed in the principle of bills similar to that now before the house. He should vote for the second reading of the bill on the understanding that it should go no further during the present session. The Lord Advocate hoped the discussion would not be continued, but that both sides of the house would unite in endeavouring to effect a settlement of this question. Mr. Newdegate could not vote for the second reading of a bill which proposed the total abolition of this tax without providing a substitute. If the government were prepared to take service under the hon. member for Birmingham, he would do all in his power to make them wear the livery of that service. Mr. Black then said he would accept the government proposition; but Mr. Bright advised the hon. gentleman not to trust in government. A government had undertaken to bring in a church-rate bill, but their interference had only made a mess of it, which disgusted both sides of the house. The house then divided, and the second reading of the bill was carried by a majority of 162 to 108. The Adulteration of Food, &c., Prevention Bill, the Metropolis Carriageways Bill, and the Public Improvements Bill, were severally withdrawn. The Imprisonment for Small Debts Bill was read a second time.

PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.—The enterprising lessee of this theatre has determined upon giving the million the benefit of the splendid company which he has brought together, by reducing his tariff of admission to a price within the reach of the very humblest. Half-a-crown, two shillings, one shilling, and, for the gods, sixpence—are all that the great "E. T." demands for the enjoyment of the dulcet strains of Titjens, Giuglini, Guarducci, and Mongini, with their legion of co-operators. Whether this can ever pay, we doubt; and have come to the conclusion that it is merely a grateful donation to the public from the manager as a return for the mountains of gold which he is notoriously known to have extracted from them; added to an irresistible impulse of benevolence prompting him to make the whole world of London participators (if they please), in those refined gratifications which have hitherto been confined to the aristocracy alone.

HAYMARKET THEATRE.—Our worthy Bro. Buckstone took his benefit as announced, this day week, and notwithstanding the sultry weather, the house was crowded. The principal novelty was a facetious, but withal sensible address from the manager, which we regret our space will not permit us to give.

ADELPHI.—The press upon our space must be our apology for deferring our notice of the new and successful burlesque, "The Babes in the Wood." Several other novelties have been produced.

TO CORRESPONDENTS.

ERRATUM.—By a printer's error in our report of the Prov. Grand Lodge of Sussex, we were made to describe Bro. Dobie as a *Prov.* Grand Registrar, instead of *Past* Grand Registrar. The Editor was away from town at the time of going to press.

LONDON, SATURDAY, JULY 30, 1859.

CLASSICAL THEOLOGY.

APOLLO AND MAY.

"Inventum medicina meum est, opiferque, per orbem
Dicor, et herbarum est subjecta potentia nobis."—*Metam.*, i.

To those who are conversant with the writings of the poets, May is the most lovely month of the year: Virgil places the creation, "when first arose this world's all beauteous frame," in it. Lucretius says it is "led on by Venus." Milton goes to "Pan,

"Knit with the graces and the hours in dance,"

to bring the "eternal spring." The feelings and scenes of "the spot,

"Where spring its earliest visit paid,"

in those seasons gone by, the May days of our youth, ought never to be forgotten—like the sunshine and the shower in after life their reminiscences will enliven the gloom of our solitude and cheer our mourning, or enlighten or delight the little rising waves around us as we sink into the ocean of life. The month takes its name from Maia, one of the Pleiades and the beautiful mother of Hermes the god of rhetoric and oratory, according to the Greeks (better known to us by his name of Mercury); and for this reason the offering of sacrifices was made to him in this month; which, nevertheless, as it regards us here, belongs to no other than the perfect and powerful, ever young and ever glorious Apollo himself, who was advanced for his brilliant talents and inventions to the highest honour and worship.

But we have not to consider how he became immortalized; but rather how he was made one of the "gods of the nations."

We have ourselves our own liking for poetry in art as well as in nature; either as seen in a sculpture, a painting, or a poem. Wherefore the personal representation of a faculty or of a likeness, for instance—an image of science or of a sage, of faith, or of a fate—we can highly appreciate and value; and in this respect we are often running after and courting and being enamoured of the heathen gods and goddesses. Indeed, in the absence of the fourth commandment, we on the whole might be making unto ourselves "any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth," to bow ourselves down "to them," and "serve them." Nay, like the infidel and the savage, as a people unto this day, we might not be forgetting to reconcile the universal great Spirit of Evil with gifts, and with supplications, and with prayers. We should not perhaps have given it a pagoda to live in, but it would have had its temple, were it not for what we are about to explain.

In speaking of the Evil Spirit, as likewise of the Holy Spirit, the meaning is generally received in the singular instead of its plural sense, as if there were only one good and one bad spirit in the world mystified by an ubiquity, in which case there could be no angels of either denomination, dark or light, which we believe there are; and we wish to make "the Truth and the Word plain." It did not escape the observation of Erasmus, when he was in this country, that our "ancient custom of blowing horns on the first (old date) of May," was retained from some festivals in honour of Diana; nor did he fail to notice the ceremony of depositing a deer's head (also an Ethnic observance in honour of that goddess), "on the altar of St. Paul's church," which was built, as appears from a record in a Cottonian manuscript, "by King Ethelbert, of Kent, upon the site of a temple of Diana, in the time of Melitus, the first bishop of London."

Now, we see—without the Almighty Trinity in Unity—had not the Romans subjugated the Jews—we should still be hearing the rebellious complaint, "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." We say, we should in all likelihood, in this country, have had some Nebuchadnezzar setting up his image, and decreeing, "Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." At all events, in every point of probability (albeit we would render honour where honour is due), we should have a Pagan priesthood consecrating the statues that are set up in Europe, and where they are equestrian we should be made, or should be found fools enough, not only to worship the rider, but also the horse. This, to our thinking, is a convincing evidence of the necessity of Christianity, even if it had not overthrown the false, and triumphed in the true religion, in which is the saving of souls by redemption, and by the new spirit given. It may be by the fiery trial, but as far as the seraphimic attainment may be reached there is now no other way.

We wish every man to think for himself, and for no man to judge between another man's conscience and God. Yet we think we should be lauding dulness in not being able to foresee, in the vast strength and power and spread of Christianity, the universal religion; and that we can only look to Freemasonry to prevent it from plunging itself (God knows where) into war and bloodshed within its own domain.

Apollo is represented in his statue, holding sometimes a shield with one hand, and the Graces with the other. However, he is usually painted with his harp, and a shield, and his bow and arrows; to signify, mythologically, his threefold power—in heaven, where he is called Sol, on earth, where he is named Liber Pater, and in hell, where he is styled Apollo (Apollyon)—in which way, with idolatrous nations, under different names, we can trace him up to this hour. His harp typifies that he keeps all things in a state of delightful harmony in heaven; his shield shows that he is mindful of the health he gives to the creatures of earth, that he protects them against many ills, and that he maintains them in safety; his bow and arrows indicate his ability to strike from afar, and that whomsoever he smites he sends into hell, or, as here meant, the place of judgment and purgatory, the abode of the souls of the dead. Something of this is typified in the lines which stand at the head of this article, taken from Ovid, who further states:—

"—— Per me concordant carmina nervis;
Certa quidem nostra est, nostra tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit."

Spenser in his "Faëry Queen" presents us to—

"—— fair May, the fairest maid on ground,
Decked all with dainties of her season's pride,
And throwing flowers out of her lap around;—"

as borne on the shoulders of the "Twins of Leda;" in allusion, we presume, to the sun entering Gemini; but, under a hypercritical reservation and reversion, we conjecture it ought to be 'of Latona.'

Cicero says, "Although there were many Apollos, all that they did is ascribed to one of them only—to him who was born of Jupiter and Latona," the twin brother of Diana.

He is called Cynthius from the mountain Cynthus, in the island of Delos, from whence Diana is also called Cynthia—and Delius, from the same island, because he was born there, as it is related, under a palm or an olive tree, when his mother was pursued by the serpent Python, whom the incensed Juno had sent and set against her to persecute her all over the world, after having cast her out of heaven, and obliged the earth, by an oath, to give her no habitation wherein she could be delivered in safety. The island, at this time, was a floating isle, or lay beneath the sea, but emerge-

and became fixed and immovable, by the order of Neptune, for the lady's use; and, from its thus becoming visible, it received its name of Δήλος, and became the theme of much mystical fancy. We have, therefore, our fair right to believe, while we read of Diana being the midwife to her mother in bringing her twin brother into the world, that that son lost no time in wreaking vengeance on his mother's terrible and ravining persecutor.

The god was the inventor of arrows and of the bow, and the first who taught men to kill at a long range—at least so it is said, and that thus armed he went out to combat with his enormous, scaly, and deadly foe—nor not his alone and his mother's enemy, but the dreadful and dreaded scourge of all the land. Thousands gathered afar off to see the fight. A multitude was silent—a multitude mourned—a multitude was in the power of the beast. For the first time they saw the monster smitten; it writhed with contortions of fury and pain; it tore up trees, it rent down rocks; its breath grew thicker and hotter, like smoke and fire; it scorched what it could not burn, as shaft after shaft hit their mark, ripping up its flesh and striking between its horny plates, and entering their whole length beneath: then a multitude cheered, and the encouraging cry of his mother, "Strike him with thy darts, my son! strike him, O Pæan!" was caught up and repeated until it was re-echoed as the one shout of all the spectators. It was dead. And hence, by his name of Pæan, arose the custom of invoking his aid in sickness and in danger, and of calling the hymns, in honour of his praise, Pæans. Also in all the songs of triumph, at the celebration of great victories, the people cried out "Io Pæan!" However, in blending fable with history and taking their scriptures for the groundwork of their building, the ancients raised a fabric of poety and of prose, in which their heroes and heroines figured and fluttered, appeared and disappeared, both as the Dii Consentes and Adscriptitii and the Patellarii and Ἡμιθεοὶ, or in other words as the first, second, and third class of supramundane persons. Just as if we, who may know a little about Milton and Klopstock, should take our book of Job and select therefrom one of the "sons of God," and call his name Ariel—very well! But we would rather say, suppose we took another personage and gave him the cognomen of Faust or Mephistophiles and made him the principal character in a historical novel or a tale of romance, be it so. Thus, in the place of a "certain gentleman in black," and of our Robin Goodfellow, by way of a Comus, and of Mab and the fairies, the ancients had their more refined gods, nymphs, and goddesses. Thank God we no longer make them to worship them, yet they are made still, they preside over many things; we have said we cannot do without them. Mentioned, or seen, where are they not? In our studio they are present; in our *atélier* they are to be found; go into our theatre, they are there; in our very church, behold them; look on high—even the very heavens are marked out by their names!

As there is only one sun, some think the Latins therefore gave him the name of Sol; and for the same reason the Greeks called him Apollo. Nevertheless, the poets in their lays, as far back as when Homer wrote, go far to convince us that they knew something more than we do of the "angels that kept not their first estate;" and of the war in heaven. We are reminded of many fine things which have been said or sung about Apollo, who was deprived of the privileges of his divinity, and exposed to the calamities of earth for destroying the Cyclops, in his indignation and revenge for the death of his son Æsculapius. Distressing want compelled him to look after the cattle of Admetus; while there, we are told by Pausanias, to pass away his time, being wearied with leisure, he devised and constructed the harp. We do not wish to deny the divineness of the instrument; the world is in want of heavenly things! Is heaven in want of earthly things? The gods taught men, so they say, their inventions; but what they formed and made on earth they carried away with them into heaven.

The sweet sound of the harp, perchance sweeter and more invigorating than wine, hippocras, or a more plebeian nectar, exhilarated the labourers in their work of building the walls of Troy. At any rate the poet found it requisite to drink much wine to describe how they were built, and in his own light and airy way, brings down the god of the muses, as if thereby to signalize that they were erected alone by poetry and melody:—

> "Ilion aspicies, firmataque turribus altis,
> Mœnia, Apollineæ structa canore lyræ."—*Ovid.*
>
> "Troy shalt thou see; its walls divine admire;
> Raised by the 'music of Apollo's lyre.'"

We may as well add that the city became the metropolis of all Asia. It was taken and sacked and almost entirely destroyed, by being burned, somewhere about A.M. 2871. It was thought that Æneas and Antenor betrayed it. However, up to this time, from the commencement of the war, there fell of the Grecians, 886,000, and of the Trojans, 676,000; and among these 1,562,000 who were slain, were many of their generals in chief; a few of their names will more than suffice if we recall them, for, of course, they are well known. By the treachery of Paris, Achilles lost his life; Hector, whom he slew, styled "patriæ columen," the pillar of his country; Paris himself; and, after him, his brother Deiphobus, whom Helena married, and afterwards betrayed to Menelaus to reconcile her to his favour again. This beauty, having been made as it were the golden apple of discord—and Menelaus, by his efforts to regain her having been its cause—between them they thus formed the beginning and end of the war, by which the king of Troy, Priamus, not only lost his kingdom, Hecuba his queen, and all his children, but likewise his own life.

Notwithstanding all we have said and shall have to say in our series, we see it is requisite we should mark out more distinctly the genealogy and names of the sun: we shall, therefore, resume this subject in another paper.

BIRTH OF THE STEAM ENGINE.

WHO has not stood on an eminence in the night and seen in the farthest darkness two red spots, flickering, menacing, goblin-looking orbs, peering from below and casting from them the shadows which the night dew holds before them like a curtain? They seem to approach with cat-like stealth. Presently is heard a shriek, and the gazer stops his ears as the shrill echo winds round the hill. He next sees a dark serpent-like form, whose motion seems to grow quicker as it approaches, and then the thunder of its wild flight makes itself heard, grows louder, and soon dies away in the distance. But for all this it is a benevolent monster, that snake-like giant. If we could subject it to an autopsy, its interior would reveal a strange conglomeration of opposites. Beneath one rib is the youth, full of high hope and enterprise, nothing daunted at being swallowed up for a while; next to him the sallow and meditative face of age. In this corner is the young bride with her garland of orange blossoms set so daintily beneath her pretty little bonnet; in that the widow in her weeds. On this side is the soldier, bearded like a pard; on that the meek looking clergyman; lower down, the gambler and the bankrupt running from justice and their creditors; and last, in that lugubrious looking truck, is the corpse, perhaps of youth, or meditative age, of bride, or widow, or soldier, or clergyman, or thief aforesaid, being carried to "that bourne whence no traveller returns." Thus flies this iron monster over the land from morning till night, freighted with hopes and disappointments, joys and sorrows, crimes and virtues, the paragon of modern science—the steam engine.

It forms no part of our design to enter upon minute details—these can only be useful to the scientific student; but rather to

describe the progress from one improvement to another, illustrating as we proceed, a few of the results that have been brought about by its agency. We noticed, in our last, some antecedents of the steam engine. It happened, singularly enough, that in the very year that old Jonathan Hulls published his proposal to furnish vessels which could by the agency of steam be conveyed in and out of port, was born the child whose matured genius was to reduce to practical utility the dreams of the enthusiasts. About the year 1763, Watts was a young man, carrying on the business of a mathematical instrument maker in Glasgow. A model of a steam engine, such as the steam engine was at that time, was brought to him for repair. In the experiments which it became his duty to make, the shrewd artificer soon observed that which aroused his attention and directed him more particularly to the principles of its construction and the purposes of its use. Great men have been led to their discoveries by common incidents. Newton's falling apple was the key which opened up to the eye of genius the laws of the upper universe. Galileo's pendulum led him to discover the truths in connexion with earth's density, and to weigh it, so to speak, in his hand. The simple device by which the needle manufacturer of our time is enabled to arrange his wares for the market, in a former time suggested the loadstone and the mariner's compass. To natural but insignificant changes may be traced the discovery of the means by which mankind might be preserved and improved. So it was with Watt. He observed that the quantity of steam consumed at each stroke of the piston was many times more than the cylinder could contain. This struck him as an anomaly, and he at once meditated a remedy. The immense quantity of water required to effect condensation, also created surprise, and led him to make certain experiments by which some of the most important phenomena connected with latent heat and evaporation were evolved. The student hastens to a professor in the Glasgow University who had some theory on the subject, and from whom he received encouragement to prosecute his inquiries. These kind words increased his energy, and he worked with a more exalted feeling of his business. He had, perhaps, no visions of the great things he was destined to achieve. He did not foresee the mighty agency that was to grow up under his hand, but he worked on patiently, confidently, and hopefully, inspired by those noble principles which it is the province of our glorious Craft to inspire, and of which Craft Watt became an illustrious member.

When the steam engine was applied only to the purpose of pumping water out of coal mines, as we have already explained, it was simply necessary to raise the pump rod, the weight of which was sufficient to cause it to descend, and in the interval give the steam machine a rest, sufficient to prepare it for the next exertion. Watt had no such consideration for the repose of the iron monster. Saving of time is a saving of money, and as the creature ate more coals and drank more water than was necessary for the sustenance of active and energetic health, the mechanician determined to supply it with a kind of second stomach, which was to be found in a separate condensing vessel. By this means condensation became immediate without suffering any diminution from obviating causes, such as had previously existed. The functions of the creature were now performed without obstruction. It required but another improvement to give a new motion, and the quiet mathematical instrument maker was not long in finding out the means for its accomplishment. The first experiments were failures, but each failure brought its light with it, and so from experiment to experiment a sum of expedients and means to ends were discovered, which intelligently combined and ordered, gave to the labourer ultimate success. We hear now more frequently of cranks, throttle valves, governors, fly wheels, connecting rods. This was called a double acting condensing steam engine, and is in reality the first parent of the modern locomotive. This engine performed every function after having been supplied with its allowance of coals and water. It effected an enormous saving both of time and material. But all this was not enough to give the inventor an interest in his discovery. At the end of twenty years from the date of his first experiments, Watt and his partner found that the manufacture of these engines had not been a source of profit to them, but had entailed upon them a loss of capital amounting to about £50,000; an application had to be made to parliament to extend the patent, which the legislature was with difficulty induced to grant until the year 1800. Although there have been many improvements since the time of Watt, there has been no change or alteration of the principles upon which he worked. Next in order came the expansion steam engine, the rotatory steam engine, the marine engines, which as they now form the bulwarks of our navy and our commerce, we may pause a few moments to describe.

Brethren who may be travelling on the silvery bosom of sweet smelling Thames to a Greenwich dinner this fine weather, will generally find the skylights of the engine room open, and if they are disposed to gratify their curiosity, or gather information upon this subject, they will have abundant opportunity. Looking down into this marine dungeon, if they are not deterred by the presence of an oleaginous vapour that is by no means agreeable, they will see two enormous wedges of metal rising and falling alternately, and as each one falls or rises there is a rumble coincident with a perceptible effort the more apparent if the river be smooth. For the benefit of such as have not paid attention to the skeleton of this steam marine horse which pushes them along, we give a short description, premising that we do not intend to be either as luminous or as lucid as Professor Owen is said to be upon the organization of the megatherium, but briefer by a long way, which compensation we offer as amply sufficing for the use of hard words and harder names. A shaft then, we will say, is carried across the vessel, being continued on either side beyond the timbers. At the extremities of this shaft, on the outside of the vessel, are attached a pair of wheels constructed like undershot water wheels, having fixed upon their rims a number of flat boards, called paddle boards. As the wheels revolve, these paddle boards strike the water, driving it in a direction contrary to that in which it is intended the vessel shall be propelled. The moving force imparted to the water, thus driven backwards by reaction on the vessel, propels it. Now, on the shaft in the interior are fixed two cranks—the wedges of metal spoken of—placed at right angles to each other, so that whenever one of them is thrown into the highest or lowest position, the other is horizontal. These cranks are worked by strong iron rods, called connecting rods, which may be seen attached to them, and which are themselves either driven directly by the pistons of the steam engine, or are worked by those pistons, in this particular the medium of working being precisely the same as in the ordinary land engines. The two cranks being placed at right angles, it follows that when one piston is at the top or bottom of its stroke, and the crank is driven by it into the highest or lowest position, the other will be at the middle of its stroke, and the crank driven by it will be in a horizontal position. One of the pistons is therefore always in a position to produce the most advantageous effect on the crank at the moment that the other piston loses its power, and in the same manner it may be seen that while the power of the one piston is augmented from zero to its highest effect, the power of the other is decreasing from its greatest effect to zero, thus the combined action of the two pistons is nearly uniform in its efficiency. If one engine only were used, the motion of the wheels would be unequal, being most rapid when the piston is at the middle of the stroke, and slowest at the extremities.

Watt had scarcely fulfilled his mission, when another

person was attracting notice in the north of England. He was a young collier, a labourer, a hewer of wood, a drawer of water, but destined one day to be a king among men. It now became a question whether steam power could not be applied to land traffic to pull heavy loads along the ground, so that horse flesh and man flesh might be spared. Sober, industrious, assiduous, persevering, the young labourer had achieved the great sum of eighteen shillings per week, with a compliment from his master, who had begun to estimate his value. But the first practical application of the steam engine as a locomotive power took place in 1804 on a railroad at Merthyr Tydvil, in South Wales. This clumsy progenitor of the high metalled racers on our principal lines, that are now christened after the planets, was simply a boiler and chimney, with a cylindrical tube, or, properly speaking, gut, which did all the business of atmospheric elimination. Its wheels were cogged with a view to give it greater impetus, and for years after it was thought that increasing the resistance to each revolution increased the force given to the steam engine. In 1814 this idea was exploded. Meanwhile the hewer of wood, the drawer of water, the labourer and miner, had become famous as an engineer. Statesmen were proud of him, princes honoured him, the busy crowd made way for him, for the humble workman had become a power in the state. People began to dream of some new mode of travelling, some wild project to which only a journey to some planet were comparable, but speculation was morbid, its eye was jaundiced, its aspirations were exorbitant.

The next stimulus which the progress of this invention received arose from a project of constructing a railway from Liverpool to Manchester, for the purpose of general traffic. When this project was under consideration, it was not decided what moving power was most eligible. It was seriously proposed by some to have the engines stationary, pulling each successive load by means of ropes laid between short stations—so far had our fathers progressed in their knowledge of the power and uses of the marvellous agent which was developing itself before their eyes. Another method was recommended, the same which has been adopted down to our own day, namely, that of the engine pulling its load as does the horse. For a long time the dispute was held to admit of no resolution, the timid prognosticating no end of broken necks, and the more courageous ridiculing the timid with right good will. The wisdom which could suggest that each station should be connected by ropes, and that in each station should be a stationary engine which should pull the immense loads with ropes from station to station, was however fated to succumb. To enable the Chamber of Commerce to decide which of these methods was the most advisable to adopt, the directors of the Liverpool and Manchester line employed George Stephenson, the hewer of wood aforesaid, now the prince of engineers, to travel to every railway in the kingdom; and associated with him Mr. Locke, Mr. Walker, and Mr. Rastrick, the three engineers next in eminence, all of whom should institute minute inquiries, and report on the preferable mode of managing the future railroad. The experience gathered in this tour left them little choice between the relative methods. An elaborate report was drawn up and submitted to the magnates of Manchester and Liverpool. The discussion was reopened. The timid shook their heads and were silent. The report of the engineers had left them no ground for argument. The decision was at length given that the transport of merchandize should be effected by locomotive engines. Until this period railways had almost entirely been confined to the transport of mineral products. They scarcely deserve the name, and certainly not the importance which is now attached to the word railway. They were only found in mining districts, and convenient to obscure harbours resorted to by ships employed in that particular traffic. The ends to be obtained by a railway thirty miles inland, connecting the largest manufacturing towns in the greatest manufacturing country in the world, with the greatest, most opulent, and most active commercial port, were of a nature so much more extensive and important that it was considered that more than ordinary means should be resorted to to obtain a moving power commensurate with the traffic which might be expected under such circumstances. Prizes were therefore proposed to be given under certain stipulations to those who could construct the most effective locomotive for the purposes of the new line. This proposal produced the greatest competition, a spirit of emulation was aroused, and machinists from every part of the kingdom contended for the honour of constructing the first locomotive that should be employed for the transit of goods and passengers. The day of trial came—statesmen, scholars, the representatives of science and art were present, a goodly and distinguished company. Among them was one a statesman of great promise, the pride of his fellow citizens, beloved for his private as he was honoured for his public virtues, and whose place was to know him no more. Engines of various forms, many of them of surpassing elegance of design were exhibited and admired. The prize was awarded to an engine by Robert Stephenson, the son of the great George. The first of locomotives was called the "Rocket." In its first trip it attained the then astonishing speed of twenty-five miles per hour, but it was to be put to a severer test. Mr. Huskisson was knocked down, and his wounded body was conveyed by the same engine fifteen miles in twenty-five minutes, being a rate of thirty-six miles per hour. But in vain. The wounded man was dead, and many who shouted with triumph at the going forth of the first locomotive, received it on its return with lamentation and mourning.

Such was the birth of the steam engine—such the incidents that accompanied its early days. Our fathers recollect the time when they looked upon the uncouth machine with astonishment and awe; and our children may possibly regard the express of these days as a slow coach when compared with what they shall have achieved for the steam locomotive.

OPERATIVE MASONRY AND FREEMASONRY.

[The following observations on the organization of a Lodge, its government, and the ceremonies of opening and closing, are by Bro. STEPHEN BARTON WILSON, P.G.D., and were delivered by him in the form of an Oration at the Consecration of the Wellington Lodge (No. 1,087), Deal, on the 18th day of June, 1859].

MASONRY, according to the general acceptation of the term, is the art of hewing, squaring, and moulding stones into the forms required for the purposes of building; and of raising, setting, and uniting them by means of joints, level, perpendicular or otherwise, and by the aid of cement, slate, iron, lead or copper; which various operations are founded on the principles of geometry and mechanics, requiring much practical dexterity, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a far nobler object in view—the cultivation and improvement of the human mind—may with more propriety be denominated a science; for although employing the terms of the former (and its lessons for the most part are veiled in allegory and illustrated by symbols) there is not a character or emblem in use amongst the Craft but serves to inculcate the principles of morality and virtue amongst all its genuine professors.

"Freemasonry," says a learned author, "is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures." It is a system of morality veiled in allegory and illustrated by symbols, founded on brotherly love, relief, and truth.

By the exercise of brotherly love, we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent

into the world for the aid, support, and protection of each other; on this principle Freemasonry unites men of every country, sect, and opinion, and by its dictates conciliates true friendship amongst those who might otherwise have remained at a perpetual distance.

To relieve the distressed is a duty incumbent on all men, particularly amongst Masons, who are linked together by one indissoluble chain of sincere affection; hence, to sooth the unhappy, sympathize in their misfortunes, compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendship, and form our connexions.

Truth is a divine attribute, and the foundation of every Masonic virtue; to be good men and true is a lesson we are taught at our initiation; on this grand theme we meditate, and by its unerring dictates endeavour to regulate our lives and actions. Hence hypocrisy and deceit are or ought to be unknown to us, sincerity and plain dealing our distinguishing characteristics, whilst all join in promoting each other's welfare, and rejoicing in the prosperity of the Craft.

A Lodge of Freemasons consists of a certain number of brethren assembled together to expatiate on the mysteries of the Craft, having the Holy Bible on the pedestal to instruct them in the sacred duties they owe to God, to society, and to themselves; the square and compasses to regulate their lives and actions according to the true principles of justice; the charter or warrant from the Grand Lodge, by virtue of which they are authorized to meet to transact the business of Freemasonry; the Book of Constitutions, wherein are laid down the general statutes of the institution; and the by-laws to guide them in their duty as members of an individual Lodge.

Any number of regularly registered Freemasons, not less than seven, being well skilled in the work and mysteries of the Craft, and of good report amongst their brethren, may petition the Grand Master for a dispensation, authorizing them to organize a Lodge for Masonic purposes. When organized, a Lodge consists of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Inner Guard, and Tyler; and as many members as a majority of the brethren may determine upon (although more than thirty will generally be found inconvenient). The Junior Warden is the ostensible Steward of the Lodge; the fees and dues payable by the brethren ought to be collected by the Deacons, and placed on his pedestal, and after being compared with the Secretary's account and found correct, such portions as shall have been paid for registration, certificates, and the fund of benevolence, must be deposited in the hands of the Worshipful Master, who is responsible for their legal appropriation, and the remainder transmitted to the Treasurer. It it also a part of his duty to call the brethren from labour to refreshment, and to superintend the affairs of the banquet, and it frequently happens that one or two of the other members are selected and appointed, under the denomination of Stewards, to assist him in this department of his duties. It also frequently happens that an expert brother is appointed to officiate as Master or Director of the Ceremonies, but he is an officer of convenience, not of necessity.

The Worshipful Master is distinguished by the square; the Senior Warden by the level; the Junior Warden by the plumb-rule; the Treasurer by a key; the Secretary by two pens in *saltire*, bound together by a ribbon; each of the Deacons by a dove bearing an olive branch; the Inner Guard by two swords in *saltire*, and the Tyler by a sword. These insignia are suspended from a collar, and worn by the several brethren whilst acting in the discharge of their respective offices.

After a Lodge has been regularly organized, in order to avoid irregularities it should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or, in the absence of the Grand Master, by his Deputy, who shall choose some Master of a Lodge to assist him. If the Deputy be absent, the Grand Master may appoint some other Grand Officer or Master of a Lodge to act as Deputy *pro tempore*. The Lodge is then consecrated according to the ceremonies proper and usual upon these occasions, when the new Master enters immediately upon the exercise of his office, and in due form instals his Wardens into their proper places. The other officers of the Lodge are then appointed and invested in antient form. The Lodge being thus duly constituted and consecrated, may then be pronounced in legitimate working order.

It is customary for each Lodge, once in every year, at a stated period, to select from amongst those who are Past Wardens, an expert Craftsman to preside over them in the capacity of Master; he must have been regularly elected by the Master, Wardens, and brethren in open Lodge assembled, and presented to a Board of installed Masters, that he may receive from his predecessor the benefit of installation, the better to qualify him for the discharge of the duties of his important trust. It must, however, be distinctly understood that a Warden cannot be considered eligible to be elected to the Master's chair until he has held and actually executed the duties of his office for one entire year, *i.e.*, from the usual time of installation in one year to the same period in another. But although either the Senior or the Junior Warden shall have executed the duties of their respective offices for the full period, he will not be eligible for election to the Master's chair unless he possesses those qualifications which are essentially necessary to that important office, for the Constitutions enjoin that all preferment amongst Masons should be grounded upon real worth and personal merit, and that no brother shall be elected Master of a Lodge, or appointed to any office therein, merely on account of seniority of rank; therefore every candidate for the office of Master should be of good report, true and trusty, and held in high estimation amongst his brethren and fellows; he ought to be exemplary in conduct, courteous in manners, easy of address, but steady in principle; able and willing to undertake the management of the work, and well skilled in the antient charges, regulations, and landmarks of the Order.

Having been thus duly elected at the regular meeting of the Lodge at the stated period, he may be installed at the next meeting, provided the minutes of his election be previously confirmed. He then becomes entitled to the appellation of Worshipful Master, and every brother is enjoined to use it when addressing himself to the chair, because it is an office of dignity and respect.

The first duty which the Worshipful Master is called upon to perform after being placed in the chair, is to invest his predecessor with the insignia of his rank as a Past Master, which is the diagram of the forty-seventh proposition in the first book of Euclid's Elements of Geometry, appended within the square. This proposition is generally ascribed to Pythagoras, and ranks in the first class of geometrical truths—many different demonstrations are given of it by various geometers, but none are more simple and elegant than that of Euclid; to this however may be added that a semicircle, or any plain rectilineal figure described on the hypothenuse can be shown to be equal to the sum of the semicircles or the like, and similarly described figures; on the two other sides of the triangle it can also be shown that the triangle, formed by a line drawn from and connecting the great and lesser squares, is equal to the triangle formed by a line drawn from and connecting the great and intermediate squares. This proposition being of the highest importance to geometry, has therefore been selected and well applied to distinguish a Past Master of the Order, who, by his zeal, assiduity, and skill, has gained the highest distinction it is possible to attain in the Lodge, and who, from his important and distinguished position, ought to be a pattern for imitation to the inexperienced and younger members of the Craft.

The rites and ceremonies of Freemasonry form the distinctive peculiarity of the institution. In their nature they are simple, in their end instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create in him an earnest desire to investigate their meaning and become acquainted with their object and design. It requires, however, both serious application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt, in the formation of an exclusive system which was to pass through the world unconnected with the religion and politics of all times, and of every people amongst whom it should flourish and increase. But the zealous and assiduous Mason, with the assistance of an intelligent Master in the chair (and none but intelligent brethren should ever be placed in that responsible situation) will not fail to derive instruction from every ceremony he may witness, and improvement from every ordinance with which he may become acquainted.

The first business which occupies the brethren when assembled at their stated meetings, is what is technically termed the opening of the Lodge, when, at the well known signal, the officers and members, and visiting brethren, clothed in their appropriate insignia, repair to their respective stations, and await the command of the Worshipful Master; the avenues of the Lodge are secured, and the ceremony of opening proceeds.

The ceremony of closing differs from that of opening only in the necessary change of phraseology, and in certain precautionary measures. The brethren are all expected to assist in the performance of both duties, and much of the beauty and harmony of the scene depends on their quiet deportment and strict attention to the business before them. In this, as well as other Masonic ceremonies, everything approaching to levity or rudeness in speech or action, is to be deprecated and avoided. A Freemason should never forget that he is a gentleman; and that all the peculiarities he witnesses, or in which he is required to participate whilst in the Lodge, are designed to illustrate and inculcate some great moral truth. The peculiar beauty of our ceremonies s, that they all tend to cultivate and improve the mind, and consecrate the affections to virtue.

The labours and duties of the Lodges should begin and end with prayer. The brethren cannot be too often reminded of their dependence on the Great Architect of the universe for every blessing they enjoy. Prayer is an ancient and beautiful custom of the institution; it was the constant practice of our forefathers; it is enjoined by the Constitutions, and cannot with propriety be dispensed with.

It has been beautifully said, that the Worshipful Master opens the Lodge at sunrise, with solemn prayer; the Junior Warden calls the brethren from labour to refreshment when the sun attains its meridian height; and the Senior Warden closes the Lodge with prayer at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the east to open and enliven the day with a mild but genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian lustre in the south, invigorating all things with the perfection of his ripening qualities; and with declining strength he sets in the west to close the day, leaving all mankind at rest from their labours. This is a type of the three most prominent stages in the life of man—infancy, manhood, and age. The first, characterized by the blush of innocence, is as pure as the tints which gild the eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers; and at the approach of old age, man's strength decays, his sun is setting in the west; enfeebled by sickness or bodily infirmities, he lingers on till death closes his eventful day, and happy is he if the setting splendours of a virtuous life gild his departing moments with the gentle tint of hope, and close his short career in peace, harmony, and brotherly love.

UNIFORMITY OF WORKING.

AMONGST the members of the Craft under the English constitution, travellers or other brethren enjoying opportunities of visiting a variety of Lodges, must be greatly astonished at the want of uniformity in working. Peculiar alterations are made in our ritual by the insertion of forms borrowed frequently from Scotch, Irish, American, and other foreign sources, without the slightest regard to the ancient landmarks of the Order, and totally ignoring the authority of the Grand Lodge, which forbids innovations of any kind. Brethren initiated in these Lodges, whilst receiving their Masonic education, have communicated to them a mixture of truth and error, which can never, except by good fortune and skilful teaching, be separated. Meeting after meeting confirms the erring impression, until at last, scarce a vestige of the proper working remains. The end no doubt is the same, and the possessor of Masonic secrets will, it is to be hoped, have an ample knowledge of the science, no matter how conveyed. But something more than that is required by the Constitutions, and we should not only instruct candidates in the same mysteries, but our method of imparting the instruction should also be the same, so that a person initiated in the most remote Lodge from England, ought to enjoy equal advantages with his (at present more fortunate) brethren at home. Regular Lodges of Instruction are particularly useful, but under the present regulations, much cannot be hoped from them. Brethren residing in England may, with slight exertion, render their knowledge of our approved ritual almost perfect; but the multitude of brethren, located out of the United Kingdom, do not enjoy the same facilities, and without the existence of one recognized authority, to determine the merits of rival Lodges, no complete and general system of Masonic instruction can be established. It might be suggested to the members of the Grand Lodge, that they should form a committee to revise the entire present ritual, and create one from which no deviation should be at any time allowed; that a council be selected from amongst the most approved and efficient brethren who have served as Masters of Lodges, to whom this revised ritual be entrusted; that the council consist of — members, to bear office for such period as may be deemed expedient, and vacancies in its numbers be filled up by the Grand Lodge; that the council shall have full powers of adjudication upon matters connected with the ritual, and be, in other words, a Lodge of Instruction, acting with supreme and recognized authority; that certain days in the month be set apart for examination, at which a majority of the council to attend, and any Worshipful Master or Past Master under the English Constitution be allowed to present himself; should those examinations be satisfactory, the brethren to be entitled to a certificate of proficiency, under such Masonic rank and jewel as may be decided upon; that brethren so qualified should be requested to point out to the Worshipful Master, when visiting a strange Lodge, any deviation from the authorized ritual. This plan, of which the present article is a crude and hasty sketch, seems to promise fair. In a few years, brethren possessing the required proficiency would be scattered over the globe, giving by their own perfected knowledge, assurance to the skilful and assistance to the incorrect.

M.M., INDIA.

THE QUAKER MASON.—It is contrary to the discipline of the Society of Friends to allow any of their members to join the Masonic fraternity. Nevertheless, not a few of that persuasion have at different times and places entered the Order. Among others there was once a Quaker who had six sons, all of whom were Freemasons. By some means, Levi, for that was his name, finally found his way into our mystic pale. The Friends found it out, and sent a committee of two, Abraham and Joseph, to express their concern to the erring brother, and secure from him an assurance of fidelity to the articles of discipline. Abraham called with his associate on Levi, when, as it is reported, something like the following dialogue took place:—Abraham, the spokesman, after having stated that they had come as a committee from the Friends, said, "Levi, we understand that thou art a Freemason." "I have had that reputation for twenty years." "But will thou tell us, Levi, whether thou art a Mason?" "No, Abraham, I will not tell thee whether I am or not." "Shall we tell the meeting, Levi, that thou dost renounce Freemasonry?" "No, Abraham, I will not. I will see thee condemned first." The committee left him and reported to the meeting; but Levi continued to preach, and was no more molested after that.

REVIEWS OF NEW BOOKS.

The British Empire in India, by E. H. NOLAN, Ph.D. London: James S. Virtue, Ivy Lane.

THIS work has now reached its twenty-ninth number, and Bro. Nolan has lost none of his vigour in treating his subject, whilst he is rapidly approaching that period of Indian history within our own recollection. He has now arrived at the era of Warren Hastings and Junius—ending the third quarter of the last century. From that period England has played a still more important part in "annexation" in India—not, we fear, always wisely on the part of John Company, but of sufficient importance to establish the fame of any country as to military successes—successes followed by a monster rebellion, met with a power and determination which few believed even this great country to be capable of, and resulting in the closer union of India with England under the government of Queen Victoria — and the destruction of the Company which though great in commerce, and great in its power of conquest and annexation, proved itself altogether wanting in foresight, even though warned for many years by its own officers of the volcano on the brink of which it was standing. The typography and engravings are as excellent as at the commencement of the work, and as they are in every work which Mr. Virtue undertakes to publish.

The Book of the Chapter; or Monitorial Instructions in the Degrees of Mark, Past, and Most Excellent Master, and the Holy Royal Arch. By ALBERT G. MACKEY, M.D., &c. &c. New York: Robert Macoy, Beekman-street.

SOME among our American brethren seem determined that, as far as writing and printing books may be carried to the extreme verge of disclosure of Masonic secrets, there shall be no lack on their part of means whereby the outer world may study to its heart's content the forms and ceremonies of the Craft. To the notions of some English Masons (and we are free to confess ourselves among the number) this sort of thing has been carried a great deal too far, and we cannot honestly say that we derive any pleasure from seeing that on paper—open to the gaze of any stranger who may chance to meet with the books in question—which in our humble opinion ought to be confined to the *arcana* of the Lodge or Chapter, and which should only be discussed among brethren, and brethren of experience into the bargain. True, we are told that none of the essentials of Masonic secrets are disclosed; but this is a matter of opinion—we have read in modern treatises upon Masonic subjects sufficient to make clear to the view of any uninitiated observer (possessed of a small degree of intelligence above the average) many things which no faithful brother could conscientiously publish. But granting that no "secrets" are laid open to the vulgar gaze, is it advisable to afford the means of supplying subjects for stupid jests and adverse criticism? What object can possibly be gained by the perusal of these works by the genuine brother? If he wishes for information on the meaning or origin of our ceremonies, he has the opportunity of attending Lodges and Chapters of Instruction; and in every large town there are to be found many skilled Craftsmen who take pride and pleasure in imparting their knowledge to the aspirant, and in throwing light upon what is obscure or mysterious in our ritual. Knowledge gained in this way, will be infinitely more treasured, more easy of attainment, and of greater value to the recipient, than anything he can learn from the bulk of the recent specimens of Masonic book-making.

The singular argument is advanced by the defenders of these treatises, that nothing is published in them which has not been sanctioned by former writers; that is to say, that modern lapses from the strict Masonic law are venial, because in the last century there were also found imprudent and careless brethren who forgot their charge to "be silent," as well as to "hear" and to "see." Preston and Webb, we are told, produced useful works, but imperfect, because they did not go far enough. To us it seems possible that even Preston and Webb, devotees as they were of the Order, might possibly have incurred censure from some of the sages at whose feet they studied, who little thought that the knowledge which they imparted to the working student was to be rudely exposed to the open glare of day and to the criticisms of the ignorant and the profane. Is it a worthy office in the dutiful child of Masonry to rend still further the veil which shields his parent, or would it not better become him to use his utmost efforts to repair the injuries inflicted by previous too daring hands?

We have said that to some English Masons these books upon Masonry have appeared unseemly innovations; as far as our means of information extend, they are not regarded in the same light by our Transatlantic brethren; on the contrary, they enjoy a certain popularity, the best evidence of which is their increase of late years. Whether this is to be attributed to a desire for information on the part of the reading portion of the Masonic public, or whether the ambition of successful lecturers prompts them to enlarge upon the subjects which they have so often handled in the Lodge with the applause of the brethren—we cannot say—certain it is that these volumes, year by year in the United States, continue to be printed, published, and, we suppose, to be read. Of the authors of this speciality, the most distinguished in a literary point of view, is doubtless the worthy brother whose name stands at the head of this article, Dr. Mackey, the author of the "Principles of Masonic Law," and who is also well known in the United States as the compiler of the "Lexicon of Freemasonry," and as the editor of some periodicals of a high class.

The "Book of the Chapter," as our readers will perceive from the title, does not confine itself to the mere degree of the Royal Arch, as it obtains in England and in those countries which are ruled by the English constitutions. In the United States there are three intermediate steps to this supreme degree after attaining the rank of Master Mason. These are the Mark Master, Past Master, and Most Excellent Master; and these grades are universally recognized in the working of the Scottish and Irish Craft, as well as in many French and other continental chapters. Though perhaps not of sufficient importance to be regarded as distinct degrees, there are doubtless to be found in them some points of value which would not be ill placed in our own ritual, and this opinion with regard to the Mark, in particular, appears to be daily gaining ground. The volume before us commences with a dissertation upon the Mark, which is styled the fourth degree; and after a sketch of the symbolical design, and a historical summary, proceeds to give certain portions of the opening of the Lodge. These are followed by the lecture in two sections, in the course of which Bro. Mackey introduces various illustrations and speculations; and in this as well as the other chapters of the book, gives the charges and prayers of the degree in full. The same particulars are given in the next parts of the work as to the "Past Master" and "Most Excellent Master" degrees, including a description of the working tools and paraphernalia.

The latter half of the volume is occupied with the consideration of the Royal Arch degree itself, which is certainly gone into with sufficient minuteness. In his description of the symbolical design, and other particulars, Bro. Mackey freely alludes to the design and signification of the ceremonies, and proceeds to give the historical summary, which, we take leave to say, ought to be given for the benefit of the Royal Arch Masons only. After the description of the clothing and emblems, come the charges, and then the lecture, comprising as it does much of the ceremony, with the peculiar attributes and furniture, and the various prayers at opening and closing. We find considerable variation in the American working from our own, though of course the grand principles are the same; the officers of the Chapter are differently costumed, and bear titles very dissimilar to those in use among us. The duties of the ceremony are also not apportioned precisely in the same manner.

"Royal Arch History" is considered by our author in three lectures, the subject of the first being "The Destruction of the Temple"; the second, "The Captivity at Babylon"; and the third, "The Return to Jerusalem." These contain nothing very new or striking, being a recapitulation of these events as described in the Bible, with due attention paid to their chronological arrangement.

The conferring of the rank of First Principal, or as it is styled in the American Chapters, the "High Priesthood," is ranked by Bro. Mackey as a separate degree and called by him the eighth in succession. He gives the description of the "Convention" by which this rank is conferred, with the prayers, charges, and scriptures proper for the occasion.

The ceremony of consecrating a new chapter is given almost *in extenso*, with those of the installation of officers, grand visitations, processions, installations of Grand Chapters, and on other occasions; and the volume concludes with a useful section devoted to the constitutional rules drawn up from the antient landmarks and usages of Royal Arch Masonry.

The style of the work is pleasing, and this will certainly be considered a very favourable specimen of the "Monitorial" class of works, by those who conceive that any necessity exists for such books. It has, however, some very striking defects, which another edition will probably see remedied; we may for instance mention that, though the book is elegantly printed upon good paper, it is

disfigured by some trumpery wood cuts which would disgrace a child's primer; these are of no manner of use to elucidate the text, and, we can only suppose, have been inserted to help to fill up some space, as the most peculiar taste could not consider them in the light of embellishments. Indeed, some of them are mere caricatures, and perfectly suitable for the pages of a comic periodical—a figure of a high priest is represented in a crinoline that would do justice to Broad-way or Regent-street, the head of the august individual being encased in a hollowed out pumpkin, as well as we can make out—while the wonder of the world—the glorious temple of Solomon, is represented as a kind of long two storied barn with a shot tower or gasworks chimney at one end of it. We would also counsel the abolition of some miserable ungrammatical rhymes (whence derived we know not) which are dignified with the title of Masonic "Odes" and "Hymns," and inserted in various parts of the work. We should be sorry to think that the august and time honoured ceremonies of this sublime degree are ever disfigured by the interpolation of this doggerel, which the most solemn music would fail to elevate to a dignity worthy of the occasion. Surely the first object of a commentator on such a subject as this should be to divest it of any thing approaching to frivolity.

Popular Music of the Olden Time; a Collection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England. With short Introductions to the different Reigns, and notices of the Airs from Writers of the Sixteenth and Seventeenth Centuries. Also a short Account of the Minstrels, by W. CHAPPELL, F.S.A. 2 vols. London: Cramer, Beale, and Chappell.

ABOUT twenty years since, Mr. Chappell published his collection of "National English Airs," which was the first and only work deserving the name of a collection of the songs, ballads, and dance tunes of "merry England in the olden time." Six years afterwards the edition was exhausted, and our author, who has until the present moment been collecting fresh materials, and revising the old, found it much easier to rewrite the work than to incorporate the immense mass of new matter his reading and research had brought to bear on the subject; hence he may be said to have produced a new work, and has entitled it *Popular Music of the Olden Time*, the former work being an outline and skeleton of the present.

In noticing this work, it becomes a necessary part of our duty to caution our readers against falling into the error of considering it, from its title, as a mere music book. The *Popular Music of the Olden Time*, it is true, gives us the music of all the old ballads, songs, and dances, that were the favourites of our ancestors; but it does something more—it has appended to every example a running commentary, treating of the history of the words of each song, and of its tune; added to which our old dramatists, writers on manners and customs, theologians, musicians, historians, and all other writers of eminence and their works have been ransacked, and their treasures brought to bear upon the various subjects, and they were various enough in those days, that formed the staple of the numerous ballad and song writers, so that the *Popular Music of the Olden Time* is a work of great literary importance and untiring research.

Mr. Chappell has divided his work into chronological periods, commencing with Saxon minstrelsy and ending with tunes of the time of George II., as well as classifying in one section all the tunes to which no date could be assigned through uncertainty as to their internal evidence.

In a notice like the present, it is absolutely impossible to do justice to such a work, so, opening the first volume at random, we will give an extract, to show how Mr. Chappell has exhausted his subject. At page 130 we find a heading, "Trip and Go;" and Mr. Chappell tells us—

"This was one of the favourite Morris dances of the sixteenth and seventeenth centuries, and frequently alluded to by the writers of those times.

"Nashe, in his Introductory Epistle to the surreptitious edition of Sidney's *Astrophel and Stella*, 4to., 1591, says, 'Indeede, to say the truth, my stile is somewhat heavy gated, and cannot dance *Trip and goe* so lively, with 'Oh my love, ah my love, all my love gone,' as other shepheardes that have beene *Fooles in the morris* time out of minde.' He intr duces it more at length, and with a description of the Morris dance, in the play of *Summer's last Will and Testament*, 1600:

"'VER *goes in and fetcheth out the Hobby-horse and the Morris dance, who dance about.*

"'*Ver.*—About, about! lively, put your horse to it; rein him harder; jerk him with your wand. Sit fast, sit fast, man! Fool, hold up your ladle there.*

* The ladle is still used by the sweeps on May-day.

"'*Will Summer.*—O brave Hall! † O well said butcher! Now for the credit of Worcestershire. The finest set of Morris dancers that is between this and Streatham. Marry, methinks there is one of them danceth like a clothier's horse, with a wool-pack upon his back. You, friend, with the hobby-horse, go not too fast, for fear of wearing out my lord's tile-stones with your hob-nails.

"'*Ver.*—So, so, so; trot the ring twice over, and away.

"After this, three clowns and three maids enter, dancing and singing the song which is here printed with the music.'

"*Trip and go* seems to have become a proverbial expression. In Gosson's Schoole of Abuse, 1579—'*Trip and go*, for I dare not tarry.' In *The two angrie Women of Abington*, 1599—'Nay, then, *trip and go*.' In Ben Jonson's *Case is Altered*—'O delicate *trip and go*.' And in Shakespeare's *Love's Labour Lost*—'*Trip and go*, my sweet.' The music is taken from *Musick's Delight on the Cithern*, 1666. It resembles another tune, called *Bedlam*."

Mr. Chappell then prints the tune and the words, and as we cannot give the former, we will the latter:—

"Trip and go, heave and ho,
Up and down, to and fro;
From the town to the grove,
Two and two let us rove,
A maying, a playing;
Love hath no gainsaying:
So trip and go, trip and go,
Merrily trip and go."

Mr. Chappell then gives us nearly three pages on the morris dance; but we forbear to quote, because we should like our readers to read for themselves.

Let us take another extract. This time it shall be a popular song (vol. ii., p. 645):—

"SALLY IN OUR ALLEY.

"This extremely popular ballad was written and composed by Henry Carey.

"Carey's tune is to be found in his *Musical Century*, vol. ii., p. 32; in Walsh's *Dancing Master*, vol. ii., 1719; in *The Beggar's Opera; The Devil to Pay; The Fashionable Lady; The Merry Cobbler; Love in a Riddle; The Rival Milliners;* and on numerous half sheet songs."

The following is the author's account of the origin of the ballad:—

"A vulgar error having prevailed among many persons who imagine Sally Salisbury the subject of this ballad, the author begs leave to undeceive and assure them it has not the least allusion to her, he being a stranger to her very name at the time this song was composed: for, as innocence and virtue were ever the boundaries of his muse, so is this little poem. He had no other view than to set forth the beauty of a chaste and disinterested passion, even in the lowest class of human life. The real occasion was this: a shoemaker's 'prentice, making holiday with his sweetheart, treated her with a sight of Bedlam, the puppet-shows, the flying chairs, and all the elegancies of Moorfields, from whence, proceeding to the farthing pye-house, he gave her a collation of buns, cheesecakes, gammon of bacon, stuffed beef, and bottled ale, through all which scenes the author dodged them. Charmed with the simplicity of their courtship, he drew from what he had witnessed this little sketch of nature; but, being then young and obscure he was very much ridiculed by some of his acquaintance for this performance, which nevertheless, made its way into the polite world, and amply recompensed him by the applause of the divine Addison, who was pleased more than once to mention it with approbation."

"Among the songs printed to Carey's tune are the following:—

1. "'Sally's Lamentation; or The Answer to Sally;' beginning—

"'What pity 'tis so bright a thought
Should e'er become so common;
At ev'ry corner brought to nought
By ev'ry bawling woman.
I little thought when you began
To write of charming Sally,
That ev'ry brat would sing so soon,
'She lives in our Alley.'"

2. "'Sally in our Alley to Billy in Piccadilly; with proper graces to the tune.'

"'Of all the lads that are so smart
There's none I love like Billy;
He is the darling of my heart,
And he lives in Piccadilly,' &c.

3. "'Sally in her own cloathes,' beginning—

"'Of all the mauxes in the land
There's none I hate like Sally,' &c.

† The Tract of "Old Meg of Herefordshire for a Mayd Marian, and, Hereford towne for a Morris-dance," 4to., 1699, is dedicated to *Old Hall*, a celebrated taborer of Herefordshire, and the author says—"The people of Herefordshire are beholden to thee: thou givest the men light hearts by thy pipe, and the women light heels by thy tabor. O wonderful piper! O admirable tabor-man!" &c.

4. "'Sally rivall'd by Country Molly,' commencing—

"'Since Sally's charms so long have been
The theme of court and city,
Pray give me leave to raise the song
And praise a girl more pretty.'"

Mr. Chappell quotes two others, and adds—"There are many more printed to Carey's tune, but the above suffice to show how popular it was; and yet, about 1760, it was discarded." He then gives the two versions in juxtaposition with the whole of the original words.

Now we turn to what will more than ordinarily interest our readers (vol. ii., p. 663); it is headed—

"THE FREEMASONS' TUNE.

"This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings.

"The air was introduced in *The Village Opera*, *The Chambermaid*, *The Lottery*, *The Grub-street Opera*, and *The Lover his own Rival*. It is contained in the third volume of *The Dancing Master*, and of Walsh's *New Country Dancing Master*. Words and music are included in Watts's *Musical Miscellany*, iii. 72, and in *British Melody*, or *The Musical Magazine*, fol., 1739. They were also printed on broadsides.

"In the *Gentleman's Magazine* for October, 1731, the first stanza is printed as 'A Health, by Mr. Birkhead.' It seems to be there quoted from 'The Constitutions of the Freemasons,' by the Rev. James Anderson, *A.M.*, one of the Worshipful Masters.

"There are several versions of the tune. One in *Pills to purge Melancholy*, ii. 230 (1719), has a second part, but that being almost a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.

"In *A complete collection of Old and New English and Scotch Songs*, ii., 12 (1735), the name is given as 'Ye Commoners and Peers,' but Leveridge composed another tune to these words.

"In 'The Musical Mason, or Freemasons' Pocket Companion,' being a collection of songs used in all Lodges, to which are added the 'Freemasons' March and Ode" (8vo. 1791), this is entitled 'The Entered Apprentice's Song.'

"Many stanzas have been added from time to time, and others have been altered. The following is the old copy."

And then Mr. Chappell prints the tune, and gives the words according to the second edition of Anderson's Constitutions (1738).

Having done with particulars, we now beg to present our readers with a summary of what is to be found in each of the two volumes. Vol. I. of *Popular Music of the Olden Time* treats of a general introduction; minstrelsy from the Saxon period to the reign of Edward I.; music of the middle ages, and music in England to the end of the thirteenth century; English minstrelsy from 1270 to 1480, and the gradual extinction of the old minstrels; introductions to the reigns of Henry VII., Henry VIII., Edward VI., and Mary, followed by songs and ballads of those reigns; time of Elizabeth, songs and ballads of her reign; James I., songs, &c., of his time, and Charles I. Vol. II.—conjectures as to Robin Hood, ballads relating to him; puritanism in its effects upon music, and introduction to Commonwealth period; songs of the civil wars and time of Cromwell; reign of Charles II.; songs of Charles II., and William and Mary; Anglo-Scotch songs; reigns of Anne, George I., and George II., songs of their day; traditional songs of uncertain date; Christmas carols; appendix; and further remarks upon various things in both volumes characteristics of national English airs; and summary.

Before taking leave of the *Popular Music of the Olden Time*, we must not omit to mention that there are two excellent indexes, and six very interesting *fac similes* of old music; the printing and paper of irreproachable quality.

To such of our readers who love a gossiping book, even if they do not know a note of music, we strongly recommend an acquaintance with these volumes, which, as long as a love for old music and our nationality is fostered, must become the text book for many years to come; and we know of no more handsome and intrinsically valuable a present to a respected friend than Mr. Chappell's *Popular Music of the Olden Time*, for, take it up at any moment, there is such a fund of anecdote, erudition, and acquaintance with our older literature, music, and customs, that the best read man cannot close these volumes without having, in the most cursory glance, gained some rare and quaint information.

INSTINCT.—Man, doubtless, has his instincts, even in common with the inferior animals, and many of these are the germs of some of the best feelings of his nature. What, amongst many, might I present as a better illustration, or more beautiful instance, than the *storge* or maternal instinct. But man's instincts are elevated and ennobled by the moral ends and purposes of his being.

NEW MUSIC.

Peace and Harmony; Masonic Song, dedicated by permission to the Worshipful Master, Officers and Brethren of the Lodge of Peace and Harmony. Words by Bro. G. M. PASSENGER, Music by Bro. G. PHILIP KLITZ, Organist, Nos. 152 and 462. London: Bro. CHARLES JEFFERYS, 21, Soho-square.

THIS is a capital song for Lodge purposes. It is composed in a somewhat familiar style, and bears snatches of melody that are not new to the musician, but easy of retention by those who can catch a tune to sing by ear. To be simple and original is a difficult matter in the present day, but Bro. Klitz has treated the words, which are truly of a Masonic spirit, as a musician knowing how to suit the popular taste without becoming scientific and uninteresting. *Peace and Harmony* ought to become a favourite with those singers among our fraternity who have but a limited range of voice and but little knowledge of the art. We hope to hear it on many occasions.

Poetry.

HAMPSTEAD HEATH.

BY CHARLES GRAY.

I'VE roved far over Britain—in foreign lands I've been,
And grand and varied beauty have there delighted seen;
But yet thy heath, fair Hampstead, is lovely to me still,
As when in buoyant childhood I roamed o'er vale and hill.

Beneath yon fir-trees' shadow how often have I dreamed,
Enchanted viewed the landscape their dark-crowned stems have framed;
Allowed my eyes to wander far o'er a sea of gold,
More beautiful and glowing than miser ever told.

Or watched glad groups of children, in animated play,
The sweet wild flowers gather or lure their finny prey;
And on fine summer evenings or sunny holiday,
The throngs that pour from London, wide o'er the heath to stray.

From crowded street, lane, alley, from sun-eclipsèd homes,
Where God's unmeasured bounty—pure vital air—ne'er comes;
To range mid Nature's beauties; to breathe the healthful gale;
Beneath bright heav'n's clear expanse, joy, vigour to inhale.

Ye rulers, O! forget not, that energy and health
Are Nature's richest blessings, a nation's sterling wealth;
The source from which bright virtue and genius arise,
With all the earthly treasures that men most dearly prize.

Behold yon o'ergrown city, with wide extended jaws,
Our groves and smiling meadows remorselessly devours;
Whose smoke pollutes the heavens, obscures the glorious sun,
And England's noblest river has made a sewer to run,

With silent, stealthy footstep—insidious approach!
E'en on this beauteous upland, fain would he now encroach;
Forbid it, gen'rous wisdom—enlightened policy!
Nor let such desecration, our children's children see!

IZAAK WALTON.

BY GEORGE MARKHAM TWEDDELL.*

THOU meek old angler, knight of hook and line!
What glorious reveries methinks were thine,
As 'neath the spreading sycamore you sat,
To find a shelter from the vernal showers;
Or wander'd in green lanes, with cheerful chat
Making dull days seem pleasure's fleeting hours!
Oh, how I love, in "fancy free," to roam
By purling streams, in company with thee;
Or, in some "honest ale house," see the foam
Of nut-brown ale a mantling merrily
Above the goblet's brim—whilst thou dost sing
A quaint old song, and all the rafters ring
With merry laughter at each harmless jest,—
For of all wit the innocent is best.

* Author of "Shakspere; his Times and Contemporaries," &c.

MASONIC NOTES AND QUERIES.

[THERE can be no better time to address to our readers a few observations upon the aim of this department of the *Freemasons' Magazine*, than upon the occasion of the commencement of a new series.

It appears that the principle of our valuable cotemporary, *Notes and Queries* is not thoroughly understood by our brethren, and as we have only taken up so much of that idea as is applicable to Masonry, it may not be out of place here to give some little insight into what we wish to accomplish, and to ask those who contribute to these columns to do so on one uniform method, whereby our labours will be greatly simplified, and the utmost information elicited, on every subject under inquiry.

The *Notes* of this chapter are such as would occur to any brother in the course of his reading, and as no answer is required in the event of a fact or quotation stated, such communications will be ranged first as simple *Notes*.

Queries are of two kinds, those which we can reply to, and those which we cannot. In many instances we shall be enabled to afford the necessary information, and such answer will, to mark it as a reply, appear enclosed within brackets. To those questions which have no answer attached, we hope to be understood as wanting the necessary references or explanation, it being impossible for any person to solve such inquiries without patient search and investigation.

The arrangement for the future will be:—Queries without answers first; and those with replies last.

We hope our readers will not wait to see if we can add the information sought; but at once send an elucidation if they can, and where two or more are sent, they will both, or all, appear, unless they happen to coincide.

We would also urge the propriety of each Querist signing his name, *nom de plume*, initials, or some mark by which he may be distinguished, giving us, under cover, his real name, not for the purpose of publication, but only to insure good faith on the part of the large circle who are now gathering around us; and we would especially recommend some definite signature in preference to "P.Ms." and "P Zs.," and others of that kind, as they are likely to cause confusion.

In making the above remarks, we disclaim any interference with the other departments of the *Freemasons' Magazine*, our department being confined to *Notes and Queries* on antiquarian, historical, and literary matters connected with the Craft, and, where possible, verified by quotations from the works consulted, all of which should be done briefly, and not in the form of letters, those properly coming under the general heading of the "Correspondence" department of the *Magazine*.

Brethren making inquiries respecting purely personal matters, interesting only to themselves, and not of general interest, will still be answered by the editor in their proper place, under "Notices to Correspondents"].

THE ANTEDILUVIAN MASONIC PILLARS.

Permit me to add a note to the R.W. Bro. Kelly's communication in No. 2 of the present series, where reference is made to a MS. which states the sciences of geometry and Masonry were perpetuated after the flood, by means of two pillars set up by Enoch. In Josephus, (lib. i, cap. 2), the author affirms that the stone pillar was extant in Syria in his time, but he omits to say where.—PHILO-JUDÆUS.

PROV. G.M. FOR CORNWALL, IN 1793.

John St. Aubyn was Prov. G.M. for Cornwall in the above year, and as such, in connection with the Prov. G. Sec., Francis Mirkins, signed an address to the Prince of Wales on behalf of the Grand Lodge assembled on the 7th of January, 1793.

FREEMASONRY IN SMYRNA.

At a time when the Grand Secretary has had to call the attention of Craftsmen to the spurious nature of the body styling itself the Grand Lodge of Smyrna, the following extract may be acceptable as giving some account of the introduction of Freemasonry there.

Alexander Drummond, who was British Consul at Aleppo in 1715, visited Smyrna in that year, and states, "At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me, and, as I had formed a Lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of frightening them, had only served to raise their curiosity, and when I entered the room they surveyed me with truly female attention: after they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance, that one of the number was hardy enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature with whom I waltzed seven minuets during the course of the evening.

"As I have mentioned the Lodge of Free Masons, I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only Lodge that is in the Levant."

Our worthy brother closes these remarks by a song, one verse of which is quoted—

"But now Britannia's gen'rous sons
A glorious Lodge have rais'd,
Near the fam'd banks where Meles runs,
And Homer's cattle graz'd."

From Alexander Drummond's Travels, fol., London, 1754.

THE INVASION OF ENGLAND.

Extract of a circular letter from the Grand Master of the Religious and Military Order of Knight Templars in England, to the Chapters of that confraternity.

"Dear Brother and Knight Companion,—As the nation is preparing to guard against an invasion from our enemies, if they should have the temerity to make an attempt, it is become my duty, at this important crisis, to request and require that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templar) to unite with, and be under the command of the officers of the military corps stationed in your respective counties, as may be most convenient, taking the name of 'Prince Edward's Royal Volunteers.' When the important moment arrives, I shall offer my service in the navy or army; and whenever I have the honour to be received, shall inform you of my address; and although we are prevented, by adverse circumstances, from assembling together where I might have had the honour and happiness of commanding in person, yet our hearts will be united in the glorious cause, in conformity to the sacred obligations we are under. Let our prayers be addressed to the Throne of Grace; that as Christ's faithful soldiers and servants we may be enabled to defend the Christian religion, our gracious sovereign, our laws, liberties, and properties against a rapacious enemy. Let the word of the day be, the "will of God:" and let us remember, that a day, an hour of virtuous liberty, is worth a whole eternity of bondage.

"The Knights Companions are required to wear the uniform of the corps in which they serve as volunteers, with the Cross of the Order of the Knights Templar on a black riband between two button holes on the breast of the waistcoat.

"Your faithful Brother and Knight Companion,

"*April* 11*th*. "THOMAS DUNCKERLEY, G.M.

"*A.D.* 1794, *A.O.* 676."

Thinking the foregoing may be an incentive to the Knights Templar in these days of rifle clubs, so that we may have some champions of the higher grades amongst us, should occasion require, I was induced to send you the above.—F. M. A.

MASONIC LYING IN STATE.

In an account of the life of Bro. Brice, of Exeter, long renowned as the oldest and most enthusiastic Mason of Devonshire at the end of the last century, we read that on his death in 1773, "his corpse lay in Masonic state at the Apollo Inn at Exeter; and every person paid a shilling to be admitted, the amount of which amply defrayed the expenses of his funeral, which was performed agreeable to the exact and solemn form long established among Masons, more than three hundred of whom, together with as many inhabitants of the city, attended the remains to the grave in Bartholomew churchyard, an anthem composed on purpose being sung on the occasion."

Can any brother add other instances of Masons being exhibited in state after death? Also, was it usual to charge a fee for ad-

mission to see such a lying in state? and, Is there any monumental record to the memory of Bro. Price now standing in St. Bartholomew churchyard, Exeter?—P.G.

FOREIGN RITE.

I met with a brother who called himself a "Sublime Master of the Luminous Ring." What was he? What ring is meant? Is the style American?—W. W.

GRAND STEWARDS' LODGE.

When was the Grand Stewards' Lodge constituted?—A WOULD-BE-GRAND STEWARD.

[According to the Freemasons' Calendar, printed for the Company of Stationers, 1775, it is stated, "Stewards apply to the Grand Lodge for certain privileges, which are granted to them; and are constituted into a regular Lodge of Master Masons, June 24, 1735. * * Twelve Stewards appear in the Grand Lodge with their regalia, for the first time, but are not permitted to vote. Dec. 11. 1735].

LANGUAGE OF THE RITUAL.

I should be glad to know if there is any objection to a Lodge conducting its proceedings in a classical tongue, supposing all the members to be agreeable?—A YOUNG MASON.

[Our correspondent and his brethren would be entitled, we apprehend, to perform all Masonic rites in Cherokee, or any other language they understood, but there would be still the difficulty of a visitor presenting himself who in his ignorance of the language might, if not courteously met, say that the brethren not being good workers chose to amuse themselves and him, by a display of gibberish no one could comprehend. Seriously, however, our young Masonic brother has been forestalled, as in 1784, Dr. Brown, the well known Edinburgh physician, organized the Lodge of the Roman Eagle at Edinburgh, in which the whole of the Masonic work was conducted in the Latin tongue, and gave occasion to a wag, who was a visitor, opening with a grand classical harangue, and adroitly alluding to Matthew Prior, quoted him as follows, to the horror of the brethren of the Roman Eagle:—

"Hang Homer and Virgil their meaning to seek,
A man must have pok'd into Latin and Greek;
Those who love their own tongue, we have reason to hope,
Have read them translated by Dryden and Pope."]

OFFICERS OF THE GRAND LODGE OF LINCOLN IN 1793.

Who was the Reverend William Peters, who held the rank of Prov. Grand Master of the province of Lincoln in 1793? I am aware he was chaplain to the Prince of Wales.—T. PETERS.

[Bro. Peters was born in the Isle of Wight, but early removed to Ireland, and afterwards became an *LL.B.* of Exeter College, Oxford. His chief claim to be remembered was his devotion to the fine arts, and with this view he twice visited Italy. In 1763 the Imperial Academy of Florence elected him a member, and in this country he was chosen by the council of the Royal Academy as an R.A. Having gained the highest honours of art this country could bestow, he flung away his pencil, and entered the church in 1779. The pictures in Freemasons' Hall of the Prince of Wales, the Dukes of Cumberland and Manchester, and Lord Petre are from his hand. There is a picture by him, a copy of the San Gieralomo at Parma, which is still placed as an altar piece at the church of Saffron Walden, in Essex. He was also the main designer of the plates of Alderman Boydell's "Shakespear." The church preferments of the Rev. William Peters were the Rectory of Knipton in Leicestershire, and Woolsthorpe in Lincolnshire, Prebendary of Lincoln Cathedral, and Chaplain to the Prince of Wales. He was made Prov. Grand Master for Lincoln when the Prince of Wales (George IV.), accepted the chair as Grand Master. The other officers, at the time our correspondent inquires for, were William Doddworth, *M.D.*, D. Prov. Grand Master; Matthew Barnett, S.G.W.; Gervas Parnell, J.G.W.]

BRO. JOHN WATKINS, LL.D.

In answer to your question in the June number of the *Freemasons' Magazine*, page 1121, respecting Bro. John Watkins, LL.D., I beg to state that he was a native of Bideford. He resided for about twenty-five years in London, where he died and was buried about twenty years since. He was the author of a history of Bideford as well also as several works of a religious character. He left a widow and children who, I believe, are still living in London.—W. DERRY PEARSE.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

ENGLISH AND AMERICAN MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In your last issue (23rd instant) I notice a communication under date of July 3rd, signed "R.E.X.," relative to American brethen or sojourners claiming to be Masons, and hailing from some jurisdiction in the United States. The author inquires if I cannot name some one in London who can explain the differences existing between English and American Masonry, so that the social privileges and benefits of our Order may not be refused the American brotherhood who may chance to visit this country. I am highly gratified to learn that this subject is claiming the attention of our English brethren, and as my mission to this country is purely Masonic, having in view the grand object of opening a channel by which the European and American Craft may become better acquainted with each other, I will with pleasure, and free of charge, while in England, Ireland, or Scotland, when I have a favourable opportunity, rehearse the lectures, exemplify the work, and impart such other information, so far as my feeble abilities will permit, as may be conducive to the interest of the great and glorious work in which I am engaged.

These are my instructions from that great light in American Masonry, Bro. Rob Morris, Grand Master of Kentucky, whom I have the distinguished honour to represent, and with whom I have enlisted, "not as a twelve months' volunteer, but for the whole war."

I have already on several occasions, at the very kind invitations of the London brethren, rehearsed the lectures and explained some of the ceremonies as practised in the United States. Among the teachers of the English ritual who have kindly supported me on these several occasions I would name Bros. Stephen Barton Wilson, Thomas Alexander Adams, William Watson and Thomas Anslow, to whom, with yourself and many others, I am indebted for favours received, which will never be forgotten. I think it is but justice to say that I believe Bro. Wilson to be more familiar with what little information it has been my privilege to impart, as he has been present at all times when I gave the American lecture, with only one exception; and I am sure he will readily give information to less informed brethren who can make it convenient to call on him. And here I would beg leave to say to the Masons of England—you cannot be too strict with American Masons "as regards the universal test of Masonry." And further, if the examininations that have come under my observation since I have been in England, are a fair sample of the standard used in this country, that standard is not sufficient to protect you from American imposition.

I say this with all due deference to the intelligence and discretion of my English brethren. It may be very well in this country where every Mason has a Grand Lodge certificate, the form of which, together with the names and numbers of the Lodges and the Grand Secretary's signature, every Master is more or less familiar with—but in America, very few Grand Lodges grant certificates, and suppose they did, might they not fall into unworthy hands: could you tell whether the signatures were genuine or not? For instance, I have in my possession a certificate of the Grand Lodge of England with the seal attached, but without the signatures, and I ask what would prevent my forging that certificate and presenting it to a country Lodge in the United States, or any other foreign country, where they never saw one of your certificates, much less being familiar with the Grand Secretary's signature.

Thus, while admitting that a Grand Lodge certificate is an excellent document, and that every Mason should possess one, yet in many respects it is a dead letter. Is it not well, then, to be sure that a stranger is familiar with the inside of a Lodge before you admit him. If he is not, that is his fault and not yours, and if he finds that through his own laziness and for the want of a proper knowledge of our art he has failed to gain admission to Lodges, it will stimulate him to apply himself until he has acquired the necessary information; and I should be proud if no American brother could get admission to any but his mother Lodge until he had at least mastered the lectures as practised in the jurisdiction when he first saw the light. If this were the case we should not have so many indolent, indifferent drones hanging around, sucking the life out of our more industrious and useful Masons,

After having visited more Masonic Lodges than any other young man of my age in the United States, which has been my privilege to do since I have been a pupil of Bro. Rob Morris, I draw this conclusion—that the time is not far distant when the brother who does not think enough of Masonry to study it until he has familiarized himself with its ceremonies and lectures, besides having some knowledge of its principles, will not be admitted to the American Lodges, and thus be denied any participation in our social enjoyments.

Let us attain this position, and the Masonic Lodge will be as Bro. Morris describes it in one of his famous addresses, "a school where all hearts are bent upon the acquisition of knowledge." But I must close, and if I have assumed more than my due in asking a place for this feeble letter, I trust it will be accredited to the very great zeal of a young and devoted Mason. In the bonds of fraternal love, I remain, respectfully yours,

25th July, 1859. ELISHA D. COOKE, S.P.R.S., 32°

MASONIC MISSIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Spare me a small portion of your valuable columns to correct an erroneous impression into which Bro. Cole seems to have fallen, respecting the necessity for the existence of a Lodge at Milford.

I know Bro. Cole, and although he is but a comparatively young member of the Craft, I can bear testimony to his Masonic acquirements in the working of a Lodge; but I am sure he will excuse me if I remind him that there is much more than that necessary to entitle any one to give an opinion on such an important subject. It requires a lengthened Masonic experience—a far more lengthened one than can as yet have fallen to his lot—to say whether a Lodge is necessary at this, that, or the other place in the province, or not. Milford is a port of importance; vessels of all nations are constantly to be met with, floating upon its peaceful waters, and with but ordinary care and attention I know of no place where a Lodge is likely to be more prosperous.

I am one of the oldest Masons in the country, the founder of the Milford and the Pembroke Dock Lodges, of both of which I am the Senior Past Master; not a public meeting of the fraternity has occurred during the last thirty years that I have not directed, nor an arrangement made upon which I have not been consulted. I mention this to show the active co-operation I have so long given and am still affording to the Masonic business of the district, and to prove my great experience in its details, which it cannot be denied must qualify me better than himself to give an opinion. I therefore unhesitatingly assert that Milford is one of the best places possible for holding a Lodge, and would my old and esteemed friends at that town and neighbourhood but emulate their former zeal, its prosperity would ever be such as to convince even Bro. Cole of the correctness of my judgment.

I am, Sir and Brother, yours very obediently,

Pembroke Dock, W. THOMAS,
20th July, 1859. Prov. G. Dir. of Cers.

MASONIC HALLS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—There are few things more discouraging to an active man who is bent on doing good, and seeks means and opportunities of benefiting those around him, than to find that he cannot induce others to think as he does, or at least to display the same energy that he is disposed to exert for the furtherance of his favourite projects. He may be crotchety and unreasonable, and in that case it is wise on the part of others to abstain from participation in his schemes. It is far otherwise, however, when the *desideratum* which he is anxious to supply is generally acknowledged; when it is not a question as to what is desirable, but of will and power to accomplish it; and when apathy and indolence are the only obstacles to such hearty co-operation as would effectually remove all difficulties. Comparatively few are influenced by motives of pure philanthropy, the larger proportion of mankind needing some stimulus of the nature of self-interest, and even that is frequently ineffective unless it be of a strictly personal nature, appertaining to individuals rather than to bodies of men, and thus its useful operation is of course greatly restricted.

These remarks may be applied with more or less force to the exertions of yourself and others on behalf of Masonic Halls, for ugh undoubtedly a feeling in favour of them is gradually being excited, comparatively little has yet been done, and those who are favourably disposed are easily daunted by the pecuniary and other difficulties which arise. The obstacles are of various kinds and degrees. Often want of funds is pleaded as an excuse. Others act on the *laissez faire* system, and feel that what has done for their predecessors is good enough for them. Some young Masons, animated by a laudable zeal, and anxious to remedy the evils of the present system, bestir themselves, but have to encounter jealousy on the part of the old members, who claim a sort of prescriptive right to rule. There are some even, who, though it is confidently hoped that their number is very limited, openly acknowledge their opinion that the banquet is Freemasonry. In many cases, location for many years has led to an identification between a hotel and a Lodge; and it is difficult to take any step which may give offence to a kind host who has perhaps in time past been the means of keeping the Lodge together through periods of depression and neglect—removal would therefore be an act of ingratitude. A case of this kind occurs to my mind, where long connexion and past services deservedly have great weight; in this instance, twelve years ago a Past Master of the Lodge offered to present new furniture to the extent of £100, whenever its preservation should be secured by the provision of a suitable room restricted to Masonic purposes; yet to this moment nothing has been done from the causes just assigned, and it is probably now too late to claim the performance of the promise.

The preceding observations are prompted by a scheme to which you have kindly lent the aid of your pen and your columns, for the erection of a Masonic temple by the members of Lodge La Césarée, in Jersey, in which I take an interest, but to which I do not belong. Difficulties of the various kinds alluded to must and will arise, and though, as you have predicted in your notice of the report which was presented on the subject, there can be no doubt of ultimate success, the task will require all the energy that can be devoted to it. It was part of the plan for raising the necessary funds, to issue circulars to every Lodge in England and Wales, stating the circumstances, and soliciting a trifle from each to place a few stones in the building. What success will attend this appeal remains yet to be seen. Some of the younger brethren, whose practical knowledge of Freemasonry is limited to their own sphere, and who fondly hope that all elsewhere are animated by the same zeal as themselves, are sanguine as to the result. Others of more experience shake their heads, regret that they are compelled to come to a different conclusion, are willing that the experiment should be tried, but nevertheless are by no means hopeful of this part of the scheme. The circulars having been issued several weeks ago, have now reached the various Lodges in the country; this may therefore be deemed a favourable period to call the attention of such members of the Craft as have an opportunity of reading the *Magazine* to the subject, and respectfully to solicit their co-operation, even if only to the extent of a sovereign, or less, in order to evince their sympathy with a Lodge which is determined on a vigorous effort for independence, willing also to assist in fighting the battle against the hotel influence, and to make considerable sacrifices in the cause.

It would be unreasonable to expect the simultaneous erection of Masonic Halls all over the country. In some districts the step has been taken. Surely the victory there achieved, the experience of the ease and comfort thus obtained, should lead to sympathy and aid to others who desire to tread in their steps. They must, by the occupation of a building essentially their own, be free from many expenses to which they were formerly liable, and thus be in possession of reserve funds, which may, to a small extent at least, be applicable to render some assistance to their less fortunate brethren.

Allusion has been made to the necessity for exciting a personal interest, and proving that the use of a separate and distinct Masonic building is good policy as a matter of economy, independently of higher motives. It can easily be shown that this exists, and that in the end a pecuniary benefit will arise from a judicious temporary outlay. In some localities there may be no possibility, from a limitation of Lodges in the neighbourhood, or other local causes, of erecting a hall for some years to come. In such instances, it is their interest to assist others more favourably situated in this respect, in order that when their own time should come, they may confidently rely on similar aid. It may perhaps be estimated that on an average the sum of £900 will be requisite for the erection of a Masonic temple. In populous towns, with several Lodges, it would amount to more, because they would require larger rooms, accommodation for holding Lodges of Instruction or committee meetings, at one and the same time, and they would probably aim at greater conveniences in other respects;

while in some towns of limited extent a smaller sum than that named might suffice. The promoters of each individual scheme may fairly be expected to raise one third by voluntary contributions. Another third may be raised by mortgage. Is it too much to hope that a large proportion of the Lodges throughout the country might be calculated upon as contributors of from half a sovereign to a sovereign each, and that thus the remaining £300 might be collected? In this case, taking the lesser sum named, if each Lodge were to set aside £5 per annum for the purpose, assistance could be given for the erection of ten halls every year, and thus, in a comparatively short period, there need not be a Lodge in the country held in a building not consecrated to the purpose; because where there are two or more Lodges in the same town, they might unite in the expense and responsibility of the erection, and might afterwards enjoy the joint use of it. Small sums thus dispensed from time to time would not be felt as a burthen, or as pressing too heavily on a Lodge or on any of its members, and there would be a moral certainty of a return in time of need. Even, however, should the latter not be the case, or should no necessity for reciprocal assistance arise, it is much to be able to perform a graceful act, which must have a tendency to benefit the Craft, by elevating its *status*, not merely in a particular locality, but wherever its benefits are diffused.

But there is still another view of the case, which presents strong motives of self-interest. How many men of the very class we desire to see members of our fraternity, keep aloof from us, solely because they like not our associations, and not unreasonably distrust the principles of any society which leads them habitually to places devoted to sensual gratification, necessary it is true for the accommodation of the public, but discreditable to a body of men who boast that the system they uphold is for the inculcation of pure morality, and the support of everything which has a tendency to raise mankind in the social scale, and to lead them to a better appreciation of the object of the Almighty in placing them in this sublunary sphere of existence, and of the duties they owe to Him and to their fellow creatures. If we desire to maintain our position, to satisfy the external world of our claim to consideration, to attract to us the wise and good, we must especially provide that all our associations shall be such as to command the respect of those whose favourable judgment of our pretensions we desire to gain, and take care that our practices shall in no way be repugnant to our professions.

It is perhaps no bold assertion, that in proportion as we withdraw ourselves from all demoralizing or even equivocal influences, so will our numbers increase, and a larger number of men of position and character will be led to range under our banners, who otherwise would not entertain the idea of it; thus, even pecuniarily, our Lodges would be in a better condition, and more able to perform those Masonic duties of charity and brotherly love, which are leading features of our system, by the co-operation of men whose means accord with the dictates of their hearts, and the principles of the Craft, irrespective of any saving effected by greater moderation in social indulgences, the latter point being worthy of serious consideration.

It has been suggested that temporary assistance might be offered to Lodges in the erection of buildings by the Board of General Purposes. Another mode of effecting the object presents itself, which has been successful under other circumstances, and of which it appears possible for the Craft to take advantage with the same chances of benefit. Why may not associations be formed of such Lodges as entertain so laudable a desire? In England there are numerous building societies, by means of which many of the working classes have by small periodical payments become possessed of land or houses within a short term of years. There seems no reason why the principles on which such associations are conducted may not be applied in our case, and thus in turn there may be secured to all Lodges which unite for the purpose, a local habitation, and it may be hoped, a respectable name and character. Scattered as we are over the country, the greatest difficulty would be in the initiatory steps to form such a society. The suggestion is offered therefore in confidence, that if it be worth anything, it will be taken up by some one in authority in the Craft, and laid before Grand Lodge, by whom arrangements for the purpose might be delegated to the Board of General Purposes, or to a committee especially appointed for the purpose.

In conclusion, allow me to sum up by calling the attention of your readers to the claim on their kind aid contained in the circular alluded to; by requesting a small sum, if only as an expression of good will, with a hearty God speed; by urging every Lodge in the country, as means and opportunities arise, to make a similar effort; by reminding them that it will tend to exalt the Craft in public estimation beyond any other measure that could be adopted; by pointing out that it is a politic step, as one that will ensure even a pecuniary benefit, to say nothing of higher motives, by attracting within our pale many who otherwise withhold their support and sanction to what they believe in itself to be good, but open to abuses from causes which might easily be removed.

Yours faithfully and fraternally,

July 23rd, 1859. H. H.

THE MASONIC MIRROR.

MASONIC MEMS.

THE next Provincial Grand Lodge for the western district of South Wales, is not likely to be convened before September or October next. It will be held either at Llanelly or Carmarthen. A change of Provincial Grand Officers will take place on the occasion.

A YEOVIL correspondent writes—"An application recently made by some Crewkerne brethren, and recommended by the officers and brethren of No. 412, for a warrant to open a new Lodge, had been refused as prejudicial to the interests of the Craft. This is matter of deep regret to those zealous brethren who for years have been striving to resuscitate the cause in that town. Their efforts, long ineffectual, seemed on the point of being crowned with success, and there can be no doubt that, had the charter been granted, two or three months only would have sufficed to add a flourishing Lodge of some thirty members to the province."

THE Westbourne Lodge of Instruction will in future meet on alternate Tuesdays, at Bro. Bailey's, Manor House, Westbourne-terrace.

The Provincial Grand Lodge of the Eastern Division of South Wales is appointed to be held on the 5th proximo, under the presidency of the Prov. Grand Master, Bro. Chas. Kemeys Kemeys Tynte, grandson of Col. Tynte, Prov. Grand Master for Somersetshire.

METROPOLITAN.

ROYAL MASONIC INSTITUTION FOR BOYS.

THE following is a list of the several committees of the institution for the years 1859-60:—

GENERAL COMMITTEE.—The following brethren, and all life governors. They meet at the offices in Great Queen-street on the first Saturday in every month, at four o'clock in the afternoon precisely—William Thomas Adrian; Benedict Albano; Richard Carter; William M. Best; Henry Cowlard; Henry Grant Baker; Alfred Day; Joseph Ede; Robert Farren; William Gath; A. H. Hewlett; J. W. Monnery; John P. Marks; J. N. Sheen; Dr. G. R. Rowe; W. Thiselton Dyer: Thomas Tombleson; Thomas Waring; William Watson; Benjamin Winstone.

HOUSE COMMITTEE.—Meet at Lordship Lodge, Lordship-lane, Tottenham, on the last Friday in every month—William Henry Absolon; George Cox; Rev. J. E. Cox; J. Duff Filer; Benjamin Head; J. S. S. Hopwood; Rev. William H. Lyall; William Paas; Charles Robinson; William Pulteney Scott; Thomas Waring; William Young.

AUDIT COMMITTEE.—Meet at the offices on the last Saturday in January, April, July, and October, at two o'clock precisely—Henry Empson; George Haward; Peter Matthews; Algernon Perkins; John Symonds; Henry George Warren.

BEADON LODGE (No. 902).—This Lodge met on Wednesday, at the Star and Garter, Kew Bridge. In the absence of the W.M., Bro. Denyer, the immediate P.M., Bro. C. Potter, officiated. Having opened the Lodge in the three degrees, he conferred the degree of M.M. on Bro. Elgee; and that of Fellow Craft on Bro. Fry. The Lodge having been resumed to the first degree, Messrs. W. G. Jacob, W. Simonds, and S. King, were initiated into the Order, with a correctness that excited the admiration of all present. The brethren then proceeded to the election of W.M. for the ensuing twelve months, and the result of the ballot was in favour of Bro. Collins, S.W. Bro. John Scott was unanimously elected Treasurer; and Bro. Daly re-elected Tyler. At the close of the business the brethren partook of a dinner, which did credit to Bro. Rackstraw. The toasts usual at Masonic meetings were given and properly responded to. Some excellent singing by Bros. T. W. Adams, Platt, Airey and others, contributed much to the enjoyment of the evening, which was brought to an early close, to enabled the metropolitan brethren to leave

by the ten o'clock train. The visitors present were, Bros. Alfred, P.M., No. 25; Newton, P.M., No. 25; Wade, W.M., No. 103; Walkley, P.M., No. 367; Wyatt, P.M., No. 166; and others.

ROYAL ALFRED LODGE (No. 1082).—This Lodge, which is under the inaugural Mastership of the V.W. Bro. Joseph Smith, G. Purs., was summoned to meet at the Star and Garter hotel, Kew-Bridge, on Friday, the 22nd instant, in consequence of Bro. Tull, the host of the Rising Sun, Fulham, having stated to the W.M., that he was desirous that the Lodge should discontinue its meetings at his house. The Royal Alfred members having been convened to meet at Bro. Rackstraw's, at Kew, on the day above mentioned, there was a full attendance of the members of this young Lodge. The business consisted in raising Bro. Charles Jeffereys, the author and music publisher, and admitting Bro. Alfred Davies, of the Domatic Lodge, No. 206, as a joining member. Some other gentlemen were put down for initiation, but owing to private engagements, and the change of the location of the Lodge, it was thought best that they should not present themselves on this occasion. After the business the Lodge was called off from labour to refreshment, and the banquet, which gave unmixed satisfaction to all present, being in Bro. Rackstraw's usual good style, being ended, the subject of the removal of the Lodge was taken into consideration, and it was unanimously resolved that the Royal Alfred Lodge, No. 1082, should henceforth hold its meetings at Bro. Rackstraw's, the Star and Garter, Kew-Bridge. Among the visitors were Bro. Todd, P.M., No. 29, Bro. Andrews, P.M., No. 725, and Bro. P. Davis, of No. 206. In the course of the evening, the usual loyal and Masonic toasts were given, and Bro. Todd, in responding to the health of the visitors, dwelt with much force upon the very superior working of the Lodge, and his happiness in being a second time a visitor of the Royal Alfred, which contrasted so strongly with the first visit he paid, in improved accommodation and position. The brethren generally expressed their satisfaction with Bro. Rackstraw's provision and desire to make them comfortable, and it was generally felt that the Royal Alfred Lodge had found a permanent home under a roof tree where it must ultimately flourish. The Tyler's toast having brought to an end a pleasant and happy meeting, the brethren adjourned at a reasonable hour to meet the train.

INSTRUCTION.

ROBERT BURNS LODGE (No. 25).—At this Lodge of Instruction, on Friday, 23rd inst., the ceremony of installation was very correctly rehearsed by Bro. T. D. Caulcher, W.M. elect of the Prince William Frederick Lodge, No. 1055. Afterwards the whole of the sections of the first lecture were worked by Bro. W. Walley, W.M., assisted by Bros. T. A. Adams; W. Watson; States; Newton; Great Rex; Caulcher; Riley; Legassick; Sedgwick, &c. The experiment of keeping this Lodge open during the summer months has more than realized the hopes of the promoters, the best evidence of which is the full attendance of members on each night of meeting.

ROYAL ALFRED LODGE (No. 1082).—At our visit on Thursday, 21st inst., we were pleased to find Bro. J. Smith, G. Pur., as W.M., who selected as the work for the evening, the ceremony of raising and the lectures of that degree. Several sections of the first lecture were also worked in a manner highly creditable for so young a Lodge. We are informed that the parent Lodge will in future meet at the Star and Garter, Kew Bridge, instead of the Rising Sun, Walham Green.

PROVINCIAL.

BERKS AND BUCKS.

AYLESBURY.—*Buckingham Lodge* (No. 861).—The regular meeting of this Lodge was held at the White Hart Hotel, on Monday, July 18th, when there was a very good attendance of the members. The principal business before the Lodge was, "to recommend a petition for a Royal Arch Chapter to be attached to the Lodge." After some discussion this subject was (on the motion of the J. W., the Rev. O. J. Grace), adjourned to the next meeting. A letter from the Grand Lodge, respecting irregular Lodges at Smyrna, was read by the Secretary, and entered in the minutes of the Lodge. Several notices of motions were then given, the most important of which was, that an additional by-law be added to the already existing rules, by which brethren may be allowed to become life members of the Lodge. This motion is proposed by P.M. the Rev. J. C. Farmbrough, Prov. G. Chaplain of Berks and Bucks; and seconded by P.M. the Rev. J. B. Reade. The business of the Lodge being over, the brethren adjourned to refreshment.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée* (No. 860).—An emergency meeting was held on Friday, July 22nd, rendered necessary (as has of late often been the case), by the amount of work in hand. On this occasion the circular of summons contained the names of three candidates for initiation—two for the second, and three for the third degree. The chair was taken by the W.M., Bro. Le Cras, at six o'clock, the Wardens, Bro. Baudoins and Bro. Binet, occupying their respective places, and Bro. Perrot, one of the Deacons, undertaking the duties both of himself and his colleague, who was absent. As a young Mason, who has only recently been placed in office, his efficiency deserves especial mention. The Lodge was opened in the second degree, and Bros. Leigh and Moss were afterwards passed by the W.M. Bro. Ratier, the Orator, was preparing to give the explanation by aid of the tracing board, but as the labours of the evening were heavy, it was postponed to the next occasion. Bros. Gallichan, Le Feuvre and Smith were then subjected to the usual examination, and afterwards duly raised by Bro. Schmit, P.M., in a most impressive manner. An address on the sublime degree was then delivered by the Orator with all the fervour which characterizes his orations. The candidates for initiation did not present themselves; nevertheless the sitting occupied four hours, and the Lodge was not closed till after ten o'clock, allowing but a short time for refreshment and social intercourse. It must be mentioned that the Lodge was honoured by a visit from the R.W. Bro. Kelly, D. Prov. G.M. for Leicestershire, who expressed his gratification at the prosperity of Lodge La Césarée, and at the efficiency, correctness, and solemn character of the working.—H. H.

CUMBERLAND.

WHITEHAVEN.—*Sun, Square, and Compass Lodge* (No. 138).—This numerous Lodge met in their new Hall on the 27th ult., to celebrate the festival of St. John. The following brethren were appointed officers for the ensuing twelve months, by the newly installed W.M., Bro. James Dees:—Bros. James Jackson, P.M.; John Davis, S.W.; Wm. B. Gibson, J.W.; James White, S.D.; George Ryrie, J.D.; G. W. Kenworthy, I.G.; Wm. Cowie, Sec.; Joseph Fletcher, Treas. The installation ceremony was previously performed by Bro. J. Fletcher, P.M. The brethren, about sixty in number, dined together afterwards. This Lodge possesses the nucleus of a library, £10 worth of Masonic books having been presented to it by the W.M., Bro. Dees, in March last.

HAMPSHIRE.

PROVINCIAL GRAND LODGE AT SOUTHAMPTON.

On Tuesday, the 19th inst., a very numerous meeting of the Freemasons of the province of Hampshire, took place at the Freemasons' Hall, in Bugle street, Southampton. This was the annual gathering of the Provincial Grand Lodge. The last annual meeting was held at Basingstoke, and next year the Grand Lodge will meet at Aldershot.

The Grand Lodge was close tiled at an early hour in the morning. There were many distinguished members of the Craft in attendance, the Right Worshipful Prov. Grand Master, Admiral Sir Lucius Curtis, Bart., presiding, supported by Bros. Thomas Willis Fleming, Prov. G.M. of the Isle of Wight; Wyndham S. Portal, P.G.W. of England; Hyde Pullen, D. Prov. G.M. of the Isle of Wight; C. E. Deacon, D. Prov. G.M. of Hants; Rev. G. R. Portal, Prov. G. Chap.; W. W. B. Beach, *M.P.*, Prov. S.G.W.; W. C. Humphrys; Henry Ford (mayor of Portsmouth); J. R. Stebbing, Prov. G. Sec., *pro tem.*; also F. Perkins, R. Hulbert, G. W. Clarke, A. Fletcher, R. Parker, H. Abraham, H. Clarke, T. Falvey, G. Lungley, C. Sherry, J. Naish, C. Copeland, Lisle (Prov. G. Purs.), &c., and many others from various parts of this county and other more distant parts.

The Lodge having been opened in due form, and with solemn prayer by the Prov. Grand Chaplain, business was at once commenced by the Grand Secretary, Bro. Stebbing, reading the minutes of the last annual meeting held at Basingstoke, in July, 1858.

Bro. Stebbing suggested that the minutes he had just read be confirmed in the usual way, with the exception of that part referring to the charities subsequently re-discussed at the meeting in the Lodge of Œconomy; this would prevent any clashing. Bro. Stebbing next read the minutes of the Lodge of Emergency held by the Province of Winchester on the 28th of March last, and further suggested that any wished for discussion at this point be upon the confirmation of these minutes.

THE MASONIC CHARITIES.

Bro. Stebbing called the attention of the Grand Lodge to the resolutions already adopted in respect to the formation of a charities committee.

Bro. the Rev. G. R. Portal said, as the matter at present stood, there was no charity committee member for this province.

Bro. Stebbing said there appeared a little difficulty, no doubt. Supposing they adopted the resolution brought forward at the Lodge of emergency, a charity steward would be sent from each Lodge and those would help form the committee. There had been two resolutions moved, opposed to each other. The question had been whether the Master of a Lodge should act on the committee, or a special member of each Lodge in addition. The number originally proposed for the committee was seventeen, and the resolution carried by the Lodge of Emergency made it up to thirty-one. It was, however, thought the larger number was too many for good working, but the strongest discussion was directed to the point, whether the W.M. or a specially appointed member shall serve.

Bro. H. Ford, W.M., No. 391, and mayor of Portsmouth, said, having proposed the motion that had been carried at the Lodge of Emergency, he now begged to move that such part of the proceedings of the Lodge of Emergency be confirmed. His motion had been as follows—"That approving generally of the suggestions contained in the report of Bros. Lyall and Symonds, it is resolved that so much of it as recommends the appointment of a special member from each Lodge, to be called the charity steward, as an addition to the committee, be adopted; and that the committee be instructed to guide themselves by the general spirit of the recommendations of the report in question, and that the R.W. Prov. Grand Master be respectfully requested to act on the committee"

The effect of this would be, to adopt the larger number, thirty-one, on the committee; not only having the W.M. as a charity member, but also appointing a delegate from each Lodge.

A Brother, whose name our correspondent could not catch, seconded the resolution.

Bro. Beach, Prov. S.G.W., said, for the purpose of arriving at a practical decision on the question, he would move as an amendment that the smaller number be adopted in forming the committee. The smaller number, he considered, would be found the most practical and efficient in working, and were the much easier to be got together.

Bro. C. Sherry, P.M., No. 90, seconded the amendment of Bro. Beach.

Bro. G. M. Passenger, S.W., No. 152, called attention to the fact that, after much discussion, the motion at the Lodge of Emergency was unanimously carried. He believed it was a mistake to suppose that the best committee could be got from the smaller number of brethren. They would seldom get the attendance of more than fourteen or sixteen, and that would not be found more than enough.

Bro. H. Abraham observed that it was only surmise when the number of the committee was reckoned as thirty-one; because out of the fourteen names as last agreed to be added, some would be W. Masters already nominated; so that the real number would be reduced to twenty.

Bro. Deacon offered a few remarks, in the course of which he said his experience told him that small committees worked better than large ones.

The amendment having been formally read by Bro. Stebbing, as follows,—"That the minutes relating to the charities, at both meetings, be rescinded, and that the appointment of a charity steward from each Lodge, as suggested in the last resolution, do constitute the charity committee, together with the Prov. Grand Master, Deputy Grand Chaplain, Grand Treasurer, and Grand Secretary." (Bro. Beach remarked that he merely moved it to provoke a discussion).

Bro. Ford spoke in reply. He said at the last meeting of the Grand Lodge at Winchester, after a considerable period spent in discussion, and carefully directing their minds to the subject, they had arrived at a resolution expressing it to be a desirable thing that the charities committee should consist not only of the principal officers of the province, but the Masters and also a delegate, so that each Lodge should have two representatives on such committee. He only wished brethen to understand that at the last Grand Lodge that was the opinion come to after much consideration. He ventured to say that that day there had not been made a single observation militating against the propriety or the prudence of the resolution so agreed to. He hoped and trusted that Grand Lodge would not now alter that decision. In fact, nothing had been said scarcely requiring an observation from him, in reply, and as he thought nothing had been advanced calculated to induce the brethren to alter their decision, he would conclude by expressing a hope that they would hesitate before they did so.

The R.W. Prov. Grand Master having put the question, there appeared on a division to be twenty-three for the motion, and ten against it. The resolution of the Lodge of Emergency was therefore confirmed. A large number of brethren did not vote at all.

GRAND LODGE AND THE PROVINCES.

Bro. Ford, W.M. No. 391, and mayor of Portsmouth, said he wished to make a proposition to Grand Lodge, but in consideration of the great heat of the day, and the probable anxiety of all to adjourn to another place, he would not detain them with any lengthened observations. His wish was neither to provoke a long discussion nor to give rise to any acrimonious feeling, but he knew there existed considerable dissatisfaction as to the representation of the provincial Lodges in the Grand Lodge at London, and he much wished something could be devised to place matters on a better footing.

The R.W. Prov. Grand Master: We cannot interfere with the appointments of the Grand Master.

Bro. Ford continued: If, Right Worshipful sir, you think that is intended, I fear you do not exactly understand what my motion is. He (Bro. Ford) did not in the least way propose to interfere with the functions or privileges of any of the Grand Officers of England or the Provinces. The fact was, there existed a growing desire in that province that the country members should have some better representation in Grand Lodge. To give effect to that wish he did not see that it was necessary to trespass upon any of the rights of the Most Worshipful Grand Master. Such a thing would be unmasonic, and he should shrink from it. The resolution he wished to have put was as follows:—"That a committee of this Prov. Grand Lodge be appointed to consider and report to a future meeting as to the best mode of improving the representation of the provinces in the Grand Lodge of England." He would most respectfully represent that this resolution did not interfere or trespass upon the privileges of the Grand Master. On the contrary, if such a suggestion were adopted, all little feelings of unpleasantness would vanish, and things would besides be placed upon their proper footing.

The R.W. Prov. Grand Master said he did not think he could receive the resolution.

Bro. Stebbing, addressing the Lodge, said, he begged to submit that a similar course to that now asked for had just been adopted in respect to the subject of charities, and that on a point of Order, the R.W. Master was justified in receiving the motion of the worshipful brother if he thought fit. One of the objects of that motion would doubtless be to suggest that as every member of Grand Lodge was entitled to attend quarterly communications, the notices now sent only to the Masters of Lodges a few days before the meeting, should be sent, with particulars of business to be done, direct to every brother so entitled to attend; and then, he would engage to say that one hundred and fifty members of Grand Lodge, from that and a neighbouring province of which few now saw a notice, would regularly attend, and that great Masonic senate would not then be practically the Grand Lodge of London alone, as it now was, but of the provinces also; and he might add, that from the great talent and energy existing amongst Masons in the provinces, great good would come of their more frequent association in Grand Lodge. The motion, also, might very properly be proposed in that province where no discord had ever existed, and where nothing unseemly ever occurred. (Loud cries of hear, hear). He sincerely hoped the R.W. Prov. Grand Master would allow the proposition to be submitted to the meeting, and he was convinced that the report of such a committee would be invaluable, and that Grand Lodge would be unanimous in passing the proposition. (Loud cheering.)

Bro. the Rev. G. R. Portal, Prov. G. Chaplain, said, he felt it to be due to his office to lay before the R.W.M. and the Lodge his reasons why the motion should be heard. The time had come when brethren must speak out. We know (said the rev. brother, addressing the chair) that you, Right Worshipful sir, are no party man, and that you hold the balance equally between the highest and the lowest; but the fact is, a great number of provincial Masons are not satisfied with the share they have in the transaction of business in Grand Lodge. I took the trouble to ascertain on one occasion the attendance of London and provincial brethren, when there were forty-six only from the provinces, and two hundred and fifty London brethren present. The small attendance of the provincial brethren did not arise from any want of interest in the proceedings; but the distance from London and the want of personal notice of the intended business of Grand Lodge, and other difficulties intervened. All that is now wanted is, to appoint a committee to make suggestions for some improvement in the arrangements. Perhaps it will be suggested to pay members from private funds, so as to ensure their attending Grand Lodge, and taking part in business affairs. It will be for the R. W. Prov. Grand Master to say, when the committee have drawn up their report, whether it was proper or not; therefore, I trust the motion will not be refused. Though you, Right Worshipful sir, may disapprove of the scheme, still we may lay our heads together for improvement.

Bro. Deacon, D. Prov. G.M., said their proceedings had hitherto been marked by perfect unanimity, and as this motion might possibly interrupt the same, he did not wish to see it introduced. The Worshipful Master, the two Wardens, and the Past Masters were all members of Grand Lodge, and if they did not attend it was their own fault. If members had no funds for necessary expenses, let their Lodge provide such for them. He hoped brethren would not adopt Bro. Ford's suggestion, and he was inclined to think that Bro. Ford himself had not fully considered the bearing of the motion he held in his hands.

Bro. Ford said he was sure the brother who last spoke had no grounds for imputing to him hasty or ill considered motives. He quite adhered to the words and the full import of the motion he had introduced; and he again most respectfully asked the R.W. Prov. Grand Master to take it into his consideration. He begged most distinctly to deprecate in the most powerful words, any improper intention, or any wish to bring about discord in any way whatever. (Hear.)

The R.W. Prov. G.M. observed that the W.Ms., the Wardens, and the P.Ms of all Lodges were members of Grand Lodge and expected to attend. If it was required, and Lodges thought proper to remunerate certain brethren for giving their attendance at Grand Lodge, he did not know anything in the Book of Constitutions to prevent their so doing, as long as they paid up their dues to Grand Lodge. If Lodges sent representatives and remunerated them, they would then have that power in their own hands which they now complained of not possessing. He thought that the question having reference to the attendance of the W.Ms. and Wardens in Grand Lodge ought rather to be brought before private Lodges than the Provincial Grand Lodge, and therefore he could not receive the resolution.

Bro. Stebbing and others then expressed their readiness to submit to the direction of the R.W. Prov. Grand Master, and the subject dropped.

HANDSOME TESTIMONIAL.

Bro. A. Fletcher, W.M. of No. 462, here rose, and addressing the chair, said,—Right Worshipful sir, by your kind permission it has to day been assigned to me, as a most pleasing duty, to make this presentation, and although it might have been more effectually performed by others who, for a longer period than myself, have had the pleasure of the acquaintance and friendship of the worthy brother to whom we wish to do honour, yet no one more highly appreciates his excellence than I do. His valuable services have at all times been cheerfully and ably rendered for the good of our noble and glorious institution, an institution venerable for its antiquity, sacred in its character, and benevolent in its purposes. In compliance with the request of the officers and brethren of the Lodge of Peace and Harmony, I have now the honour, in the capacity of W.M. of that Lodge, of presenting to our worthy Bro. Stebbing, P.M., a testimonial from them.

Then, addressing himself to Bro. Stebbing, Bro. Fletcher said:—

Bro. Stebbing,—I am commissioned by the brethren of the

Lodge of Peace and Harmony, to beg your acceptance of that portrait as some testimony, though a very humble and inadequate one, of their affectionate regard for you as a man and a Mason; and we sincerely hope you will allow it to grace this hall as a token of the great estimation in which you are held, and as a proof of the entire approbation of your conduct, and a grateful remembrance of the numerous benefits you have conferred on the Craft. We feel assured that your untiring effort in promoting the benefits of Freemasonry will receive its honourable reward, and we always rejoice in the opportunity of hailing you, Bro. Stebbing, as our parental adviser. (Hear, hear). We earnestly pray that you may always be enabled to carry out those noble principles which you have ever so ably advocated and illustrated by precept and example. Three years since there was scarcely a sufficient number of members to enable the Lodge to be opened; but you took office, and the Lodge at once sprung from its obscurity into prosperity, like a Phœnix from its ashes. New vigour was imparted to it, and your success was perfect and complete. (Hear, hear). It has acquired now a strength of over sixty members, and to you we feel ourselves indebted, and beg, therefore, to express our gratitude by the presentation of this beautiful portrait, which may serve to convince you of our sincerity. I, myself, can safely say that you are in heart a true Mason, and that to you every child of sorrow is a brother, self only being forgotten. (Hear, and cheers). I have said too little to satisfy my own personal feelings. I am deeply convinced of my inability to do justice to the sentiments of my brethren or my own, but at the same time I pray you to excuse the imperfection of my address, and trust you will receive what I have said in the same spirit as it is offered. I dare not trust my feelings any farther; delicacy forbids me to say more, but truth and justice will not allow me to say less. (Hear). In conclusion, I sincerely implore the protection of the Supreme Architect of the Universe on our excellent Bro. Stebbing. May he long continue with us here, and be crowned in his future career with every earthly blessing; and when his mortal race is run, may he be received into that immortal Lodge prepared for all good men in Heaven above. (Loud cheers).

The portrait, which hung immediately over the head of the respected brother, was seen to be a most effective and striking likeness. It represented, at full length, the worthy brother in the attitude of addressing a Lodge meeting, he being in full Masonic costume. The talented artist was Bro. Gaugain, upon whom the work of art reflects great credit. Upon a pedestal, the following inscription appeared, at the lower part of the picture—"Presented to Brother Joseph Rankin Stebbing, W.M., No. 1087, P. Prov. S.G.W., P. Prov. G. Sec., P.M., Nos. 152, 462, and 555, at the Provincial Grand Lodge of Hampshire, held at Southampton, 1859, by the Lodge of Peace and Harmony, No. 462, of which he was W.M. in the years 1856 and 1857."

Bro. Stebbing, on rising to respond to the compliment, was very warmly received by the whole of Grand Lodge. Evidently deeply affected by the proceedings, he then addressed the assembly, and gave vent to his almost overpowered feelings in the following eloquent, manly, and straightforward speech:—Saluting the chair, Bro. Stebbing said—I am most deeply gratified with the distinguished mark of respect thus generously presented to me by the members of the Lodge of Peace and Harmony, of which I have now been a subscribing member for upwards of sixteen years. It is quite true, that for some years, the Lodge being formerly held at Romsey, I had not taken any very active part in its proceedings; but I should not be doing justice to those to whom it is due if I did not say that in the Lodge's greatest difficulties Bros. Miles, P.M., and Adams, P.M., laboured very hard and kept the members together. When, however, shortly before the removal of the Lodge from Romsey, I was asked to take the chair of the W. Master, and endeavour to raise it from its apathy, I did not for a moment shrink from the task, and I must say the offer came under circumstances most flattering to myself. Then, with the able assistance of the brethren, all of whom were equally entitled to credit, we gradually made progress, and, in four years, a Lodge of only five members increased to one of sixty. Our success was then established, and I must say now that I hardly at that moment knew which was most gratifying to myself, the revived and increased prosperity of the Lodge, or the high and generous compliment that was paid to me. I am now extremely anxious to acknowledge, with becoming gratitude, the great kindness of the R.W. Master, in allowing the business of this day to be interrupted for the purpose of this presentation; that Sir Lucius has permitted the formality to take place at a gathering so important and numerous as the annual meeting of the Grand Lodge of Hampshire; and that before the Grand Officers of the province, with whom I have so long and so agreeably acted as Prov. Secretary, I should be thus so highly honoured and distinguished by this most valuable token of regard—the spontaneous kindness of a private Lodge. I very cordially agree with the complimentary proposition that the portrait shall remain on the walls of this Masonic Hall, where I have passed some of my happiest hours, and where I hope the Great Architect of the Universe will grant me the privilege of enjoying many more; and I take this opportunity of acknowledging that the mode in which the members of my Lodge have sought to do me honour, is essentially agreeably to my feelings. I cannot possibly hope for any form of compliment more flattering than that adopted by my brethren. I only trust, that whilst I live this portrait will continue to be regarded as a friendly recollection of myself, and be allowed to remain here to a long future in testimony of the well intentioned services of the humble individual who has on this and some other occasions been so kindly distinguished by his brother Masons. In this hall I ardently desire the portrait to be preserved. I, who have formed so many valued friendships, and have spent so many happy hours within its portals, can but be delighted that it may always remain in a building dedicated to Masonry; and I humbly hope and trust that when the Almighty is pleased to remove me hence, it will serve occasionally to remind you of my attachment to Masonry, and my constant desire to cultivate the brotherly love and practical benevolence taught to the votaries of our noble Order, and ever conspicuous in the true and faithful student in the Craft. (Cheers). To Masonry I have been devoted; I have endeavoured to learn some of its pursuits, and practise some of its principles—(hear)—and I know that Masonry has made me a better man, and tended to render me more useful in the class of life to which it pleased God to call me. I feel I have very imperfectly carried out the high and noble principles which are inculcated in the ancient and honourable institution, so admirably represented by the brethren assembled here this day; but I know full well that the more I devote myself to the principles of Masonry, the happier and more useful I become; the institution which teaches its members to be true to each other, inculcates the duty of helping every object of distress, and of aiding the poor and needy in every part of the world, of every class, and every clime. Masonry, it is true, has its quaint ways and its old customs, its traditions, and its old unchangeable associations. Some of these are both admirable and useful, and some are not altogether such as would be instituted in the present age; but it has, with all this, the undeviating and unceasing charity that gives permanence to the Masonic institution, and that practical benevolence which is ever doing good. Masonry warms the hearts of its faithful followers, and expands the narrow views of bigotry, so that it looks beyond the prejudices of society, and the narrow limits of mere acquaintance, to recognize in every brother a friend, and in every country a home, giving an injunction to the initiate to be, on the one hand, obedient to the laws of any country that affords him its protection, but never to lose sight of the allegiance due to the sovereign of his native land. These principles and these truths have impressed me long since with the excellencies of Freemasonry, and I have become an ardent follower in its ranks—and having spent more than half my life amongst Masons, I was thus probably placed in a position enabling me to gain this gratifying mark of the regard of the Order. I feel utterly unable to thank you for the very great distinction this day conferred upon me; my overpowered feelings will not allow me to express all I feel, but with a very grateful heart I can assure you all I shall never forget your kindness, or the many acts of friendship and brotherly love bestowed upon me on so many occasions. It is impossible I can ever forget your many acts of good nature. In conclusion, I beg to thank the Worshipful Master of the Lodge of Peace and Harmony, Bro. Alexander Fletcher, for the very friendly and eloquent address with which he has presented the testimonial; and I also beg to tender my warmest expression of satisfaction and obligation to Bro. P. Gaugain, the able and talented artist brought from London to paint the portrait. I hope, in future years, the picture might be looked upon with respect and kindness, and if so, as far as Masonry is concerned, I shall feel I have not lived in vain. Bro. Stebbing then resumed his seat amidst the warm applause and general congratulations of the assembled brethren.

The interesting fact was mentioned that Bro. Gaugain was the oldest living Past Master of the Royal Gloucester Lodge, and celebrated in his numerous professional engagements for never failing in a likeness.

The remaining duties of a routine character having been completed, the final business of the Lodge was proceeded with, namely, the appointment by the R.W. Prov. Grand Master of his subordinate officers for the ensuing year, as follows:—Bros. Deacon, D. Prov. G.M.; F. Perkins, No. 152, S.G.W.; H. Ford (mayor of Portsmouth), No. 319, J.G.W.; Wortley, No. 319, and Portal, No. 90, Grand Chaplains; Heather, G. Treas.; G. H. Clarke, G. Sec.; Barnes, No. 428, G. Reg.; Lungley, No. 555, S.G.D.; King, Nos. 319 and 387, J.G.D.; Dawes, No. 1025, G. Dir. of Cers.; G. P. Perkins, No. 152, Asst. G. Dir. of Cers.; W. Smith, No. 462, G. Sword Bearer; G. P. Klitz, Nos. 152 and 462, G. Org.; A. Fletcher, No. 462, G. Purs.; W. Ranger, Nos. 555 and 152, G. Supt. of Works; Bannister, Nos. 717 and 428, G. Standard Bearer; Huggins, No. 90, Williams, Parrott, and White, No. 1025, How, No. 995, and Feltham, No. 428, G. Stewards; Lockyer, No. 152, and H. Grant, No. 90, G. Tylers.

When conferring the collar of office upon the new Prov. Grand Secretary, Bro. G. Clarke, the Prov. Grand Master expressed his hope and belief that, although young for so important an office, Bro. Clarke would follow in the steps of his excellent predecessor (Bro. Stebbing), and earn the goodwill of all with whom he might officially be brought in contact.

The Prov. Grand Lodge was then closed in antient and solemn form.

There was a very large and influential gathering of the brethren in the afternoon, at Spear Hall, Portswood, the residence of Bro. G. Lungley. The grounds were devoted to the purposes of a *fête*. The banquet was partaken of by two hundred ladies and gentlemen. Sir Lucius Curtis presided. The viands and wines were provided by Bro. Gibbs.

The R.W. Prov. Grand Master gave the usual loyal and other toasts, which were responded to in a hearty manner.

Bros. Wyndham S. Portal, the Rev. G. R. Portal, W. W. B. Beach, T. W. Fleming, and others, made some very effective speeches, and were warmly applauded.

The health of the R.W. Prov. Grand Master having been drunk with enthusiasm (proposed by Bro. Fleming), Sir Lucius rose to respond. He said, so often did it fall to his lot to reply to their kindness in drinking the toast, that he really now felt very diffident in addressing them, and what added so much to his present difficulty was the galaxy of beauty which surrounded him. (Cheers). The Prov. Grand Master of the Isle of Wight had told them that they had known him (Sir Lucius) longer than he had himself. He begged to say Bro. Fleming was under a mistake. They had known him as their Prov. Grand Master nineteen years, but two years before that, or twenty-one years ago, he had the pleasure of knowing the Prov. Grand Master of the Isle of Wight, when he was but a boy. He was delighted with the company he had met that day, and he was sure they all felt great pleasure in the company of the ladies, at least one thing was effected—their presence kept them all in good humour and order. They had enjoyed a most pleasant day, and partaken of excellent refreshments, and now, as Bro. Stebbing (whom he respected and loved as a brother) would say, they were enjoying a little oratory. (Cheering). He could truly say that during the time he had presided over that province there never had occurred any difference between himself and his brother Masons. They had all joined in one strong and united pull, and he trusted that as long as he occupied the same position they might be bound together; and when he was removed from presiding over them, he knew he should leave them with regret, and also that they would be enabled to say, "He's gone, what a hearty good fellow." (Loud cheers).

The excellent band of the second Royal Cheshire Militia was in attendance throughout the proceedings, and gave much satisfaction by their performances. Dancing was participated in by many of the company in the evening, and a most delightful day's enjoyment was wound up with a display of fireworks.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 151).—This Lodge held its usual monthly meeting at Freemasons' Hall, Bugle-street, on Thursday, the 14th instant. The Lodge was opened in form by the W.M, Bro. F. Perkins, who was supported by Bro. Pullen, D. Prov. G.M. of the Isle of Wight, and several visiting P.Ms., in addition to the officers of the Lodge, and a very large attendance of members. Bros. Lomer and Biddlecombe were raised to the degree of M.M. Mr. A. Weston was then initiated by his relative, Bro. Storr, Prov. G. Dir. of Sers., Jersey, the permission of the W.M. having been obtained. The Secretary, Bro. Clarke, read a letter from the Grand Lodge, respecting the irregular Lodges of Smyrna. Bro. G. W. Clarke proposed a motion, expressive of the pleasure the brethren experienced at the presence of so distinguished a visitor as Bro. Pullen, not only on account of his high rank in Masonry, but because of the eminent services he had rendered to the Order, and his well known kindness, courtesy, and philanthropy. The motion was adopted unanimously. Bro. Pullen expressed his pleasure in having this opportunity of visiting the Royal Gloster Lodge for the first time, and at the kind expression of feeling towards him, and trusted the effort they were making to render the Prov. Grand Lodge meeting on Tuesday, the 19th, worthy of the province, would be crowned with success. Other business of purely local interest having been transacted, the Lodge was closed at a late hour, and nearly forty brethren sat down to dinner. In returning thanks for the toast of his health, Bro. Pullen addressed the Lodge in a highly Masonic manner, afterwards proposing the health of the W.M. in a speech complimentary to the Lodge and the chair. The W.M. said that he hoped the Lodge would go on in its career of prosperity with the same rapidity as at present; it was the only compensation he sought in return for the time, trouble, and anxiety the responsibility of his office entailed upon him, and nothing gave him more pleasure than to preside at their board, surrounded as it was by so many brethren, among whom were so many eminent and worthy members of the Craft. The health of Bro. Stebbing, W.M. of the Lodge of Twelve Brothers, was proposed and responded to in his usual able manner. The brethren separated early, after a pleasant evening.

SURREY.

REIGATE.—*Surrey Lodge* (No. 603).—The usual July meeting of this Lodge was held on Saturday, the 16th inst., Bro. J. Ll. Evans, P.G.S.B. of England, W.M., supported by Bros. Sisson, S.W.; Holman, as J.W.; Smith, S.D.; Lainson, J.D.; and Lees, I.G. Visitors—Bros. Woods, Assist. G. Dir. of Cers. of England; and Bro. Swan, P. Prov. G.S.B. of Surrey. The Lodge having been opened in due form in the third degree, Bro. East was raised to the sublime degree of M.M. The Lodge was then resumed in the first degree, when Mr. Henry Rogers, who had been balloted for at a previous meeting, was introduced and initiated into the mysteries of Freemasonry. The next business was the installation of Bro. Sisson, W.M. elect, which ceremony was impressively performed by Bro. J. Ll. Evans. The W.M. having been proclaimed in due form, appointed as his officers—Bros. Burne, S.W.; Holman, J.W.; Morrison, S.D.; Lees, J.D.; C. J. Smith, Dir. of Cers.; and Carruthers, I.G. On the proposition of Bro. Hart, P.M., it was unanimously resolved, that in consideration of the great debt of gratitude the brethren owed to their late W.M., Bro. Evans, for his kind services in resuscitating this Lodge, and bringing it into its present excellent working order, he be elected an honorary member of the first class of this Lodge, and that a Past Master's jewel be presented to him. It was also resolved, on the proposition of Bro. Morrison, that Bro C. J. Smith, Prov. G.S.B. for Surrey, be a delegate to represent this Lodge on behalf of the Masonic charities. The Lodge having been closed in due form, the brethren adjourned to the banquet, presided over by Bro. Sisson, W.M. The usual loyal and Masonic toasts were duly honoured, and the brethren separated at an early hour in fraternal peace and harmony.

WORCESTERSHIRE.

DUDLEY.—*Royal Standard Lodge* (No. 730).—The installation of the W.M. of this Lodge took place on Tuesday, July 12th, at the Dudley Arms Hotel. Lodge was opened by Bro. W. Howells, P.M. No. 435, and P.G. Sec., Worcestershire, after which, Bro. F. Huet was raised to the sublime degree of M.M. Bro. Francis Saunders, S.W., was then duly installed as W.M., and proclaimed after antient custom, after which he proceeded to invest his officers as follows:—Bros. Dr. Davison, S.W.; C. Westley, J.W.; J. Bateman, Treas.; W. Masefield, Sec.; M. Dennison, P.M., S.D.; G. Smith, J.D.; Thos. Steedman, Steward; F. Huet (raised the same evening), I.G., and J. Jeffs, Tyler. The report of the Masonic Ball Committee was read, by which it appeared that there was a balance in hand, for the charities of the town, of £7 odd. Lodge being closed, the brethren adjourned to banquet, to which fourteen sat down, and the usual loyal and Masonic toasts were duly given and honoured. The brethren separated at an early hour, having enjoyed a very pleasant evening, only marred by so slight an attendance of the brethren and visitors.

DUDLEY.—*Vernon Lodge* (No. 819.)—The officers and brethren of this Lodge met at the Old Town Hall, Dudley, on Wednesday, the 20th inst. The Lodge was opened by the W.M. Bro. Hollier, (Mayor,) P.M. 313 and P. Prov. G.D.C. An application was made by Lodge La Cesarée of Jersey for a donation towards their new Masonic Hall; the question was deferred until the next meeting, owing to the absence of the Treasurer, as the donation will depend upon the state of the finances; the Jersey Brethren have the good wishes of No. 819, this being established on the same principles as the Howe, and its object being to separate Lodges from hotels; a letter was then read by the Secretary, relative to the late Dudley Masonic Ball, which stated that the gross receipts amounted to £48 9*s.*, and the expenditure to £41 2*s.*, leaving a balance of £7 7*s.* The committee recommend the following distribution of the surplus:—the Dispensary £2 2*s.*; Sick and Indigent £3 3*s.*; Lying in Charity £1 1*s.*; blankets £1 1*s.* The committee also alluded to the very small support received from the members of the Lodge in the town, as upon examination they find that out of 136 members they had only the support of eleven, and this at a ball given by and under the patronage of the Lodges in the town, and for charitable purposes only. The communication having been read, it was unanimously resolved—"that this Lodge conceives that in reference to the presence of so few of the members of the Dudley Lodges at the late ball, we are compelled to infer that there was either a great indisposition among the Masons, as such, to support a ball for general charities, or that the time for holding it was not happily chosen, rather than that there could be any desire to place Masonry itself at a discount: this Lodge would therefore suggest that a meeting of the whole of the brethren of the Dudley Lodge be called, previous to any future festivity, in order that the feeling of the members generally may be taken in reference to the objects proposed to be served, and some effort made to secure that Masonic unanimity which must be coveted as a means of success in any Masonic enterprise." It was also resolved that a copy of the above be forwarded to the said Ball Committee, with the expression of our fraternal regard. No other business offering, Lodge was closed in due form and with solemn prayer.

YORKSHIRE (WEST).

DEWSBURY.—*Lodge of the Three Grand Principles* (No. 251).—A Lodge of Emergency was held on the 27th June for the purpose of celebrating the festival of St. John the Baptist, and presenting a testimonial of the esteem of his brethren, in appreciation of his services as a P.M. and Treasurer of this Lodge, to the R.W. Bro. George Fearnley, *M.D.*, D. Prov. G.M. of West Yorkshire. The testimonial consists of an elegant gold enamelled Past Master's jewel, bearing this inscription—"Presented to R.W. Bro. George Fearnley, *M.D.*, D. Prov. G.M. of West Yorkshire, P.M. of the Lodge of the Three Grand Principles, No. 251, as a token of the esteem of the brethren of his Lodge. Dewsbury, June 27th, 1859,"—and a full length portrait of himself as D. Prov. G.M., painted by Bro. Samuel Howell, P.M., No. 317, Richmond, Surrey, and Nos. 342 and 763, Huddersfield; this is one of the most successful of Bro. Howell's many Masonic portraits. There was a large gathering of the brethren; the chair was occupied by the W.M. of the Lodge, Bro. Joseph M. Harrison, supported by the R.W. D. Prov. G.M.; Bros. R. R. Nelson, P.M., 251, Prov. G. Sec.; J. O. Gill, P.M., No. 251, P. Prov. S.G.W.; Charles Oldroyd, P.M., No. 251, P. Prov. G.S.B.; James Clay, P.M., No. 251; L. A. Shepherd, P.M., No. 251; J. H. Wilkinson, P.M., No. 251; W. Dixon, Prov. G. Treas.; Rev. Joseph Senior, *LL.D.*, Prov. G. Chap.; R. H. Goldthorp, P. Prov. S.G.D.; J. Booth, P. Prov. S.G.D.; W. Cocking, Prov. G. Sup. of Works; Joseph Seed, Prov. G.S.B., &c., &c., the vice chairs being occupied by Bros. James Hunter, S.W., and R. Walkington, J.W. After dinner the usual loyal, patriotic, and Masonic toasts were drunk with enthusiasm, and the W.M. then rose to give the toast of the evening, the R.W. George Fearnley, *M.D.*, D. Prov. G.M. of West Yorkshire, and in very affecting terms alluded to the many valuable services rendered by Bro. Fearnley to the Lodge, tracing his bril-

liant career from his initiation to his appointment as D. Prov. G.M. and Prov. G. Supt. of R. A. Masonry. He showed the brethren how merit had won its way to high Masonic rank, pointing to this as an example worthy of imitation to the brethren; and after expressing to the worthy brother the esteem in which he was held, placed on his breast the jewel, hoping he might live many years to wear it amongst them, and concluded by calling upon Bro. J. O. Gill to present the portrait in the name of the subscribers, which task Bro. Gill performed in his usual happy and pleasing manner, expressing the kindly feeling of the brethren to the worthy Doctor. Bro. Fearnley on rising to respond was received with enthusiastic cheers, and was deeply affected by the repeated expressions of regard. He said that he could not express the feelings of his heart at this unexpected mark of their approbation of his poor services as a P.M. and Treasurer of the Lodge; unexpected it certainly was, for until that beautiful jewel was placed on his breast he had no idea that such a testimonial was intended—of course he had had to sit for the portrait, and was aware of that mark of their esteem. He expressed his deep feeling of gratitude to them for the very high estimate they had placed on his inefficient services, and concluded with a very complimentary speech to the brethren of his Lodge. Bro. R. R. Nelson, P.M., (Prov. G. Sec.), Secretary, then presented to the S.W. of the Lodge, "a Governorship in perpetuity of the Boys School," which had been subscribed for by the members, mentioning at the same time that on a previous occasion the same honour had been conferred on the W.M. by a subscription from the Lodge funds, hoping that the brethren would continue to display as much zeal for the charities as they had done this last year. Bro. L. A. Shepherd, P.M., in the name of the brethren, presented to the W.M. for the use of the Lodge, three chairs for the Master and Wardens.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

THE following notice of motion has been received for the next quarterly convocation of Grand Chapter, on Wednesday next, August 3rd, from E. Comp. Joseph Smith, P. G. Dir. of Cers.

"That out of the amount of Stock in the 3 per Cent. Consols now standing in the name of the Trustees of the Supreme Grand Chapter of England, the Grand Treasurer be directed to transfer the sum of £1,200* 3 per Cent. Consols in equal proportions into the names of the Trustees of the following Masonic Charities, viz.:—

"Royal Freemasons' School for Girls	£300
"Royal Masonic Institution for Boys	300
"Royal Benevolent Institution for granting Annuities to "Aged Freemasons	300
"Royal Benevolent Institution for granting Annuities to the "Widows of Freemasons	300
	£1,200"

* This is half the amount of the present invested property of Grand Chapter.

METROPOLITAN CHAPTERS.

TESTIMONIAL TO DR. LADD.

A NUMBER of Companions connected with the Domatic and United Pilgrims Chapter of Instruction, supped together at Comp. Ireland's, Falcon Tavern, Fetter-lane, on Wednesday evening, on the occasion of presenting Comp. Ladd with an elegant gold chronometer watch, of the value of sixty guineas, subscribed for by his pupils and friends in Royal Arch Masonry. The chair was filled by Comp. Henry Isaacs, the M.E.Z. of the Joppa Chapter, of which Comp. Ladd is J. In proposing the toast of the evening, Comp. Isaacs said, it gave him extreme pleasure to ask them to join him in drinking the health of their esteemed friend, Dr. Ladd. To use the words of a distinguished member of the order—Comp. Havers, Dr. Ladd might be looked upon as a public benefactor. There were, no doubt, many at the table who could recollect the time when there was scarcely a Chapter in London, the members of which could go through the ceremony of exaltation without extraneous aid, and when it was very rare to find the Principal capable of performing their duties—whilst he could now name twenty Chapters, the inferior officers of which were all proficient Royal Arch Masons, and capable of filling any office at a moment's notice. To what were they to attribute that change? To the zeal and ability with which Comp. Dr. Ladd had laboured to propagate the principles and practice of Royal Arch Masonry, in his capacity as the preceptor of the Chapter of Instruction. He had now a most pleasing duty to discharge—to present to their excellent Companion a slight testimonial of the affection and regard of his pupils and Companions. Turning to Comp. Ladd, he proceeded—"In presenting you, in the name of those I now represent, with this beautiful testimonial, allow me to express a hope that your life may be long spared to wear it, and to meet your Companions in Masonry. May its beatings, like those of the human heart, serve to remind you of those friends who have presented you with this watch, and who take the deepest interest in your welfare and happiness." Now, Companions, we will drink to the health and prosperity of Companion Ladd. "Let his name, familiar in our mouths as household words, be in our loving cups this day remembered." (Cheers.) Comp. Garrod then read the following inscription engraved on the watch—"Presented to Comp. Theodore A. Ladd, *M.D.*, as a token of fraternal affection, and in recognition of his valuable and unwearied exertions in the cause of Royal Arch Masonry, July 26, 1859." Comp. Dr. Ladd, in acknowledging the compliment, assured the Companions he deeply appreciated the honour conferred upon him. He was grateful for the handsome and generous eulogium so beautifully expressed by Comp. Isaacs, and to the Companions for the enthusiasm with which they had received him, and he was totally unable to express his feelings at receiving from them so beautiful a testimonial of their regard for him. He could assure them that he more highly appreciated their elegant present because it was in a form most grateful to him, and one by which he should be continually reminded of their kindness as he had occasion to consult it in his professional avocations. He had always taken the greatest delight in Arch Masonry from his earliest admission into the order, and having seen how often the beautiful ceremony was imperfectly given, had, with other Companions by whom he had been cheerfully aided, done his best to improve the working. It had been to him a labour of love, having looked for no other reward than the approbation of his brethren and Companions. He thanked them from the bottom of his heart for their great kindness towards him which he should ever gratefully remember, and trusted that he might long continue to enjoy their esteem and friendship. A variety of other toasts were drunk, and a very pleasant evening was passed.

PROVINCIAL CHAPTERS.

NORWICH.—*Perseverance Chapter* (No. 258).—Upwards of twenty Companions of this Chapter, besides visitors, amongst whom was Comp. Paul Fourdrinier, W.M., of Unity Lodge, No. 15, London, met at the Rampant Horse Hotel, on Thursday, the 21st inst. In consequence of the unavoidable absence of Comp. Wm. Cooper, M.E.Z.; Comp. Wm. Wicks presided, must ably assisted by Comps. Jas. Dawburn, H.; Emanuel Hyams, J.; Rev. Saml. Titlow, Prov. Grand Chaplain, E.; and Hy. Jno. Mason, P.S. The Chapter being opened in solemn prayer, some brethren of Social Lodge, No. 110, were unanimously elected, and afterwards exalted to the sublime degree of the Holy Royal Arch. The ceremony throughout was very efficiently performed, the several Officers being well up in their duties. Comp. H. J. Mason delivered to the candidates, in his usual effective style, the three grand epochs of Masonry. In giving the mystic and symbolic signs and the explanation of the pedestal, he certainly eclipsed himself, for every one present expressed unqualified satisfaction and thanks for the great pains he must have taken in perfecting himself in so arduous an undertaking. Two brethren of Lodge No. 258 were proposed for exaltation, at the Chapter to be holden on the first Thursday in September next. The Chapter was then closed in due form, after which the Companions spent a very agreeable evening under the presidency of Comp. Wm. Wicks, P.Z.

SOUTH SHIELDS.—*St. Hilda's Chapter* (No. 292).—The annual convocation of the Companions of this Chapter was held at Comp. Carmon's, Golden Lion, on Wednesday, July 20th, at three, p.m., the following E. Companions presiding:—R. B. Ridley, Z.; H. Hotham (Newcastle), H.; and A. Davis, J.; supported by E. D. Davis, J. Toshach, I. G. Tulloch, and the other officers. The minutes of the last regular Chapter having been confirmed, the installation of the Principals for the ensuing year was proceeded with by Comp. E. D. Davis, who officiated in his usual efficient manner. The following are the principals and officers:—R. B. Ridley, M.E.Z.; A. Davis, H.; H. Hemisen, J.; J. D. Leister, Treas.; J. Hinde, N.; J. N. Buckland, P.S.; T. Stockdale and W. Barlow, Asst. Secs.; T. G. Buchanan, Janitor, and J. Roddam, E. *pro tem.* for J. J. Oliver. The auditors' accounts having been presented for the past year and received, the Chapter was closed in antient form. The Companions afterwards adjourned to dinner, at which the M.E.Z. presided, supported by Comps. A. Davis, H. Hemison, J. Toshach, E. D. Davis, and J. N. Buckland. The usual Masonic toasts were duly given and honoured, and at intervals, songs, duets, and glees enlivened the evening.

AMERICA.

AMERICAN ITEMS.

THE work of altering the Winthrop House, Boston, to adapt it in part to Masonic purposes, has been commenced.

A LODGE has been organized at Camp Floyd, Utah Territory, under the name of "Rocky Mountain Lodge." John C. Robinson, M.; W. L. Halsey, Sec. It was organized by authority of the Grand Lodge of Missouri. There are about thirty Masons at that place, most of them officers in the army.

THE Grand Lodge of New York have recommended that each affiliated Mason in its jurisdiction contribute twenty-five cents to the Mount Vernon Fund.

THE General Grand Royal Arch Chapter and the Grand Encampment of the United States, meet this year (1859) at Chicago, Illinois, on the second Tuesday in September, which is the eighth day of said month.

THE WEEK.

THE COURT.—The Royal family are still at Osborne, and all in excellent health. The Queen and her daughters ride and drive out daily; and the Prince Consort with the young princes do the same. Occasionally a sail in the *Fairy* or the *Victoria* and *Albert*, makes a change in the pleasures of the royal party. The Duchess of Kent is at Osborne, and is improving in health. On Sunday, the Baroness de Speth was buried at Brompton Cemetery. The baroness had been for fifty-two years the affectionate and devoted friend and servant of the Duchess of Kent; by the royal family she was sincerely esteemed and beloved.

FOREIGN NEWS.—The Emperor of the French has appointed Pelissier Grand Chancellor of the Legion of Honour, and has granted to the mother of General Auger an annuity of 3000f., to be paid out of his majesty's privy purse. The Paris letters are not of a nature to tranquillise the minds of those who are anxious regarding the continuance of peace. There is a strong anti-English feeling existing in Paris, as shown in the journals. Much excitement has been occasioned in that city by recent domiciliary visits to several French noblemen. The *Moniteur* tells us that it is endeavoured in England to attribute to to France the causes of our enormous national burdens—the fact being, however, that this is done merely to further the intention to increase our national defences; and in order to prove this assertion a comparison is drawn between the outlay on the respective armies of England and France. The *Independance Belge* says a general disarmament is contemplated; but warns England not to allow herself to be deluded by mock disarmaments, and to remember that when France was called upon before the last war to disarm, she replied that, not having armed, she could not be required to disarm, and this on the very eve of the commencement of war. The *Patrie* publishes an article, which concludes thus:—"France has done everything to free England from the nightmare of invasion in order to restore her to calmness and repose. If we do not succeed England can only lay the blame on herself for the fears which agitate her, and which, if prolonged, would become an affront to our sincerity, feelings, and actions." Count Pourtales has arrived at Paris.——The peace which was to settle everything has settled nothing; and in the Italian states, people are all anxiously asking what will be the next move on the board. The Italian papers are all in favour of independence for Italy, but it does not appear that the Italians are prepared to fight for their liberty. In the meantime efforts are made by the government of Milan to check the freedom with which the press of Lombardy comments on the peace of Villafranca. A Milan journal boldly tells the people that if they are not allowed to learn the truth from the journals they must petition for their rights, and it gives a form for this purpose, which has been extensively circulated and signed. It is addressed to the King, and sets forth the rights of the people in very clear terms. The Pope has addressed a protest to all the European powers with reference to Italian affairs, in which he states that the refusal by Piedmont of the dictatorship offered to the king by certain towns in the legation was a mere deception, for the Piedmontese had occupied several towns there, and were preparing quarters for the reception of Piedmontese troops. In Modena, public feeling is openly expressed, antagonistic to the return of their late rulers. A letter from Milan records an extraordinary expression used by the Emperor Napoleon to the municipality of Milan—his majesty said, "Till we meet again, gentlemen, soon and more happy, adieu!" A rumour is current that the Sardinian commissioners in Tuscany, Modena, and Parma, will be immediately recalled. The municipality of Forence has expressed, in its deliberation of the 20th inst., a wish for the annexation of Tuscany to an Italian kingdom under the sceptre of Victor Emmanuel, or, in case the annexation, for reasons of high policy, should be impossible, that Tuscany should be governed by a prince of the House of Savoy. A great number of addresses are being signed in the Romagna against the return of the clerical government, and in favour of union with Sardinia. The country has resolved upon maintaining public order, and to repulse any attack of the Swiss troops in the service of the Pope; also that a regular voting should take place to express the wishes of the country.——The two hundred and seventy Swiss soldiers who lately revolted at Naples have been tried, and two of them condemned to death, the remainder being sentenced to hard labour for life.——The official *Wiener Zeitung* publishes a note, addressed by Count Rechberg to Baron Von Kuller, Austrian ambassador at Berlin, and adds that the projects lately published by the *Prussian Gazette* were at the time brought to the knowledge of the imperial government, but that merely the intention of attempting mediation was made known to Austria.——According to advices from Lussin, the French have completely evacuated Lussin and the Gulf of Quarnaro, and the French fleet has sailed. Baron Hubner, formerly Austrian ambassador at the Court of the Tuileries, has arrived at Rome, and will replace Count Colloredo as Austrian ambassador at Rome.——The semi-official *Correspondancia Autografa* of Madrid, comments in a style that evinces considerable jealousy on the works going on at Gibraltar, with a view of strengthening the fortifications.——From Berne we learn that it is likely the conference will take place at Zurich at the end of this month; the parties represented being France, Austria, and Sardinia.——The Arabia has arrived at Liverpool, bringing dates from America to the 14th inst. There is no political news of any importance, and in commercial and monetary matters there is no change. ——By the arrival of the *Vanderbilt* at Southampton, and the *North American* at Liverpool, we have advices from New York to the 16th inst. The political news from the States and Canada is again of no importance. The accounts of the crops are favourable. A negro insurrection is reported to have broken out in Puerto Cabello.—— A declaration is said to have been received at Vienna from the king of the two Sicilies, expressive of his adhesion to the proposed confederation. It is also stated that the Grand Duke of Tuscany intends to abdicate in favour of his son, and retire to an estate which he possesses in Bohemia. ——It does not appear that the public mind in Paris has become more tranquil, notwithstanding the reported arrangement for a general disarmament; indeed, a renewal of war by France is generally expected, and as her preparations are chiefly naval, it is thought they must be directed against England. ——A telegram from St. Petersburgh informs us that a treaty has been concluded between Russia and China. Russia may send ambassadors to Pekin, christian missionaries are to be protected, and there is to be a monthly mail service between the two countries.

HOME NEWS.—The usual cabinet councils have been held twice this week.——The Registrar General's return shows a very considerable advance in the rate of mortality in the metropolis during the last week; the total number of deaths was 1605, an increase over the preceding week of 205, and exceeding by 435 the estimated averages. An increase of eight degrees of heat no doubt tended to produce this mortality, inducing diarrhœa, to which disease 415 of the deaths is attributable. Four deaths are also recorded as due to the direct action of the heat. The births during the week were 1,608. Dr. Letheby also reports an increase of mortality in the city.——On Tuesday morning a destructive fire took place in the London Docks, by which an immense amount of property was destroyed, and one man lost his life from falling into the dock, where he perished before he could be taken out. The fire occurred in the brandy vaults, and from the suffocating nature of the smoke from the burning liquor some of the enginemen and labourers in the dock had to be taken to the hospital. The brandies are reported to be insured. The men employed in extinguishing the fire exerted themselves in the most praiseworthy manner. The dock authorities have ordered an inquiry into the cause of the fire.——The city Commissioners of Sewers met on Tuesday at Guildhall. Dr. Letheby presented reports on the nuisance from putrid meat in Newgate Market, on the desecration of Bridewell burial-ground, and on the mortality of the city. A letter was read from Mr. Charles Pearson, expressing his thanks for his temporary appointment as solicitor to the commission. The court then adjourned.——At Guildhall, Lyon Goldsmith, a cigar dealer, of Finsbury-pavement, has been finally examined on a charge of obtaining goods on credit within three months of his bankruptcy, with a view to defraud his creditors. Mr. Peter Brown, of whom the bankrupt had bought goods, was cross-examined as to his dealings with him, after which the magistrate (Alderman Salomons) said the evidence justified him in sending the case for trial, but he would accept bail for the bankrupt in two sureties of £500 each.——Paul and Amelia Decuzpere, stated to be husband and wife, were charged at Bow-street on remand with robbing their furnished lodgings of pictures and other property to the value of £20. The prisoners were committed on three charges. Inspector Tanner, of the detective force, stated that about three months ago he had the prisoners in custody respecting their possession of a picture which had been stolen from the exhibition at Amsterdam. The picture was valued at £3000. The prisoners were not sent to prison, nor sent to Holland, as there was no extradition treaty between this country and Holland, but the picture was sent back to Amsterdam.——At Clerkenwell police-court, Robert William Woodrow was brought up, on remand, on a charge of stabbing Mrs. Harriet Emma Barker, with a knife, with intent to murder her. Her testimony, and that of others, established the case so clearly against the prisoner, that he was fully committed for trial at the Central Criminal Court.——An inquest was held last week at Jarrow, on the body of the unfortunate woman, Susannah Wilthew, who was lately murdered by her husband in that place. The evidence given on a former occasion having been read over, and fresh evidence taken, the jury returned a verdict of "Wilful murder" against the husband, who was committed to take his trial at the next Durham assizes.——At the Westminster Police-court, Cristofore Buono Core was again brought up on a charge of attempting to poison one Filipponi, the first assuming the title of "Fire King;" the latter that of "Emperor of Fire;" but a necessary witness not appearing the prisoner was discharged, and Filipponi was then charged with perjury in making the accusation. Some evidence was taken against him, after which the prisoner was remanded.——The Court of Aldermen sat on Wednesday for the despatch of business, when the Lord Mayor called the attention of the court to a bill in Parliament for the regulation of the office of Queen's Remembrancer, and suggested a reference of the matter to a committee.——A policeman found a gentleman, fashionably dressed, in a convulsed state on one of the benches in St. James's Park, and although he was immediately taken to St. George's hospital, and every effort made to save him, he sank and died under the effects of poison within half an hour of his admission. There was nothing upon him to show who he was.——Consols varied between 94¾ ⅞ and 94⅞ 5, but they eventually closed yesterday 94⅝ ¾. The heaviness was attributed to the apprehensions still entertained with regard to the policy of the French emperor, and the anxiety respecting the forthcoming Indian loan.

IMPERIAL PARLIAMENT.—In the HOUSE of LORDS on Monday Lord Lyndhurst defended himself from certain attacks made on him by Bright relative to his great speech on the defences of the nation. He denied that anything he had stated could legitimately give offence to the Emperor of the French. Lord Brougham called their lordships' attention to the subject of national education, and entered into an elaborate review of the system of instruction which now prevailed in this country. He advocated the extension of the government examinations to middle class schools. The Bishop of Lincoln and Earl Granville also offered some remarks on the subject.—On Tuesday the Public Health Bill was read a third time and passed. The Bishop of London called attention to a petition from the London Diocesan Church-building Society, complaining of the spiritual destitution existing in the manufacturing towns of the kingdom, and more particularly in the metropolis, and expressing alarm lest the report of a select committee appointed by their lordships should be followed by no result. After some observations from the Earl of Chichester, Lord Ebury, and other peers, the petition was laid on the table, and their lordships soon after adjourned.——In the HOUSE of COMMONS, on Monday, Mr. Adderley called the attention of the house to the military defences of the colonies. He contended that we not only supplied men for the defence of our colonies, but also undertook the greater portion of the expense occasioned by that force. The colonies only bore one tenth of the cost of defending their own coasts, which was a most inadequate proportion for them to defray. Sir George Evans then moved the following resolution:—"That in the opinion of this house, taking into consideration the relations existing between some of the great military powers of the Continent, it is advisable that a commission be appointed, consisting of civilians and military and naval officers, to inquire into and collect information concerning the present condition of our national defences; to ascertain what improvements may be made therein in order to insure the utmost efficiency combined with economy; and to report thereon to her Majesty's Government." Mr. Danby Seymour called attention to the undefended state of the coast between Weymouth and Southampton. Mr. S. Herbert offered some explanations as to the arrangements entered into with various of our colonies, in order to show that an immediate settlement of such a matter should not be expected, but said that the utmost attention would be directed to the subject. In reply to Mr. Danby Seymour he said it would be impossible to defend every landing-place in the kingdom. In reply to the motion of Sir George Evans he said he could not agree to it. In substance, however, the gallant general's motion would be adopted, and a mixed commission would be appointed. Mr. Halliburton said the colony of Canada in which he had lived had hitherto protected itself, and would do so again; but the knowledge that, if needful, this country would lend its aid was in itself a protection. If, however, they withdrew their troops and left them to depend upon themselves, they should give them their independence. Lord Palmerston said he hoped Sir George Evans would be satisfied with the course proposed by the secretary at war. It was impossible to lay down any arbitrary rule as to the number of troops or ships to be sent to any colony, as that must always depend upon circumstances arising out of the terms on which we stood with other nations. General Evans's motion was negatived. On Tuesday, Sir J. Trelawny having moved that the speaker should leave the chair, for the purpose of going into committee on the Church Rates Abolition Bill, Mr. Newdegate moved as an amendment that the house resolve itself into a committee to consider the propriety of establishing in lieu of church rates, thenceforth to be abolished, a charge on all hereditaments, in respect of the occupancy of which church rates have been paid within the last seven years. His object was to accept the decision of the house that church rates should be abolished where they had not been paid for the last seven years. Thus in the great towns they might be abolished, but that was no reason for abolishing them in those cases where they were not opposed, being at least 80 per cent. of the whole. The house divided. and the amendment of Mr. Newdegate was negatived by a majority of 191 to 99. The house then went into committee. On Wednesday, on the order of the day for the committal of the High Sheriffs' Expenses Bill, Mr. Wise moved, that the bill should be committed that day three months; and after some discussion the house divided, and the amendment was carried by a majority of 115 to 112. Sir C. Napier moved that an humble address be presented to her Majesty praying that she will be graciously pleased to appoint a commission to inquire into the management of Greenwich Hospital. Mr. Whitbread objected to the motion. Mr. Roebuck said that Greenwich Hospital was known as a nest of corruption, and he would not trust any government with the inquiry. The house divided, and Sir C. Napier's motion was defeated by a majority of 142 to 82. The house then went into committee of supply, and the discussion of the civil service estimates and civil contingencies occupied the remainder of the day.

COMMERCIAL AND PUBLIC COMPANIES.—The business of the port of London during the past week has been moderately active. The number of vessels announced inwards at the customs as having arrived from foreign ports was 208. There were four from Ireland, and 180 colliers. The entries outwards amounted to 116, and those cleared to 98, besides 22 in ballast.——The particulars of the bonds drawn of the Turkish six per cent. loan of £3,000,000, of 1854, have been published, and the only noticeable point in connection therewith is the decease of the two original contractors, viz., Baron Goldsmid and Mr, J. H. Palmer.——At the meeting of the Australian Mining Company, it was agreed that the final dissolution shall be postponed until the expiration of the lease in 1861. In the meanwhile all the mining operations have been stopped, and the directors announce that it is their intention to make the most of the land. A balance in favour of this account, to the extent of £4806, is exhibited.——A statement has been just published concerning the Albert Life Assurance and Guarantee Company (originally established as the Freemasons') which must be considered satisfactory, as it indicates the extent of business, with the steady progress in the several departments. The life and guarantee returns are of the most encouraging character, the testimony of Professor De Morgan being adduced to prove the correctness of the statistics. On the 31st of December, 1858, the total income of the company was upwards of £117,000 a year, and the number of life policies in force exceeded 13,000, covering assurances to the amount of £3,204,819.

PUBLIC AMUSEMENTS.

ROYAL ITALIAN OPERA.—On Tuesday night M. Meyerbeer's new opera, "Dinorah, or Il Pellegrinaggio di Ploërmel" was produced with a completeness and splendour unsurpassed by any previous essay at the Royal Italian Opera. The characters in the opera were sustained by Madame Miolan Carvalho (from the Theatre Lyrique in Paris), Madame Nantier Didiée, Mademoiselle Marai, Signors Gardoni, Neri Baraldi, Tagliafico, and Graziani. Nothing could exceed the enthusiasm of the audience. The house was overflowing and presented a scene of excitement rarely witnessed. The excitement began from the overture, a composition remarkable, not only for its beauty, but its entire originality of construction, and which was loudly encored. The applause showered upon Madame Miolan was incessant and often rapturous; and it was abundantly bestowed on the other performers. The illustrious composer himself was loudly called for at the end of every act; and when he came forward, with an air of great quietness and modesty, led on by Mr. Costa, he was greeted with réiterated acclamations. In short, this new masterpiece of the great dramatic composer of the age is certainly as beautiful, and promises to be as successful, as any work he has ever written.

DRURY LANE THEATRE.—Another remarkable novelty, in the shape of Signor Verdi's grand serious opera, "I Vespri Siciliani," was produced on Wednesday night, for the first time in this country, with incontestible success. Mademoiselle Tietjens, by her splendid dramatic energy and brilliant execution in the part of *Helena*, proved that Signor Verdi might have done worse than select her for his *prima donna*. Her performance was remarkable throughout, and Signor Mongini won fresh laurels as *Henri Arrigo, Helena's* lover, and the victim of *Giovanni di Procida* (Signor Vialetti), the Sicilian patriot; Signor Fagotti exhibited his accustomed talent as *De Montfort*. The *ballet divertissement, le Quatre saisons*, was perfectly executed by Mademoiselle Boschetti and her companions, and the *mise en scène* was complete and splendid throughout. The general execution of the opera was creditable to all concerned. Signor Arditi presided in the orchestra.

NEW ADELPHI THEATRE.—Mr. Byron has produced at the Adelphi, a "novelty," called "The Babes in the Wood," which is as well entitled to the "new and original" of the bills as many a two or three act drama. Our author has had no need to stray from the nursery legend; but he has used it, simple as he found it, as the backbone for a set of travesties upon scenes in Shakspeare in which the talents of the performers we have named, of course immensely assisted the plans of the author. The Babes, *Tommy* and *Sally*, are personated by Mr. J. L. Toole and Miss K. Kelly; the wicked uncle, *Sir Rowland Macassar*, by Mrs. Alfred Mellon: Mr. Paul Bedford and Mr. C. J. Smith are *Smith* and *Brown*, a pair of unmitigated melodramatic ruffians, who first undertake to perform their brutal office of chicken butchers, at the bidding of the wicked knight and his Lady Macbeth of a spouse, *Lady Macassar* (Mrs. Billington), and then, in due course, after a heinous parody on that famous scene from "King John," between *Arthur* and *Hubert*, fall out like true knaves, and leave the innocents to the mercy of the cock-robins, who do their spiriting according to the fitness of such things. The burlesque was entirely successful.

TO CORRESPONDENTS.

"O.P.Q."—As a Prov. Grand Lodge only consists of Present and Past Prov. Grand Officers, Past Masters and Masters of Lodges, and actual Wardens of Lodges within the province, no others have the right to vote on the appointment of Prov. G. Treasurer.

"S.H."—The S.W. should only wear the jewel of his own office when ruling the Lodge in the absence of the W.M., and when no P.M. is present to take the chair.

LONDON, SATURDAY, AUGUST 6, 1859.

CLASSICAL THEOLOGY.

APOLLO AND MAY.

(*Continued from* p. 62.)

THE spirit of truth is a holy spirit; that is to say, it is a ghost in which there is no guile—consequently, if to keep silent is profitable, and to be heard is unprofitable, it will eschew the evil and choose the good. Howsoever let us not deceive ourselves in screening the truth, lest we find out "the truth is not in us." Our religion wants no disguise; there is no longer a call to enforce it under a parable; it requires no longer a veil to hide its sublime, refulgent, and ineffable beauty. The spirit of truth rejoices in its loveliness—it never knew it was naked; its shame is not in its being uncovered, but in its being hidden.

But is the world free from guile? Do people like to hear the truth? We answer in the words of the royal preacher; he who saw "under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there;" and old as his counsel is, like good wine, it has improved by keeping:—"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity which he hath given thee under the sun, all the days of thy life of vanity, for that is thy portion in this life, and in thy labour which thou takest under the sun."

Peradventure with the exception of the Christian and of the Mahomedan, every nation under the sun has paid divine homage to the sun. The Alcoran forbids this, and how much the more so does the Pentateuch; yet strange to say, in Hierosolyma, the city of Jerusalem, within the very most holy temple, there was the chapel or chamber dedicated to the sun; *exempli gratia*, 2 Kings, xxiii.; "And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, and burned the chariots of the sun with fire." And again, Ezekiel, chap. viii., "Then he brought me to the door of the gate of the Lord's house, which was towards the north; and, behold, there sat women weeping for Tammuz" (the sun*). "And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east; and they worshipped the sun towards the east." We can very well embrace the idea, but not the idolatry, of this barbarism of making the transeffulgent, glory crowned "king of day" the supercelestial God and majesty both of heaven and earth; but how the Jews could have embraced the idolatry in the idea, or how Solomon, the king of Israel, was induced to build the high places, "which were on the right hand of the mount of corruption," namely, "for Ashtoreth, the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon"—we cannot comprehend; it could only have been on account of their having partaken of the sacrament of idols.

The sun is the centre of the system to which our earth belongs: the earth moves round on its own axis in about twenty-four hours, in which small space of time it circumambulates its entire self, or orbed circle; that is, many parts of the earth, and all who inhabit them, are carried round with the world in the course of a day and night; and yet, as it moves in a mass, on its points, its motion is so wonderfully slow that we can only compare it to its own connatural movement in an upper wheel of an upset cart,* set agoing and being twenty-four hours in turning itself, or in being turned once round; this gyration gives the sun its apparent advance towards the west; but it has too its own centric or heliocentric rotation; only, instead of the number of hours the earth takes to make one revolution, the sun organically requires about as many numerical days; consequently, if it were not lightened by its own efficiency or irradious atmosphere, but were, like the earth, dependent on an heliacal luminary for its light, its day and its night would each consist of one hundred and forty-four hours.

In these latter remarks there may be an exemplified teaching of astronomy; yet, nevertheless, we are almost inclined to put faith in the symbols of the Indian and Egyptian zodiacs; and with the Greeks assign to Osiris or Horus the Eye of the universe—that ever watching, never closing Eye, which sees all things, and comprehends all things, that are going on and are taking place, both in the heavens and on the earth. Yea, like the primæval and mediæval theocratical romancist, we might be tempted to give the diadem to Sol, and be half led away to believe their report of the gorgeous magnificence of his royal palace of the sun, and of the beauty of his dutiful daughters, Phaethusa, Lampetia, and Phœbe, preparing his chariot with its fiery steeds, the same, perchance, which were destined to run away with their ill advised brother Phaeton, therewith setting both the higher and lower worlds in one united conflagration; nay, we could all but extend to Phœbus his own solitary diurnal and guiding course, now coming up from the east, and now going down in the west, through his kingdom of the stars. But, in leaving Ptolemy to follow Phaeton, do we beg the question? There is but a slender partition between the sublime and the ridiculous. Jupiter, to put an end to the empyrosis and fervent burning up of the elements, struck Phaeton out of his whirled away chariot with a thunderbolt headlong into the river Po. All this we acknowledge is finely told in the Ovidian metamorphosis; and by the fable we are taught what an awful end the ambitious may expect, when they soar higher than they ought. But when we have to reconcile to common sense the event of these three sisters in their incessant lamentation for their brother's death upon the banks of that river being

* Venus is the earth, and Adonis is the sun, *vide* the "Fable of Proserpina and Venus."

* It does not matter of what size or circumference the wheel of the cart referred to may be, let its dimensions be supposed even equal to the earth's orbit; and its height, over its fellow wheel, not much more than sufficient for a horse, attached to one of its bars or spokes, to move under it; thus, every time the horse is made to move round the cart the wheel will also go right round with it; in which way—could it be possible for a horse to be trained to take twenty-four hours in pacing once round a small cart—the movement of the wheel would be scarcely perceptible. This quick rate of travelling at a slow speed may be immediately understood by placing the middle of a long pole on the head or over the shoulders of some person who is to hold it fast with both his hands, when, on turning himself leisurely round, it would be found upon the trial that another person would have to run to keep up with the ends of the pole.

Some of the Brachmanæ, or some sect of Hindoos, have long held the whimsical notion of a large frog having been placed by Brahma, when he created the world by the command of Brahm, in the centre of the earth, to whose careful superintendence we are solemnly informed, if our memory does not deceive us, he consigned the successive rotations of our globe. Certainly there may be some who ironically could point out how this geographical abstract in itself would account for the earth's jerking motion. However, to the earth's rotary motion, uninfluenced by the moon, we think may be attributed the phenomena of the tides.

About eleven hundred years ago, when the last of the Gebers were driven out of Persia, many of them settled along the western coast of India. They are among the most opulent class in Bombay, where they are styled fire worshippers, or rather Parsees. They say that more than four thousand years ago their prophet Zoroaster lighted the fire they still keep burning—they carried some of it with them. Their priests are called Magi. They believe in one Most High and Supreme Being. To the three other elements besides fire, they pay great veneration. Nevertheless they are the real sun-worshippers, their religion imposes the unalterable duty of its great commandment; or of paying every morning, their orisons to the awaking sun. Zoroaster, as they reckon, must have lived not less than 5,500 years before Christ.

turned by the pitying gods into poplar trees, still so sensitive of anguish, that they have, ever since, instead of tears, been "weeping amber," we find the teaching of the Pythagorean metempsychosis unavailable; nor is any philosopheme capable of sustaining so egregious an hypothesis, or of arriving at any reciprocal cognation of mythologies, illogical and irrational as they are, and yet so various and opposite in their contradictions. This however does not extend thoroughly through their polytheism, or improbate the penetrative subtleties of their doctrine of natural and metaphysical philosophy.

Diespiter, from Jupiter's Cretan name, signifying the author or paternal parent of light, is the imputed father of Apollo, which otherwise means creator of the sun; and again, from λανθανω, to lie hid, is derived the name of Latona, his mother; which infers that before the birth of Apollo, or the production of the sun, all things lay involved and unprofitable in darkness and chaos, and, as it were, in embryo; from which afterwards as from the womb of a mother proceeded the most glorious of the glorious luminaries. So likewise, as in these conclusions, there is obtained the same hypothetical result in admitting the thesis of his being the son of Hyperion, and nephew to Æther, begotten of an unknown mother; yet still retaining, as one with the sun, the name of his father, who was the son of Cœlus and Terra, or, as we should say in English, of the air and the earth. Now, upon logical demonstration, this is giving to the elements and to their nature a preternatural power they have never possessed; for if they had created one sun they would have created two or more suns. We acknowledge one solary system; but, indeed, beyond the parahelion our eyes have never seen anything like two suns.

The Persians called the sun "Mithras," and computed and esteemed him the greatest of their gods. His temples were built underground: he was worshipped in caves. His statue had the head of a lion, on which a turban or twisted scarf, styled a mitre, or rather tiara, was placed; it was attired in Persian robes, and with both hands was seen to hold an enraged bull by the horns. Those who were allowed to become his priests, and to understand his mysteries, were obliged first to undergo many great trials, many torments, stripes, colds and heats, disgraces and other hardships, to evince their fitness for the attainment of such office and honours. It was a severe religion: it authorized the infringement even of the Persian law, said to be inviolable. The kings of Persia were not interdicted in their use of wine on those days in which the sacrifices were offered to Mithras; for them to drink immoderately at any other time was strictly unlawful. In the code of the laws of Mahomet, whose mother was a Jewess and whose father was a Pagan, a like judicial commandment is enforced to a still greater extent; all his followers are prohibited the free use of any intoxicating beverage.

The poets of antiquity were crowned with laurel, and with the olive, a "fruit which loves the sun." This fruit was offered to Apollo, because it was thought to be conducive to divination, for which reason also was the swan among his sacrifices, it being believed to have from him the faculty of prescience; or, as we have it in the Tusculan Questions, "*Quia prævidentes qui in morte boni sint, cum cantu et voluptate moriuntur*"—foreseeing happiness in death, they die with singing and pleasure.

The Egyptians divided the day into hours, *horæ*, or "*in horas*," and called the sun Orus, or Horus, as belonging to Osiris, or as the son of Io: at all events, his symbol was a sceptre, on the top of which was an eye, to represent his power of seeing all things, and that through him all things are made visible. Griffins were sacred to him, because their eagle wings could uplift them to him; the cock, because it foretells his rising, and the grasshopper, not only because it hails his setting with a song, but as being so entirely dependnet on him as to be seemingly called into life, and sustained by his rays. Wherefore, on certain days of festivities in honour of Apollo, it was with the Athenians a custom to fasten golden grasshoppers within and about their hair.

Although Pindarus, in his "Olympia," has gone so far as to assert that it rained gold, and that the earth arrayed itself with lilies and roses when Sol saw the face of Venus that it was beautiful and came to visit her in the island of Rhodes, so called from this occasion, ἀπὸ του ῥόδου, "*à rosa;*" we will not pause to examine the mystery of the fable or the grandeur of the lyric, which Horace himself has pronounced, long before us, to be inimitable, but *en passant* let us take a mental glance at the Rhodian statue of the sun, that well known wonder of the world, the famous Colossus. It was placed at the mouth of the harbour, and was seventy cubits high; one man with both his arms could not clasp either one of its thumbs; so vast and widely extended were its thighs, that a large ship in full sail could easily enter the port between them. It was twelve years in being completed, and cost three hundred Rhodian talents, perhaps about one hundred thousand pounds. Fifty or sixty years after its erection it was thrown down by an earthquake. Chares the pupil of Lysippus is said to have been the sculptor, about A.D. 288. When the Arabians took possession of the island they sold the fallen image to a Jew who with the brass of which it was composed loaded, it is believed, nine hundred camels. From this statue the Rhodians had the name of Colossians given to them, and for the same reason the amphitheatre of Vespasian is indicatively called the Colosseum, from a colossal figure of Apollo placed before it; but we must not forget that this place for public exhibitions of combats of gladiators and wild beasts, with other scenes of cruelty, has been styled "the most stupendous monument of Roman antiquity." Its original designation has long ceased, and many parts of it no longer exist, yet, strange to say, within its ruins fourteen chapels have been erected in representation of the different stages of the passion of our Saviour.

Another statue of the sun god is the Apollo Belvedere, found in the ruins of Antium, which was purchased by Pope Julius II., before his elevation to the Vatican, and placed by him afterwards in its Bel Videre, or as we have said, Belvedere, from whence it takes its name. We mention this specimen of sculpture as being one of the finest in the world, even now as restored by Giovanni da Montorsoli. It is more than seven feet high, and with the exception of its *semitoga*, or short cloak, caught up by the stretched out left arm, it is naked. It is supposed to represent Apollo watching the effect of the arrow just discharged from his extended bow at the Python. Let us, however, bear in mind that it is not an uncommon event abroad to hear of a death by a *coup de soleil*; we suggest Sol's real bow to be the bow of the sun, the sunbow or iris, and lightning his arrows.

In Abæa, an old town in the bay of Messene, Peloponnesus, the Abæan Apollo had an oracle more ancient than the one at Delphos; it was burnt by Xerxes about the time when his invading army of seventeen hundred thousand was vanquished by forty thousand Greeks.

The temple of Delos, once so magnificent and celebrated, whose remains are now scarcely to be traced, had its origin, it is said, at least fifteen hundred years before the birth of Christ, and is supposed to have been erected at the general expense of all the Grecian potentates of that time. Plutarch, in his life of Theseus, mentions its altar as one built entirely of the left side horns of beasts. At all events the learned of antiquity have believed it to consist of the horns of antelopes or wild goats, killed by Diana on Mount Cynthus, so firmly twisted one into the other, and consolidated without any kind of cement or nails, as, from its peculiar construction, to have been considered one of the wonders of the world. There was in this temple also a colossal statue of the god in marble, twenty-five feet in height. To judge by what formerly remained of its ruins, the building must have been large, and built of white marble; but there is no way of

tracing its form. The statue was a beautiful piece of workmanship. Some foreign sea captain, only about two hundred years ago, it is said, visited this mythological birth place of Apollo, and displaced the statue from its pedestal with the intention of removing it; but finding it impracticable to carry it to his ship, he wantonly despoiled it of its head, arms, and feet, and carried them away no one knows where. This island is described as barren, rocky, and without inhabitants, but rich in ruins. The Mount Cynthus of the ancients, with its various remains and classical dedications, is there. The whole circuit of the island is scarcely more than eight miles.

But Castri—how are the mighty fallen! Yet still we can hardly credit the conjecture of that small village having been the poetical and remarkable city of Delphi; that those two pointed cliffs were the double headed Parnassus, and that stream among the rocks from its separating summit, was once known as the "Castalius fons," the imaginary retreat and sacred haunt of the Muses. The remains of the fountain exhibit a large and shallow square formed basin, with steps leading to it, cut in a rock of marble. There is no doubt, with some, of this having been the *balneum* in which the Pythia was wont to bathe herself and wash her hair, before she was conveyed to the tripod in the Apollonian temple. There are four *delubra*, or shrines for heathen gods, in the rock; one of these niches has been converted into a chapel, and dedicated to St. John—it is an object perhaps of as much surprise to the antiquarian traveller as it was of veneration to the pilgrim. The others are vacant; some however, think they were places designed for vows and votive offerings. Be that as it may, here Apollo had his most renowned temple; here uttered his most famous oracles, said to be received first from Jupiter, with whom he was in direct communication, before they were delivered to those who consulted him. There was no other oracle thought to exist elsewhere equal to this. On the very spot, to cite tradition, where the two eagles, summoned by Jupiter, the one from the east, and the one from the west, alighting met, and therefrom called "*umbilicus terræ*," the navel of the earth, his temple was founded.

We cannot with any subtle acumen explore the regions of mystical priestcraft, and tolerate the suspicion of a deliberate oracular system of falsehood and fraud, when we take a review of our sacred records, with profane and general history, and discover such men as princes and kings travelling far to hold a few moments' counsel with a Pythoness. Saul went to Endor; we do not mean to infer that he went any great distance—many went far, and he went far enough. We only want here to refer to a few particulars; no more than such as may be suitable to our subject and profitable to our readers. There is in 1 Samuel ix. this parenthesis—"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the seer: for he that is now called a prophet was beforetime called a seer." We have just stated, Saul went to Endor. He had, however, with legitimate supplication inquired of the Lord; but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servant, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her." Now this woman possessed (or the spirit) the power to raise up the ghost of Samuel, it may be imagined by what is called sciomancy. It was not so; she and her spiritual familiar could have had no power over such a spirit as was seen in Samuel, had not the spiritual Samuel, in his own uncircumscribed person, lent himself to Saul's reckless desire to look beyond the grave's withdrawn curtains upon its decreed events, so wisely hidden from the uninitiated and unvisited. This description of forbidden, although natural, anxiety to inquire after the secret knowledge which is involved in the future was carried to as great an infatuation among the Jews as it was idolatrously a mania with the nations they conquered, who sought these revelations in the mysteries of their imagery, in the offering through the fire, or by the sacrifice of blood to their idols. In fact, more or less, it was this kind of dealing with the powers of darkness that brought them to their shrines. And in like manner the mighty of the Jewish nation sought promiscuously their prophets, the priests of the high places, or of idol altars—for example, "And Jehoshaphat said unto the King of Israel, Inquire, I pray thee, at the word of the Lord to-day. Then the King of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king." So, also, for the same reason, the rulers of the classic nations inquired of their oracles, as they considered them to be sacred. In the hopes of making what we have said plainer, we will now instance one of the holy prophets:—"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?" He alluded to Micaiah, the son of Imlah, who was not among the four hundred other prophets. 1 Kings, xxii. Again, 2 Kings iii., "And the King of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? He is told that there is Elisha. "So the King of Israel, and Jehoshaphat, and the King of Edom went down to him. And Elisha said unto the King of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother." We shall have again to treat of these prophets of Baal, as we go on.

Augustus Cæsar was a constant attendant at the altar of Apollo, and a great votary of the oracle; it is said that it foretold to him the birth of Christ, and that, in consequence of that event it would cease to be an oracle, and that Apollo would have to "depart and give no more answers." On the whole, the Delphic oracle, or *vaticinator* and *vaticinatrix*, uttered oracles, that is to say, prophetically responded, prophesied, and foretold of things to happen, and happening afar off, with, at times, a most wonderful prescience.

The tripod (a vessel with three feet, circular, with holes,) was thought to have come, or to have been sent, from heaven. How it ever came to be lost in the sea we will not attempt to say; but the story goes that it was lost, and that some fishermen afterwards took it up in their nets, upon which it became the cause among themselves of much contention who should have it. They at last determined to steer for Delphos to consult the Pythonissa. She gave answer that "it should be sent to the wisest man of all in Greece." Thereupon it was sent to Thales of Miletus, who forthwith had it carried to Bias who was no less famous for his learning than his nobility of mind—he referred it to another of the seven wise men of Greece; this other sent it to a fourth, until so on, forwards and backwards, it passed through the hands of them all, who returned it again to Thales, who dedicated it to the Delphian Apollo. Some have supposed it to have been covered with the skin of the Pythian serpent, for which reason it was also called Cortina. The generally received opinion is that it was a golden vessel with ears, having three feet, on which the selected of the Phœbades or of the Pythiæ sat or stood when she prophesied, or pronounced her divinations. Phemonöe was the name of the first priestess Apollo had at Delphos, and she is said to have invented the heroic verse. The four chief properties, as arts, attributed to the sun god were—of prophesying, of shooting, of healing, and of music; all of which the ancient natural philosophers ascribe to the sun, and find therein their real representation. None among the gods met with more lasting homage, was more invoked, was more consulted, gave wiser advice, delivered more responses, or declared more oracles than this god in his temple of Delphi. Indeed all

nations, near and far, resorted to him, until, we may truly say, all called him "the oracle of all the earth."

This was the state of things when Augustus Cæsar was the second Roman emperor, and Herodes Magnus, who slew the infants, was King of Judæa, when tyrants could torture and murder whom they desired out of spite or at their pleasure, and there was no real jurisdiction that could save the innocent from their passions, nor any religion that was a check upon those passions, no visible aid, no Almighty hand and outstretched arm—till there arose one who was to be the Saviour of mankind in more ways than one, through whom, from age to age, the human race is becoming more and more harmonized by his beautiful laws, and more like the angels which regeneration will make us—*Jesus hominum Salvator.*

There is an old Latin saying, *quot homines tot sententiæ*, which, to our ideas, has some general and particular truth in it, for with many men there are certainly very often many opinions—none more striking and various than those respecting religion and politics. As to the first, this would not be the case were it not mystified by its exponents; as to the second, it must always be so while men and times continue to alter. In the former we see progress, in the latter we find change; to that improved and great end we must all come at last as we survive the refining, purifying, and momentous translations which must and can be acquired if they are wished to be attained and if we are determined to have them.

Some etymologists derive the word Pythia from the serpent Python; others from the Greek verb, to consult, πυθεσθαι, or which is perhaps more correct, from Πυθω, a name of the city of Delphi. But be its origin what it may, this oracle was very ancient; it was established at least a hundred years prior to the Trojan war, when the goddess Themis first gave the responses here, but afterwards resigned that privilege to Apollo. In early times the Pythian games were celebrated every nine years; eventually they took place every five years. In the contest of the flute, which was instituted by the Amphictyons, they played the Πυθικοι νομοι in memory of Apollo's famous victory over the serpent of Πυθω—according to some antiquarians, this mode had six parts. Their dance was divided into five parts, regulated by the lyre. Combats, horse racing, and chariot racing, formed a conspicuous part of these games, part of which took place in April, and part in May. The prize of the musical performances was either in silver or gold. But at the gymnastics, the conqueror considered his crown of simple laurel or branch of palm the greater prize. Also, at the Pythian games there were prizes for intellectual merit. It will be seen that these games must have been spectacles of great utility and interest.

The oracles were not all delivered in anything like the same manner; in some places they were by interpretation or dreams, or by events, or the answer was written in verse or in prose, that is, at first mostly in verse, as a poet was a synonymous appellation for a prophet; at other times the gods themselves revealed their decrees by voice, or as we should say by simulated voices, after the manner of the false prophets.

Those who consulted the Delphic oracle were obliged to bring great and costly presents, and therefore, as we have implied before, this temple was richer than any other, whence the "wealth of Apollo" became a saying. They also offered sacrifices. The care of these sacrifices was under a committee of five priests, called Οσιοι, which means "The Holy;" who were ministers of the Pythoness, of whom we read that she was not sometimes above a bribe. However, these oracles were deemed proverbially infallible. They tell us of old that in the *Pythium* or sanctuary of this temple there was a deep well or cavern, from which issued a thin, pale vapour, that rose high into the air. The cave was on Mount Parnassus; those who breathed its exhalations were suddenly seized with poetic rapture or a divine enthusiasm, futurity opened to their view; they were among the poets if they only fell asleep near it. On the cover of the tripod, which was placed close to the mouth of the cave, the Pythia usually sat; but if so, she could not have been in that state of fury, with "dishevelled hair and foaming mouth," occasioned by the intoxicating nature of the air damp, or gas, emitted from the cave's mouth, as some writers have stated. No modern traveller has discovered this chasm and vapour. Besides the Delian oracle was only one of the five celebrated oracles mentioned by Herodotus, which were consulted by Crœsus in preference to many others, and we read not of any intoxicating exhalations in their temples. But to those who know what "reading thoughts" mean, our explanation of a Pythonissa as a woman possessed with a spirit of soothsaying, or of a familiar spirit, as the word implied, will go far to elucidate the thorough particulars of the case, and of the theosophy we have in review. We give to Tully the honour of having "supposed the vapour;" his followers "saw it."

THE FAMILY OF THE GUNS.

The interesting but unamiable individuals indicated by the heading of this paper, are of insatiable appetite, have been concerned in many evil designs, and have been by turns the agents of monarch and conspirator. They assume various forms, but are charged with inborn wickedness. The very birds of the air start with instinctive dread as they pass, nor is the eagle less terrified than the vagrant crow in the fallow. They eat up every green thing, every living thing, every monument, every memorial of virtue or honour. They break into the house of peace, destroy the firstborn of domestic love, corrupt the springs of human action, and stamp out under their remorseless tread the sacred flame that feeds the lamp of charity. The name of the father of these fiends is War; and we cannot do better than turn our attention to his ancestors, who are well known and very much prized by his regal and plebeian clients.

When the ancient of the human race invoked the aid of this terrible ally, he was by no means so dangerous as he has since become. Men were first prone to carry out his behests with their fists, and nothing much came of such operations beyond rather copious, but comparatively harmless, bloodletting. The use of clubs, spears, stone throwing, and other malignant innovations was not long in becoming pretty general. But these were not sufficient to satisfy the genius of destruction. He must have weapons that should strike his foe to death at a distance. The sling, the dart impelled by the hand, the long bow and the cross bow, directed by the practised eye and worked by strong arms, gifted with deadly aim, soon became the favourites of the war demon, and he was pleased that his pupils were no longer content with doing bodily injury to their neighbours, but succeeded in killing them outright.

That grim ascetic, old Roger Bacon, will have a great deal to answer for, we fancy, when as we are told, and firmly believe, the spirits who repose from the battle of life before they shall be summoned to receive the award due to their actions here below, will be again living witnesses of the consequences of that unlucky combination of chemicals which goes to make up what in our days is known as gunpowder. There was a Bartolomeo Schwartz too, another monk, who first suggested the application of this trinity of destruction against human beings. The learned have not very faithfully chronicled the progress which this discovery made, but they are pretty well agreed upon certain main facts. Thus it seems to be generally thought that the great gun or cannon, as he is frequently called (for he delights in a plurality of names like many others of our time) became the object of special attention somewhere about the year 1535, in the reign of the good Queen Bess, who patted him with her white hand more frequently than it has been customary for ladies of her rank to do since, or had ever been before. It

must not however be thought that the great gun had never been heard of previously. This would be a profound mistake. Indeed we are told that at the battle of Crécy, so long before as 1346, there were four guns employed which filled the eyewitnesses with astonishment. Another authority mentions 1366 as the probable date when they came to be objects of fear and terror. It was said that some simple looking Germans brought to the Venetians, who were then besieging Gandefossa, two small pieces of artillery—this is the name now taken by the tribe—together with a supply of gunpowder and leaden balls, by which the latter soon made themselves felt. At this time gunpowder was exactly ninety-six years old, having been, as some allege, described in some old monkish volume about the year 1270. We are aware that this is open to some doubt, for it is contended by some antiquarians that gunpowder had been a friendless orphan in Arabia, but was ultimately adopted by some frizzle bearded crusader. And others aver that it had been seen many centuries before, dwelling harmlessly among the Chinese, and somewhat later held a sinecure under the Brahminical Hindoos who had—to their credit be it written—the sense to keep their unruly ward from doing much harm beyond blowing off a few experimental fingers, or shattering occasionally a too intrusive arm.

The guns at this period must have been very harmless machines as compared with what they have since become. We read, however, that they had produced a very numerous but somewhat rickety family as late at 1638, when Charles I. was king of England. A division of the family about this time was known as the matchlocks, and clumsy enough they were, requiring, when used, to be supported upon props. King Charles the Second, however, took the guns under his especial protection. This monarch established, by a royal charter, a college of physicians for the guns under the style and title of the Royal Incorporated Society of Gunsmiths, and from that day the guns have become a more vigorous, active, energetic, but we regret to add, a more obstructive race than they had ever been before. They had previously been discharged by means of a rude match, by which their intended effects were made very uncertain. The next step was by attaching a match to a wheel which revolved. A firestone was next discovered which produced fire by percussion; but this instrument was very uncertain, for it was found to strike fire when it was not wanted, and to miss fire at precisely the same times. The flint succeeded this discarded servant, but was found to be no better for the situation, and was dismissed in turn. A whole legion of pigmy imps were now administered with great success, and these have undergone so many modifications that it would be impossible to enumerate or describe them within the limits we have proposed to ourselves in this memoir. However, under the hands of the gunsmiths the family of the guns assumed a high position of respectability, and have become the arbiters of almost every quarrel that assumes large proportions.

As with most families of ancient lineage, the derivation of the patronymic of this destructive tribe has become a point of learned dispute. The accomplished Selden, in speaking of this family, says that "Sometimes we put a new signification upon an old word, as we know that the word gun was in use in England, for an engine to cast a thing from a man, long before gunpowder was known." Others of the learned say that the word is derived from an obsolete term signifying to yawn or gape. This opinion is supported by contexts from eminent writers. Milton speaks of guns gaping with hideous orifice; and again as "deep throated" engines. Shakspeare is also indebted to this distinguished tribe for many of his most effective metaphors.

It furnishes a curious illustration of the care and skill bestowed upon the improvement of these bellicose individuals by the devotees of science, to remark that Galileo wrote his "Dialogues of Motion," to illustrate the idiosyncrasies of artillery. Sir Isaac Newton suggested theories of dynamic force and motion, that were suggested to him by a close observance of the effects produced upon a series of experiments. Mathematicians scarcely less eminent directed their attention to the laws by which the gun worked out its results. Some of these are curious, and deserve to be recorded.

The first writer, however, who undertook to examine this subject with a view to practical improvement, made some rather singular discoveries, which had been previously overlooked, or were, from the nature of the circumstances, inaccessible. The body or barrel of a musket, as it is called in professional parlance, was found to be very irregular in the performance of its functions. The barrel of an old musket was therefore secured upon a block of wood, and fired at a board one foot square at sixty yards distance. It was found that the said invalid gun missed the board only once in sixteen times, yet, when fired at a distance of seven hundred and sixty yards, the ball was driven wide of the mark sometimes more than one hundred yards. Nor was there any certainty as to the direction which this aberration might take, for the obstinate instrument would sometimes insist upon sending the ball one hundred yards to the right, and, the next moment, would send it an equal distance to the left. Nor was this all. The line in which it was pointed, the direction upwards and downwards was also equally uncertain, the ball in some discharges having struck the ground two hundred yards nearer to the musket than it did at others. These derangements led to new theories, and to some very curious anatomical experiments. The idea first suggested itself that the ball forced against the sides of the barrel of the gun obtained an eccentric motion. It was also found that much of the expansive force of the gunpowder was wasted in being permitted to escape through the spaces left by the ball not fitting truly the bore of the musket. It next struck the professors that the ball should be somewhat larger than the bore, and be hammered down so as to be perfectly airtight. But this violence produced superficial inequalities, which in their turn produced a result different from what was expected, but still a very decided improvement upon the old plan. The time, however, required in administering this increased amount of food proved to be a fresh drawback. The deflection so fatal to accuracy of aim was found to be obviated by giving to the ball an additional and rotary motion upon its axis. This led to the process of rifling, which has become now all but universal. This operation consists in making a number of grooves, cut in a spiral direction, which gives the ball in its passage through the barrel the motion required. The effect of this improvement was sufficiently encouraging to give increased zeal and ingenuity to the gun doctors. The next step was to make the ball in an egg shape, by which the motion was made more regular and equalized, and thus give greater range, greater accuracy, a more sustained velocity, and a terribly increased force, until at length the deadly projectile was enabled to accomplish its destructive mission at a distance of miles. While we write, more than a thousand human beings have fallen in a few hours under the doom of this agent of modern civilization. The gun has mown down the flower of every nation in the world. It has become the weapon of the destroying angel, and woe to the man or the nation who calls it to his aid without a just cause or a righteous purpose.

But it is happily a source of consolation that the very voracity of the gun family warns off the adventurous spirits who would play with them to their neighbour's injury. Playing with edged tools is notoriously dangerous, so is playing dominoes with a tiger, swimming a match with a shark, squirting at an elephant, and such other innocent amusements. The last of the gun family is said to be the best looking of his tribe; he is sleek and shining, there are no menacing lines about his mouth, no diabolical expression in the flashes of his eye, but his breath is deadly neverthe-

less. It scatters a thousand bolts of fire about at any desired point. It will root up a tree, knock down a great house, or sink the largest ship at three miles. This will it do with unfailing accuracy, and will repeat the deed many times within a given period. Surely it is therefore a providential law which evolves peace and good will, even out of the fears of men, and places upon the shoulders of the ambitious the responsibility of entering upon war.

THE WORK OF IRON, IN NATURE, ART, AND POLICY.

FROM "THE TWO PATHS," BY JOHN RUSKIN, M.A.

WHEN I venture to speak about my own special business of art, it is almost always before students of art, among whom I may sometimes permit myself to be dull, if I can feel that I am useful: but a mere talk about art, especially without examples to refer to (and I have been unable to prepare any careful illustrations for this lecture), is seldom of much interest to a general audience. As I was considering what you might best bear with me in speaking about, there came naturally into my mind a subject connected with the origin and present prosperity of the town you live in: and, it seemed to me, in the out-branchings of it, capable of a very general interest. When, long ago (I am afraid to think how long), Tunbridge Wells was my Switzerland, and I used to be brought down here in the summer, a sufficiently active child, rejoicing in the hope of clambering sandstone cliffs of stupendous height above the common, there used sometimes, as, I suppose, there are in the lives of all children at the Wells, to be dark days in my life—days of condemnation to the pantiles and band—under which calamities my only consolation used to be in watching, at every turn in my walk, the welling forth of the spring over the orange rim of its marble basin. The memory of the clear water, sparkling over its saffron stain, came back to me as the strongest image connected with the place; and it struck me that you might not be unwilling, to-night, to think a little over the full significance of that saffron stain, and of the power, in other ways and other functions, of the steely element to which so many here owe returning strength and life;—chief as it has been always, and is yet more and more markedly so day by day, among the precious gifts of the earth. The subject is, of course, too wide to be more than suggestively treated; and even my suggestions must be few, and drawn chiefly from my own fields of work; nevertheless, I think I shall have time to indicate some courses of thought which you may afterwards follow out for yourselves if they interest you; and so I will not shrink from the full scope of the subject which I have announced to you—the functions of Iron, in Nature, Art, and Policy. Without more preface I will take up the first head.

I. *Iron in Nature.*—You will probably know that the ochreous stain, which, perhaps, is often thought to spoil the basin of your spring, is iron in a state of rust; and when you see rusty iron in other places, you generally think not only that it spoils the places it stains, but that it is spoiled itself—that rusty iron is spoiled iron.

For most of our uses it generally is so; and because we cannot use a rusty knife or razor so well as a polished one, we suppose it to be a great defect in iron that it is subject to rust. But not at all. On the contrary, the most perfect and useful state of it is that ochreous stain; and therefore it is endowed with so ready a disposition to get itself into that state. It is not a fault in the iron, but a virtue, to be so fond of getting rusted, for in that condition it fulfils its most important functions in the universe, and most kindly duties to mankind. Nay, in a certain sense, and almost a literal one, we may say that iron rusted is living; but when pure or polished, dead. You all probably know that in the mixed air we breathe, the part of it essentially needful to us is called oxygen; and that this substance is to all animals, in the most acute sense of the word, "breath of life." The nervous power of life is a different thing; but the supporting element of the breath, without which the blood, and therefore the life, cannot be nourished, is this oxygen. Now it is this very same air which the iron breathes when it gets rusty. It takes the oxygen from the atmosphere as eagerly as we do, though it uses it differently. The iron keeps all that it gets; we, and other animals, part with it again; but the metal absolutely keeps what it has once received of this aerial gift; and the ochreous dust which we so much despise is, in fact, just so much nobler than pure iron, in so far as it is iron and the air. Nobler, and more useful—for, indeed, as I shall be able to show you presently, the main service of this metal, and of all other metals, to us, is not in making knives, and scissors, and pokers, and pans, but in making the ground we feed from, and nearly all the substances first needful to our existence. For these are all nothing but metals and oxygen—metals with breath put into them. Sand, lime, clay, and the rest of the earths—potash and soda, and the rest of the alkalies—are all of them metals which have undergone this, so to speak, vital change, and have been rendered fit for the service of man by permanent unity with the purest air which he himself breathes. There is only one metal which does not rust readily; and that, in its influence on man hitherto, has caused death rather than life; it will not be put to its right use till it is made a pavement of, and so trodden under foot.

Is there not something striking in this fact, considered largely as one of the types, or lessons, furnished by the inanimate creation? Here you have your hard, bright, cold, lifeless metal—good enough for swords and scissors—but not for food. You think, perhaps, that your iron is wonderfully useful in a pure form, but how would you like the world, if all your meadows, instead of grass, grew nothing but iron wire—if all your arable ground, instead of being made of sand and clay, were suddenly turned into flat surfaces of steel—if the whole earth, instead of its green and glowing sphere, rich with forest and flower, showed nothing but the image of the vast furnace of a ghastly engine—a globe of black, lifeless, excoriated metal? It would be that—probably it was once that; but assuredly it would be, were it not that all the substance of which it is made sucks and breathes the brilliancy of the atmosphere; and, as it breathes, softening from its merciless hardness, it falls into fruitful and beneficent dust; gathering itself again into the earths from which we feed; and the stones with which we build;—into the rocks that frame the mountains, and the sands that bind the sea. Hence, it is impossible for you to take up the most insignificant pebble at your feet, without being able to read, if you like, this curious lesson in it. You look upon it at first as if it were earth only. Nay, it answers, "I am not earth—I am earth and air in one; part of that blue heaven which you love, and long for, is already in me; it is all my life—without it I should be nothing, and able for nothing; I could not minister to you, nor nourish you—I should be a cruel and helpless thing; but, because there is, according to my need and place in creation, a kind of soul in me, I have become capable of good, and helpful in the circles of vitality."

In these days of swift locomotion I may doubtless assume that most of my audience have been somewhere out of England—have been in Scotland, or France, or Switzerland. Whatever may have been their impression, on returning to their own country, of its superiority or inferiority in other respects, they cannot but have felt one thing about it—the comfortable look of its towns and villages. Foreign towns are often very picturesque, very beautiful, but they never have quite that look of warm self-sufficiency and wholesome quiet with which our villages nestle themselves down among the green fields. If you will take the trouble to examine into the sources of this impression, you will find that by far the greater part of that warm and satisfactory appearance depends upon the rich scarlet colour of the bricks and tiles. It does not belong to the neat building—a very neat building has an uncomfortable rather than a comfortable look—but it depends upon the warm building; our villages are dressed in red tiles as our old women are in red cloaks; and it does not matter how worn the cloaks, or how bent and bowed the roof may be, so long as there are no holes in either one or the other, and the sobered but unextinguishable colour still glows in the shadow of the hood, and burns among the green mosses of the gable. And what do you suppose dyes your tiles of cottage roof? You don't paint them. It is nature who puts all that lovely vermilion into the clay for you; and all that lovely vermilion is this oxide of iron. Think, therefore, what your streets of towns would become—ugly enough, indeed, already, some of them, but still comfortable looking—if instead of that warm brick red, the houses became all pepper-and-salt colour. Fancy your country villages changing from that homely scarlet of theirs which, in its sweet suggestion of laborious peace, is as honourable as the soldiers' scarlet of laborious battle—suppose all those cottage roofs, I say, turned at once into the colour of unbaked clay, the colour of street gutters in rainy weather. That's what they would be, without iron.

There is, however, yet another effect of colour in our English country towns which, perhaps, you may not all yourselves have noticed, but for which you must take the word of a sketcher. They are not so often merely warm scarlet as they are warm purple;—a more beautiful colour still: and they owe this colour to a mingling with the vermilion of the deep greyish or purple hue of our fine Welsh slates on the more respectable roofs, made more blue still by the colour of intervening atmosphere. If you examine one of these Welsh slates freshly broken, you will find its purple colour clear and vivid; and although never strikingly so after it has been long exposed to weather, it always retains enough of the

tint to give rich harmonies of distant purple in opposition to the green of our woods and fields. Whatever brightness or power there is in the hue is entirely owing to the oxide of iron. Without it the slates would either be pale stone colour, or cold grey, or black.

Thus far we have only been considering the use and pleasantness of iron in the common earth of clay. But there are three kinds of earth which in mixed mass and prevalent quantity form the world. Those are, in common language, the earths of clay, of lime, and of flint. Many other elements are mingled with these in sparing quantities; but the great frame and substance of the earth is made of these three, so that wherever you stand on solid ground, in any country of the globe, the thing that is mainly under your feet will be either clay, limestone, or some condition of the earth of flint, mingled with both.

These being what we have usually to deal with, nature seems to have set herself to make these three substances as interesting to us, and as beautiful for us, as she can. The clay, being a soft and changeable substance, she doesn't take much pains about, as we have seen, till it is baked; she brings the colour into it only when it receives a permanent form. But the limestone and flint she paints, in her own way, in their native state; and her object in painting them seems to be much the same as in her painting of flowers; to draw us, careless and idle human creatures, to watch her a little, and see what she is about—that being, on the whole, good for us—her children. For nature is always carrying on very strange work with this limestone and flint of hers—laying down beds of them at the bottom of the sea; building islands out of the sea; filling chinks and veins in mountains with curious treasures; petrifying mosses, and trees, and shells; in fact, carrying on all sorts of business, subterranean or sub-marine, which it would be highly desirable for us, who profit and live by it, to notice as it goes on. And apparently to lead us to do this, she makes picture-books for us of limestone and flint; and tempts us, like foolish children as we are, to read her books by the pretty colours in them. The pretty colours in her limestone books form those variegated marbles which all mankind have taken delight to polish and build with from the beginning of time; and the pretty colours in her flint-books form those agates, jaspers, cornelians, bloodstones, onyxes, cairngorms, chrysoprases, which men have in like manner taken delight to cut, and polish, and make ornaments, from the beginning of time; and yet, so much of babies are they, and so fond of looking at the pictures instead of reading the book, that I question whether, after six thousand years of cutting and polishing, there are above two or three people out of any given hundred, who know, or care to know, how a bit of agate or a bit of marble was made, or painted. How it was made, may not be always very easy to say; but with what it was painted there is no manner of question. All those beautiful violet veinings and variegations of the marbles of Sicily and Spain, the glowing orange and amber colours of those of Siena, the deep russet of the Rosso antico, and the blood-colour of all the precious jaspers that enrich the temples of Italy; and, finally, all the lovely transitions of tint in the pebbles of Scotland and the Rhine, which form, though not the most precious, by far the most interesting portion of our modern jewellers' work;—all these are painted by nature with this one material only, variously proportioned and applied—the oxide of iron that stains your Tunbridge springs.

But this is not all, nor the best part of the work of iron. Its service in producing these beautiful stones is only rendered to rich people, who can afford to quarry and polish them. But nature paints for all the world, poor and rich together; and while, therefore, she thus adorns the innermost rocks of her hills, to tempt your investigation, or indulge your luxury—she paints, far more carefully, the outside of the hills, which are for the eyes of the shepherd and the ploughman. I spoke just now of the effect in the roofs of our villages of their purple slates; but if the slates are beautiful even in their flat and formal rows on house-roofs, much more are they beautiful on the rugged crests and flanks of their native mountains. Have you ever considered, in speaking as we do so often of distant blue hills, what it is that makes them blue? To a certain extent it is distance; but distance alone will not do it. Many hills look white, however distant. That lovely dark purple colour of our Welsh and Highland hills is owing, not to their distance merely, but to their rocks. Some of their rocks are, indeed, too dark to be beautiful, being black or ashy grey; owing to imperfect and porous structure. But when you see this dark colour dashed with russet and blue, and coming out in masses among the green ferns, so purple that you can hardly tell at first whether it is rock or heather, then you must thank your old Tunbridge friend, the oxide of iron.

But this is not all. It is necessary for the beauty of hill scenery that nature should colour not only her soft rocks, but her hard ones; and she colours them with the same thing, only more beautifully. Perhaps you wondered at my frequent use of the word "purple," speaking of stones; but the Greeks, and still more the Romans, who had profound respect for purple, used it of stone long ago. You have all heard of "porphyry" as among the most precious of the harder massive stones. The colour which gave it that noble name, as well as that which gives the flush to all the rosy granite of Egypt—yes, and to the rosiest summits of the Alps themselves—is still owing to the same substance—your humble oxide of iron.

And last of all:

A nobler colour than all these—the noblest colour ever seen on this earth—one which belongs to a strength greater than that of the Egyptian granite, and to a beauty greater than that of the sunset or the rose—is still mysteriously connected with the presence of this dark iron. I believe it is not ascertained on what the crimson of blood actually depends; but the colour is connected, of course, with its vitality, and that vitality with the existence of iron as one of its substantial elements.

Is it not strange to find this stern and strong metal mingled so delicately in our human life, that we cannot even blush without its help? Think of it, my fair and gentle hearers; how terrible the alternative—sometimes you have actually no choice but to be brazen faced, or iron faced!

In this slight review of some of the functions of the metal, you observe that I confine myself strictly to its operations as a colouring element. I should only confuse your conception of the facts, if I endeavoured to describe its uses as a substantial element, either in strengthening rocks, or in influencing vegetation by the decomposition of rocks. I have not, therefore, even glanced at any of the more serious uses of the metal in the economy of art. But what I wish you to carry clearly away with you is the remembrance that in all these uses the metal would be nothing without the air. The pure metal has no power, and never occurs in nature at all, except in meteoric stones, whose fall no one can account for, and which are useless after they have fallen: in the necessary work of the world, the iron is invariably joined with the oxygen, and would be of no service or beauty whatever without it.

Iron in Art.—Passing from the offices of the metal in the operations of nature to its uses in the hands of man, you must remember, in the outset, that the type which has been given you, by the lifeless metal, of the action of body and soul together, has noble antitype in the operation of all human power. All art worthy the name is the energy—neither of the human body alone, nor of the human soul alone, but of both united, one guiding the other: good craftmanship and work of the fingers, joined with good emotion and work of the heart.

There is no good art, nor possible judgment of art, when these two are not united; yet we are constantly trying to separate them. Our amateurs cannot be persuaded but that they may produce some kind of art by their fancy or sensibility, without going through the necessary manual toil. That is entirely hopeless. Without a certain number, and that a very great number, of steady acts of hand—a practice as careful and constant as would be necessary to learn any other manual business—no drawing is possible. On the other side, the workman, and those who employ him, are continually trying to produce art by trick or habit of fingers, without using their fancy or sensibility. That also is hopeless. Without mingling of heart passion with hand power, no art is possible. The highest art unites both in their intensest degrees; the action of the hand at its finest, with that of the heart at its fullest.

Hence it follows that the utmost power of art can only be given in a material capable of receiving and retaining the influence of the subtlest touch of the human hand. That hand is the most perfect agent of material power existing in the universe; and its full subtlety can only be shown when the material it works on or with is entirely yielding. The chords of a perfect instrument will receive it, but not of an imperfect one; the softly bending point of the hair pencil, and soft melting of colour, will receive it, but not even the chalk or pen point, still less the steel point, chisel, or marble. The hand of a sculptor may, indeed, be as subtle as that of a painter, but all its subtlety is not bestowable nor expressible: the touch of Titian, Correggio, or Turner, is a far more marvellous piece of nervous action than can be shown in anything but colour, or in the very highest conditions of executive expression in music. In proportion as the material worked upon is less delicate, the execution necessarily becomes lower, and the art with it. This is one main principle of all

work. Another is, that whatever the material you choose to work with, your art is base if it does not bring out the distinctive qualities of that material.

The reason of this second law is, that if you don't want the qualities of the substance you use, you ought to use some other substance: it can be only affectation, and desire to display your skill that lead you to employ a refractory substance, and therefore your art will all be base. Glass, for instance, is eminently, in its nature, transparent. If you don't want transparency, let the glass alone. Do not try to make a window look like an opaque picture, but take an opaque ground to begin with. Again, marble is eminently a solid and massive substance. Unless you want mass and solidity, don't work in marble. If you wish for lightness, take wood; if for freedom, take stucco; if for ductility, take glass. Don't try to carve feathers, or trees, or nets, or foam, out of marble. Carve white limbs and broad breasts only out of that.

So again, iron is eminently a ductile and tenacious substance—tenacious above all things, ductile more than most. When you want tenacity, therefore, and involved form, take iron. It is eminently made for that. It is the material given to the sculptor as the companion of marble, with a message, as plain as it can well be spoken, from the lips of the earth-mother, "Here's for you to cut, and here's for you to hammer. Shape this, and twist that. What is solid and simple, carve out; what is thin and entangled, beat out. I give you all kinds of forms to be delighted in;—fluttering leaves as well as fair bodies; twisted branches as well as open brows. The leaf and the branch you may beat and drag into their imagery; the body and brow you shall reverently touch into their imagery. And if you choose rightly and work rightly, what you do shall be safe afterwards. Your slender leaves shall not break off in my tenacious iron, though they may be rusted a little with an iron autumn. Your broad surfaces shall not be unsmoothed in my pure crystalline marble—no decay shall touch them. But if you carve in the marble what will break with a touch, or mould in the metal what a stain of rust or verdigris will spoil, it is your fault—not mine."

These are the main principles in this matter; which, like nearly all other right principles in art, we moderns delight in contradicting as directly and specially as may be. We continually look for, and praise, in our exhibitions, the sculpture of veils, and lace, and thin leaves, and all kinds of impossible things pushed as far as possible in the fragile stone, for the sake of showing the sculptor's dexterity. On the other hand, we cast our iron into bars—brittle, though an inch thick—sharpen them at the ends, and consider fences, and other work, made of such materials, decorative! I do not believe it would be easy to calculate the amount of mischief done to our taste in England by that fence ironwork of ours alone. If it were asked of us, by a single characteristic, to distinguish the dwellings of a country into two broad sections; and to set, on one side, the places where people were, for the most part, simple, happy, benevolent, and honest; and, on the other side, the places where at least a great number of the people were sophisticated, unkind, uncomfortable, and unprincipled, there is, I think, one feature that you could fix upon as a positive test: the uncomfortable and unprincipled parts of a country would be the parts where people lived among iron railings, and the comfortable and principled parts where they had none. A broad generalization, you will say! Perhaps a little too broad; yet, in all sobriety, it will come truer than you think. Consider every other kind of fence or defence, and you will find some virtue in it; but in the iron railing none. There is, first, your castle rampart of stone—somewhat too grand to be considered here among our types of fencing; next, your garden or park wall of brick, which has indeed often an unkind look on the outside, but there is more modesty in it than unkindness. It generally means, not that the builder of it wants to shut you out from the view or his garden, but from the view of himself; it is a frank statement that as he needs a certain portion of time to himself, so he needs a certain portion of ground to himself, and must not be stared at when he digs there in his shirt sleeves, or plays at leapfrog with his boys from school, or talks over old times with his wife, walking up and down in the evening sunshine. Besides, the brick wall has good practical service in it, and shelters you from the east wind, and ripens your peaches and nectarines, and glows in autumn like a sunny bank. And, moreover, your brick wall, if you build it properly, so that it shall stand long enough, is a beautiful thing when it is old, and has assumed its grave purple red, touched with mossy green.

Next to your lordly wall, in dignity of enclosure, comes your close set wooden paling, which is more objectionable, because it commonly means enclosure on a larger scale than people want. Still it is significative of pleasant parks, and well kept field walks, and herds of deer, and other such aristocratic pastoralisms, which have here and there their proper place in a country, and may be passed without any discredit.

Next to your paling, comes your low stone dyke, your mountain fence, indicative at a glance either of wild hill country, or of beds of stone beneath the soil; the hedge of the mountains—delightful in all its associations, and yet more in the varied and craggy forms of the loose stones it is built of; and next to the low stone wall, your lowland hedge, either in trim line of massive green, suggestive of the pleasaunces of old Elizabethan houses, and smooth alleys for aged feet, and quaint labyrinths for young ones, or else in fair entanglement of eglantine and virgin's bower, tossing its scented luxuriance along our country waysides:—how many such you have here among your pretty hills, fruitful with black clusters of the bramble for boys in autumn, and crimson hawthorn-berries for birds in winter. And then last, and most difficult to class among fences, comes your handrail, expressive of all sorts of things; sometimes having a knowing and vicious look, which it learns at race-courses; sometimes an innocent and tender look, which it learns at rustic bridges over cressy brooks; and sometimes a prudent and protective look, which it learns on passes of the Alps, where it has posts of granite and bars of pine, and guards the brows of cliffs and the banks of torrents. So that in all these kinds of defence there is some good, pleasant, or noble meaning. But what meaning has the iron railing? Either, observe, that you are living in the midst of such bad characters that you must keep them out by main force of bar, or that you are yourself of a character requiring to be kept inside in the same manner. Your iron railing always means thieves outside, or Bedlam inside;—it can mean nothing else than that. If the people outside were good for anything, a hint in the way of fence would be enough for them; but because they are violent and at enmity with you, you are forced to put the close bars and the spikes at the top. Last summer I was lodging for a little while in a cottage in the country, and in front of my low window there were, first, some beds of daisies, then a row of gooseberry and currant bushes, and then a low wall about three feet above the ground, covered with stone-cress. Outside, a corn-field, with its green ears glistening in the sun, and a field path through it, just past the garden gate. From my window I could see every peasant of the village who passed that way, with basket on arm for market, or spade on shoulder for field. When I was inclined for society, I could lean over my wall, and talk to anybody; when I was inclined for science, I could botanize all along the top of my wall—there were four species of stone-cress alone growing on it; and when I was inclined for exercise, I could jump over my wall, backwards and forwards. That's the sort of fence to have in a Christian country; not a thing which you can't walk inside of without making yourself look like a wild beast, nor look at out of your window in the morning without expecting to see somebody impaled upon it in the night.

And yet farther, observe that the iron railing is a useless fence—it can shelter nothing, and support nothing; you can't nail your peaches to it, nor protect your flowers with it, nor make anythink whatever out of its costly tyranny; and besides being useless, it is an insolent fence;—it says plainly to everybody who passes—"You may be an honest person—but, also, you may be a thief: honest or not, you shall not get in here, for I am a respectable person, and much above you; you shall only see what a grand place I have got to keep you out of—look here, and depart in humiliation."

This, however, being in the present state of civilization a frequent manner of discourse, and there being unfortunately many districts where the iron railing is unavoidable, it yet remains a question whether you need absolutely make it ugly, no less than significative of evil. You must have railings round your squares in London, and at the sides of your areas; but need you therefore have railings so ugly that the constant sight of them is enough to neutralize the effect of all the schools of art in the kingdom? You need not. Far from such necessity, it is even in your power to turn all your police force of iron bars actually into drawing masters, and natural historians. Not, of course, without some trouble and some expense; you can do nothing much worth doing, in this world, without trouble, you can get nothing much worth having, without expense. The main question is only—what is worth doing and having:—Consider, therefore, if this be not. Here is your iron railing, as yet, an uneducated monster; a sombre seneschal, incapable of any words, except his perpetual "Keep out!" and "Away with you!" Would it not be worth

some trouble and cost to turn this ungainly ruffian porter into a well-educated servant; who, while he was severe as ever in forbidding entrance to evilly-disposed people, should yet have a kind word for well-disposed people, and a pleasant look, and a little useful information at his command, in case he should be asked a question by the passers-by?

We have not time to look at many examples of ironwork; and those I happen to have by me are not the best: ironwork is not one of my special subjects of study; so that I only have memoranda of bits that happened to come into picturesque subjects which I was drawing for other reasons. Besides, external ironwork is more difficult to find good than any other sort of ancient art; for when it gets rusty and broken, people are sure, if they can afford it, to send it to the old iron shop, and get a fine new grating instead; and in the great cities of Italy, the old iron is thus nearly all gone: the best bits I remember in the open air were at Brescia;—fantastic sprays of laurel-like foliage rising over the garden gates; and there are a few fine fragments at Verona, and some good trellis-work enclosing the Scala tombs; but on the whole, the most interesting pieces, though by no means the purest in style, are to be found in out-of-the-way provincial towns, where people do not care, or are unable, to make polite alterations. The little town of Bellinzona, for instance, on the south of the Alps, and that of Sion on the north, have both of them complete schools of ironwork in their balconies and vineyard gates. That of Bellinzona is the best, though not very old—I suppose most of it of the seventeenth century; still it is very quaint and beautiful.

The common forms of Swiss ironwork are less naturalistic than the Italian balconies, depending more on beautiful arrangements of various curve; nevertheless, there has been a rich naturalist school at Fribourg, where a few bell-handles are still left, consisting of rods branched into laurel and other leafage. At Geneva, modern improvements have left nothing; but at Annecy, a little good work remains; the balcony of its old hôtel de ville especially, with a trout of the lake, presumably the town arms—forming its central ornament.

I might expatiate all night—if you would sit and hear me—on the treatment of such required subject, or introduction of pleasant caprice by the old workmen; but we have no more time to spare, and I must quit this part of our subject—the rather as I could not explain to you the intrinsic merit of such ironwork without going fully into the theory of curvilinear design; only let me leave with you this one distinct assertion—that the quaint beauty and character of many natural objects, such as intricate branches, grass, foliage (especially thorny branches and prickly foliage), as well as that of many animals, plumed, spined, or bristled, is sculpturally expressible in iron only, and in iron would be majestic and impressive in the highest degree; and that every piece of metal-work you use might be, rightly treated, not only a superb decoration, but a most valuable abstract of portions of natural forms, holding in dignity precisely the same relation to the painted representation of plants, that a statue does to the painted form of man.

Practical Patriotism and American Sympathy.—An "Italian patriot" met a person near the North American office yesterday, and asked for charity—a small sum of money to enable the Italian patriot to get his grandfather from Naples, where he is confined in an "iron prison, with eighteen padlocks on his legs." In proof of his story, Italian patriot produced a paper of authentification, signed by the captain of the Neapolitan barque Regina, and calling upon all "humanitarians" to provide themselves with step-ladders to heaven, by aiding the bearer. Humanitarian read the paper, dropped several tears, and then told Italian patriot he would like to "aid him" to the extent of a dollar, but had nothing smaller than a ten dollar bill. Patriot informed humanitarian that he would change bill and take a dollar out. Humanitarian said "all right," and handed Italian patriot a ten dollar note. Italian took bill and placed it in a wallet so covered with dirt that an assessor would probably class it as real estate. Having done this he handed nine dollars to humanitarian, and left his blessing as an acknowledgment. About an hour afterwards Italian patriot applied to the Recorder for a warrant against humanitarian for passing counterfeit money. A warrant was given, but thus far nothing has been seen of humanitarian who wished to aid in getting Italian patriot's grandfather from that iron prison in Naples. We fear that humanitarian has sold Italian patriot, and that Italian patriot's grandfather will have to wear those eighteen padlocks for some time to come. This is a queer world, as Italian patriot will find if he continues in these parts much longer.—*Philadelphia North American.*

Bro. Edwin Forrest, the tragedian, at a late meeting of the Grand Lodge of Freemasons of New York, presented the Lodge with a cheque for $500, being the amount of the verdict recently awarded him in the libel case against N. P. Willis. The sum goes toward the fund for the relief of widows and orphans of Freemasons.

Poetry.

SONG.

BY WILLIAM ALLINGHAM.

I walk'd in the lonesome evening,
And who so sad as I,
When I saw the young men and maidens
Merrily passing by?
To thee, my love, to thee—
So fain would I come to thee!
While the ripples fold upon sands of gold,
And I look across the sea.

I stretch out my hands, who will clasp them?
I call, thou repliest no word;
O why should heart-longing be weaker
Than the waving winds of a bird!
To thee, my love, to thee—
So fain would I come to thee!
For the tide's at rest from east to west,
And I look across the sea.

There's joy in the hopeful morning,
There's peace in the parting day,
There's sorrow with every lover
Whose true love is far away.
To thee, my love, to thee—
So fain would I come to thee!
For the water's bright in a still moonlight,
As I look across the sea.

CLEVELAND.

BY GEORGE MARKHAM TWEDDELL.*

Cleveland! I know no nook of earth like thee!
No mountain scenes e'er charm me like mine own:
The altars of benignant Liberty!
The palace where the Muses have their throne!
Upon thy cliffs I love to take my stand,
And view the ocean, as it rolls below;
Roaring like lions on some distant strand;
Contending like an hero, when the blow
Of fierce invader's levell'd at his head,
And all around the gory trunks are laid
Of comrades, from which life's for ever fled:
And in thy valleys, 'neath some old rock's shade,
I love to linger at the close of day,
In dreams of future good to pass my life away.

BONNY MAY.

BY CHARLES SLOMAN.

My bonny May, my bonny May,
I'm ever sad when thou'rt away;
Frae early dawn, till e'ening grey,
I mind thee aye, my bonny May,—
Though in the lift the lavrock's heard,
I canna thole the winsome bird;
For absent from my bonny May,
There's nought on earth can make one gay.

Her mou's a mine o' pearlins white;
Her een are as the stermes bright;
And when in Sabbath garbe bedight,
She sheds around a sunny light—
Her brow's as quarried marble fair,
Like nut of hazel is her hair;
Then oh, my May, my bonny May,
Return, and change my night to day.

* Author of "Shakspere; his Times and Contemporaries," &c.

MASONIC HALL, AT STUTTGART.

OUR ARCHITECTURAL CHAPTER.

In Freemasonry, with the exception of the attempt making for the erection of a new hall for the Lodge La Césarée in Jersey, and which we trust will be soon carried out, we have scarcely anything to note for our Architectural Chapter, though we are now looking forward with some interest to the report of the Board of General Purposes regarding the remodelling of the property in Great Queen-street, so as to make it more thoroughly Masonic than it has hitherto been, and more befitting the character and position of the Craft. The report, we presume, will be brought before Grand Lodge in September, though we can scarcely hope it will be then taken into consideration. Indeed, the importance of the subject will probably suggest some delay, if not the setting aside by the Most Worshipful Grand Master of a special evening for the report to be discussed, after due time has been given to the Craft to consider it in its various details.

In our number of the 25th May, Bro. F. W. Breitling briefly described the hall of the Lodge Wilhelm zur aufgehenden Sonne (William to the rising Sun) at Stuttgart, and we now present our readers with an engraving of the hall, from a drawing with which we have been obligingly favoured by Bro. Breitling. The engraving itself explains the position of the hall or Lodge room, at the back of the building, the lower part being devoted to the purpose of a banqueting hall, which communicates with the garden. In the front part of the building, on the ground floor, are on one side the apartments of the house steward, with kitchen, and other domestic offices; and, on the other side, the reception and preparation rooms, the upper story being devoted to rooms for committees conversation.

The most interesting subject to our architectural readers, apart from Masonry, is the discussion which has again arisen relative to the new government offices, the designs for which have just been placed in the reading rooms of the House of Commons. As long since as 1856 a committee of that house was appointed to consider the condition of the Foreign Office which had long been in a dilapidated condition, and whether it would be advisable to remove the War Office from Pall Mall to Downing Street, so as to bring it in more immediate proximity to the other government offices. This committee was presided over by the first commissioner of public works, Lord Llanover, (then Sir Benjamin Hall), and reported in favour of a new Foreign Office with the War Office in immediate proximity—adding a recommendation that the designs should be thrown open to public competition. The first commissioner having obtained the sanction of the government, issued a notification inviting designs, and in order to obtain them of sufficient merit, offering premiums to the amount of £5,000. At the same time he wished, in conformity with the report of the committee, to be empowered to purchase the ground lying between the Thames on the east, the Park on the west, Downing-street and the back of Richmond-terrace on the north, and Great George-street and Palace-yard on the south. But the government limited the scheme to the acquisition of the property between Downing-street and Charles-street, at the same time empowering the first commissioner to obtain designs for laying out the larger area for the establishment of public offices. Then came the beautiful exhibition of designs of 1857, and the award of prizes which gave general, though not—as it never could be expected to do—universal satisfac-

tion. A bill was next introduced to enable the government to purchase the site and proceed with the works. The bill passed through committee and was deemed safe, when Lord John Manners and his friends opposed it, and it was thrown out. Nothing further could then be done, and shortly afterwards a change took place in the government.

Lord Llanover being succeeded by Lord John Manners as first commissioner, another committee of the House of Commons was appointed, of which Lord Llanover and Lord John Manners were both members, and as nearly as possible the same site as that previously opposed by the last named noble lord, was agreed to, it being further arranged that one of the three successful designs should be adopted. Lord John gave the requisite notices, and a bill was brought in for obtaining the site, which will no doubt this session receive the royal assent. In the meantime, rumours became rife that Lord John, who is well known to have peculiar views with regard to Gothic architecture, had determined to throw the first two designs on one side, and that the author of the third had received directions from Lord John to make out working drawings, prepare a model, and make an estimate. The Government, however, has been again changed, and certain members of the House of Commons not so deeply impressed with the necessity of resorting to the Gothic upon all and every occasion, without regard to the purpose for which the building is designed, as the noble lord appears to be, called for the plans to be again brought before them. They were consequently produced, and are now exposed to public view in the ante-room of the House of Commons, where any one may see them. They stand No. 1, No. 2, and No. 3—the latter being the design of the favoured architect of the late first commissioner—and which does not meet with that approbation from others which it elicited from his lordship. A few days afterwards, one of the reading rooms of the House of Commons was filled with a large pasteboard model of the structure, and a more decided opinion seemed to set in against it. The *Observer* informs us that all that now will be done with it "will be, to pay a heavy bill to the architect," for which a vote will have to be asked from the House of Commons, and probably lead to a discussion not very complimentary to the taste of Lord John. The *Observer* thus sums up the results of the opposition to the bill of Lord Llanover in 1857. "Two years will have been lost, and great injustice been done to the two first architects. A bill of probably four or five thousand pounds or more will have to be paid, besides expenses incurred to keep up the present dilapidated buildings. The owners and occupiers of property to be acquired have had nearly three years more to cook their accounts for compensation. Two sets of parliamentary notices have been given instead of one, and consequently two surveyors and two parliamentary agents' bills have to be paid instead of one, besides various other charges necessarily consequent on the delay."

The *Building News*, however, appears in a perfect ecstacy of delight with this much discussed design, and says:—"The great opponents of Gothic architecture will be glad to hear that there are no mullions or other impediments to light. Sculpture is generously yet judiciously introduced, and not the dry wry-necked figures with which Gothic architecture is too often unjustly associated, but such as can be executed without sacrifice of beauty or of truth. There does not seem a single requirement either of climate or of comfort which has not been met with the corresponding elasticity of the style. There is none of the trivial stone panelling which, fashioned to enrich, disfigures the Westminster Palace; but borrowing the rich fulness and boldness of the foreign Gothic, Mr. Scott has, with wondrous skill, welded it to its more stubborn development in England. Unhampered as was Sir Charles Barry, with the choice of a style, he has taken Gothic art when it reached its ripe manhood, and by these designs he has shown that to no worthier hands could the much-coveted task have been committed. Should the building be erected as we here see it, it will be the finest of its style which has for four hundred years been reared in England"—an opinion from which we unequivocally record our dissent.

On the 21st, a new church dedicated to St. John the Evangelist, was consecrated at Putney by the Bishop of London. The church, built from the designs of Mr. Charles Lee, is in the early English style, having clerestory, aisles, transepts, and chancel, with open timber roof, and poppy headed open seats. The exterior is faced with ragstone, with Bath stone designs. The cost will be about four thousand six hundred pounds, of which two thousand five hundred pounds (in addition to the site) has been subscribed by Mr. John Temple Leader, formerly M.P. for Westminster. There are sittings for five hundred adults, without galleries.

In connection with architecture, we may state that a strike has taken place in the building trade, owing to a demand of the men to be allowed only to work for nine hours instead of ten, at the same rate of wages. The strike has commenced at Messrs. Trollopes', and the master builders, in order to suppress it, have held a meeting, and resolved upon closing all their shops on the 6th August, a committee, however, being appointed to consider the best means of opening the doors to such men as may be willing to work independently of the rules of any society. In the course of the proceedings, Sir Samuel Peto, M.P., stated that the strike which his firm had to contend with during the erection of the Houses of Parliament cost his firm between fifteen and sixteen thousand pounds.

A strike, which in the winter months would have been of greater consequence than at present, has also taken place in the various metropolitan gas works, the men demanding a rise of about twenty per cent. on their present wages.

MASONIC NOTES AND QUERIES.

EXTRACTS FROM THE "FREEMASONS' CALENDAR," FOR THE YEARS 1775 AND 1776.

Age of Initiates.—The old Regulation IV. decreed that "No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master, unless by a dispensation from the Grand Master, or his Deputy.—[N.B. Masons are now admitted at the age of twenty-one; but there appears to be no authority for this alteration.]

Clothing.—New Regulations, March 17, 1731. None but the Grand Master, his Deputy, and Wardens, who are the only Grand Officers, shall wear their jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk; which sort of aprons may also be worn by former Grand Officers, and by Provincial Grand Masters, during the continuance of their Provincialship.—[N.B. The Grand Treasurer, Secretary, and Sword Bearer, are now permitted to wear the clothing of Grand Officers, as are also Provincial Grand Officers in their several provinces.]

Clothing II.—Masters and Wardens of particular Lodges may line their white leather aprons with white silk, and hang their jewels at white ribbons about their necks.—[N.B. Members of private Lodges are now permitted to wear the same clothing.]

Charity Fee from New Lodges.—December 27, 1729. Every new constituted Lodge shall pay two guineas to the general charity.—[N.B. Every new constituted Lodge, within the bills of mortality, now pays four guineas to the charity.]

Membership and Visiting Rights.—No brother shall belong to more than one Lodge within the bills of mortality, though he may visit them all, except the members of a foreign Lodge.—[N.B. This regulation having become obsolete, was neglected for several years; but it has been again confirmed by a resolution of the Grand Lodge within these ten years. (1775).]

Appointment of Grand Secretary.—The Grand Secretary is now appointed by the Grand Master, and not by the Grand Lodge. (Regulations made in Oct., 1768.)—Lex Masonica.

IRISH RECOGNITION OF THE HIGH DEGREES.

According to the *Freemasons' Calendar*, published yearly at Dublin, the issues of the years 1848-57 being now before me, I find the Grand Lodge of Ireland to acknowledge the following:—Supreme Grand Council of the 33°; Order of Mizraim; Knights

of the Sun; Philosophical Masons; Prince Masons of Ireland; and that the Grand Lodge of Ireland, on Oct. 4, 1838, "Resolved, that the Grand Lodge recognize the constitution of the Supreme Grand Council of Rites for Ireland, and act in unison with it. as with the Supreme Royal Arch Chapter and the Supreme Grand Encampment of High Knights Templars."

And on February 1st, 1844, it was also "Resolved, that this Grand Lodge strictly prohibits, as unlawful, all assemblies of Freemasons in Ireland, under any title whatsoever purporting to be Masonic, not held by virtue of a warrant or constitution from this Grand Lodge, or from the other Masonic bodies recognized by and acting in unison with the Grand Lodge of Ireland."—Wm. Bn.

TWO MASONIC WORTHIES.

Seeing, in the last "Masonic Notes and Queries," an account of Bro. Brice, of Exeter, it struck me that I had some recollection of the name, and, on reference, found the following particulars; also a few lines respecting John Holt, of Birmingham.—W. Lloyd, Birmingham.

"In Memory of Andrew Brice, of Exeter, Printer, who departed this transitory life in hope of an eternal one, on Sunday, the 7th November, 1773, and whose earthly remains were interred in Saint Bartholomew Yard, on Sunday, the 14th, following, attended by upwards of 200 Free and Accepted Masons, who testified their sincere regard for him by a procession from the New Inn Apollo, to his grave, amid a numerous concourse of spectators.

"The following elegy on his death was written for and performed on the occasion—

"From this vain world of noise and strife,
T' enjoy a new-born heavenly life,
Our dearest Brother fled!
His body we commit to earth,
His soul to God, who gave him birth,
To raise him from the dead.

"*Chorus.*—To the powers divine all glory be given,
By men upon earth, and by angels in heaven.

"The sweet remembrance of the just
Shall flourish while he sleeps in dust,
Our hope in heaven secure.
The wicked's mem'ry shall decay,
And vanish, like a shade, away,
Nor thought of any more.

"*Chorus.*—To the powers divine, &c.

"In the grand awful Lodge above
Dwell concord, harmony, and love,
Eternal peace and rest.
Our God is merciful and kind;
Then seek in time, and you will find
A blessing 'mongst the blest.

"*Chorus.*—To the powers divine, &c."

"In memory of John Holt, of Birmingham, brush maker, who died March 12th, 1769, aged 38 years.

"No flattering titles deck this humble stone,
This verse is sacred to the truth alone.
Here lies (exceed the character who can)
An upright Mason and an honest man.

"The body was attended by a great number of brethren, properly clothed with the formalities of the Order, and interred in St. Bartholomew Yard, amid a multitude of spectators."

DATES OF ROYAL ARCH CHAPTERS.

It is a pity that the *Freemasons' Calendar and Pocket Book* does not give the dates of the constitution of Royal Arch Chapters, in the same way that it does those of Lodges. Having stumbled over a record that states the Royal Arch Chapter of Concord, at Durham (being No. 146 in the list inserted in this year's pocket book) was constituted by the Grand and Royal Arch Chapter of England, Aug. 5, 1787, Comps. Finch, Z.; Sample, H.; Bright, J.; Pennington, Castle, Stott, C. Sojourners; and Nicholson, Janitor—I send, hoping this may induce others to furnish you with similar information.—Northern Light.

BENIGN INFLUENCE OF FREEMASONRY.

Under the above heading (page 494, vol. 62, of *The European Magazine*, 8vo., London, 1812,) is the following narration:—"On the evening of the 6th ult., (November), as the sloop, *Three Friends*, of Youghall, J. Campbell, master, was coming out of Southampton, she was captured at the Start-point by a French privateer, the *Juret*, Louis Marencourt, of St. Malo, captain. On finding the cargo to consist of brick and hoops, orders were given to scuttle and sink the ship; but on Captain Marencourt perceiving among Mr. Campbell's papers a certificate from his Masonic Lodge, the Frenchman countermanded his orders for sinking the vessel, entertained him with great hospitality, gave him a paper by which the sloop and cargo were to be his; and made him promise, under his hand, that he would endeavour to procure the release of a certain French captain, now in Dartmouth prison, which Mr. Campbell is resolved on taking the necessary steps to obtain."—† * †.—[We shall be obliged to our correspondent, "† * †," to furnish us with any more anecdotes of the above kind that he may meet with in the course of his reading.—Ed.]

DR. MILLER OF DONCASTER.

I was looking over some old files of Yorkshire papers lately, and my attention was arrested by one of the pieces in the "Poet's Corner," being entitled "The Queen of France's Lamentation before her Execution; written by Dr. Miller, Master of St. George's Lodge of Freemasons, Doncaster." I presume the lines to refer to the unfortunate Marie Antoinette, but who was Dr. Miller, the author?—No Yorkshireman.—[Our correspondent is right as to his conjecture; and if he has the old series of the *Freemasons' Magazine* (vol. i., p. 433) of the year 1793, he will see the same production inserted there. It scarcely needed the happy signature our querist has adopted to convince the world that he is "No Yorkshireman," or else he would have known something of Dr. Miller; but as it is our duty to give as much information as possible, we will help him to a few particulars. Dr. Edward Miller was the son of a paviour of Norwich, and was apprenticed to his father, but his dislike of the occupation became so great that he absconded, and came to London, where he contrived to place himself under the celebrated Dr. Burney, the musical historian. He was elected organist of Doncaster parish church in 1756, and held that post for fifty-one years. In 1716. he took his degree of Mus. Doc. in the University of Cambridge, and ultimately died in the year 1807. His theoretical knowledge of music was very extensive, and he published many musical works, but his fame rests chiefly on a very valuable work, entitled *The History and Antiquities of Doncaster and its Vicinity*, which he published in 4to., in 1804. He also wrote a poem, entitled, *The Tears of Yorkshire on the Death of the Most Noble the Marquis of Rockingham.*]

MOPSES.

There is a French work, *L'Ordre des Franc-Maçons trahi, et le secret des Mopses révélé*, 12mo., Amsterdam, 1771. What, and who were the Mopses referred to in this work?—A Levesque.—[When Clement the Twelfth had issued his papal bull, in 1738, condemning, forbidding, and excommunicating all the rites of Freemasonry, and calling upon all the Roman Catholic brethren to renounce their obligations, many Freemasons in the Romanist states of Germany, unwilling to leave the Order, and yet anxious to conform to ecclesiastical authority, formed, in the year 1740, what they called a new association, under the name of "Mopses," and this was put forward as more particularly devoted to the papacy, but, in fact, was nothing else but Freemasonry under a more mild name. It was very successful, and many of the princes of Germany were its Grand Masters. The society derived its title from the Teutonic *Mops*, a young mastiff, which was intended to be a symbol of the mutual fidelity and attachment of the brethren, in the same manner that these virtues are held to be characteristic of that faithful animal. This subject was lately referred to in an elaborate article in our last series on the continental rites, and on some pseudo Masonic orders].

MASONIC TOPOGRAPHICAL NOMENCLATURE.

Why are many books and letters of Masons in the last century dated from fictitious localities? I have seen two French works dated "Jerusalem"! and J. Cuistos appends to a letter his address, as "Valley of Jehosophat, year of the foundation of Temple of Solomon, M. MDCCCIII."!—G. A. Perry.

BRO. ELISHA D. COOKE.

At p. 15, line 63, col. 1, of the *Freemasons' Magazine* are the following words, "and also the degree of Royal and Select Master." Is that part of pure and antient Masonry? What degree is it? To what rite does it belong?—Rex.

FREEMASONRY IN SMYRNA.

In our last number, page 70, we make Alexander Drummond say he "*waltzed* seven minuets during the course of the evening." Waltzing did not come into fashion for many years afterwards, and all who understand dancing know the term should be "walked a minuet." This was an error of the corrector of the press, and printers' readers should be men of common sense.

REVIEWS OF NEW BOOKS.

Idylls of the King. By Alfred Tennyson, D.C.L., Poet Laureate. 8vo. Moxon and Co. (260 pp.)

It has long been a matter of notoriety, in literary circles, that Mr. Tennyson had fixed on the legend of King Arthur as the subject for a long poem. With that view the laureate has visited numerous localities identified with the legendary history, has carefully gone over many ancient histories of the wizard Merlin, the King Arthur, and the Knights of the Round Table, and that portions of the poem had been placed in the printer's hands, proofs revised and corrected, many of which had been cancelled, and others entirely re-written, and that the work was ready for the press a year ago, but from some unaccountable cause held back. Rumour has, however, stepped in and supplied the reason, which is said to be, that when the author was about to print the book—or even after it had been sent to press—some friend to whom it was submitted expressed an opinion that the Idyll "Vivien" was unfit for publication. This view made the poet nervous and apprehensive, and so disgusted him that there was reason to suppose the work would never see the light. Time and reflection, together with the opinions of others who saw the objectionable portion in another light, at last prevailed, and Mr. Tennyson finally sent the book to press, and it has at last appeared with many beauties and some imperfections on its head.

The volume before us is divided into four poems, with a thread of connection between them; these poems bear the names of "Enid," "Vivien," "Elaine," and "Guinevre." In this arrangement it is obvious that the poet lacks the concentration and sustained power requisite for telling a long story, and it costs him a manifest effort to keep up the stately march requisite for the effect of an epic of a hundred lines. There is too a want of rugged grandeur in the verse when dealing with a subject as large and wonderful as Stonehenge; for our author revels most when an opportunity offers itself to run off into liquid warblings, such as the three love songs in the Idylls. The verse is excellent, and bears more of the stateliness and "retarding art," belonging to the highest walks of poesy, than any other production of Mr. Tennyson's muse; but there is a sweetness that closely verges on the cloying, and a want of strength which should have been displayed when dealing with the rude and massive stories of the Round Table.

In the poem entitled "Enid" we have the story of Geraint's courtship and his union with her, briefly told. In his fear that a taint may attach itself to the purity of her heart, from court scandals which are rife about Sir Lancelot and Queen Guinevre, she is removed to his country home, where they give themselves up to the happiness of wedded love. After a time his vassals and retainers murmur that the brave knight has tied up his valour in his wife's fair locks, and ask when he means to abandon his silken dalliance and lead them forth as of old? Enid hears this and grieves for her lord's name and fame; and, whilst he one day appears to be sleeping on his couch, she reproaches herself with keeping him from martial glory and knightly deeds, and he overhears her say—

"O me, I fear me I am no true wife,"

an ejaculation which he, of course, misconstrues. Thereupon he calls for his horse and arms, and in rough dudgeon sets out to seek adventure, with Enid equiped as his squire. He treats her coldly and unkindly, but she returns good for evil till an accident clears up his doubts of her love; he makes friends again, and they live and love peaceably to the end of their days. From this part of the poem we quote the song Geraint hears her singing when he falls in love with her:—

"ENID'S SONG.

"Turn fortune, turn thy wheel and lower the proud;
Turn thy wheel thro' sunshine, storm, and cloud:
Thy wheel and thee we neither love nor hate.

"Turn, fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up nor down;
Our hoard is little, but our hearts are great.

"Smile, and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands;
For man is man and master of his fate.

"Turn, turn thy wheel above the staring crowd;
Thy wheel and thou are shadows in the cloud;
Thy wheel and thee we neither love nor hate."

Our poet gives us an exquisite touch of nature—of that most mysterious kind of all—woman's nature, conveying a lesson to man, when dealing with a susceptibility that he cannot understand yet often acknowledges. When Geraint has been disabused from the inference he had drawn, and satisfied of the possession of the entire love of Enid, and when only an assurance from her is needed, to set his mind at rest:—

"And Enid could not say one tender word
She felt so blunt and stupid at the heart."

The question will naturally arise, which of us have not, at times, misunderstood the silence of our dearest friend, who was merely "blunt and stupid at the heart," from excess of emotion?

In some of Mr. Tennyson's imagery there are yet far-fetched allusions, take, for instance:—

"Arms on which the standing muscle sloped,
As slopes a wild brook o'er a little stone,
Running too vehemently to break upon it."

In this, the contour of a muscle, which is stretched across a bone, is not, to the eye, so obviously like the curve of a rippling brook. In another instance we can detect the figure of Geraint riding into the court-yard of the castle, where—

"His charger trampling many a prickly star
Of sprouted thistle on the broken stones."

And it is also very appropriately said of a woman's dress:—

"How fresh the colours look,
How fast they hold, like colours of a shell
That keeps the wear and polish of the wave."

In another place we are told how a lover meets the lady of his love:—

"And glancing all at once as keenly at her,
As careful robins eye the delver's toil,
Made her cheek burn and either eyelid fall,
But rested with her sweet face satisfied."

The second poem, entitled "Vivien," which is by far the shortest, is the story of the false and heartless damsel who makes love to the old sage Merlin, in the "wild woods of Broceliande," and extracts from him the knowledge of a charm "of woven paces and of waving hands," which she henceforth puts in force against her teacher, and binds him in a hollow oak, "as dead, and lost to life, and use, and name, and fame, for ever," and then sends him to sleep with it, crying, "I have made his glory mine." It is to this part of the book, and the two following poems, that objection have been taken, these three treating more or less of an impure attachment; and it was to have been wished that Mr. Tennyson had chosen some purer theme where lords and ladies, knights and squires, could have moved without a back ground of vice. But the subject once chosen, there is no room for finding fault with the Poet Laureate's treatment of it. He does not linger in the unwholesome air, or dwell unnecessarily on the evil which his story presupposes. Dismissing this, the only fault of magnitude, we quote:—

"VIVIEN'S SONG.

"In love, if love be love, if love be ours,
Faith and unfaith can ne'er be equal powers:
Unfaith in aught is want of faith in all.

"It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

"The little rift within the lover's lute,
Or little pitted speck in garner'd fruit,
That rotting inward slowly moulders all.

"It is not worth the keeping; let it go;
But shall it? Answer, darling, answer no.
And trust me not at all, or all in all."

In the same poem, when Vivien teases the grey enchanter for a sight of the book containing the potent charm she is desirous of possessing, there occurs the following simile:—

"Smiling as a master smiles on one
That is not of his school, nor any school
But that where blind and naked Ignorance
Delivers brawling judgments, unashamed,
On all things all day long, he answered her."

"Elaine" loves Sir Lancelot, who goes to king Arthur's diamond tourney in disguise; and when he has gone she dies of a broken heart, and floats dead down the stream to the palace of the queen, in time to clear up a jealous quarrel between the latter and Sir Lancelot.

"Guinevre" is simply the story of the discovery of the love between the queen and Sir Lancelot, the queen's flight to Almesbury, the king's reproof and forgiveness, and her departure

"To where, beyond these vices, there is peace."

A sad picture is drawn of Queen Guinevre in her retreat, when she

"had fled the court, and sat
There in the holy house at Almesbury
Weeping, none with her save a little maid,
A novice; one low light betwixt them burned,
Blurred by the creeping mist, for all abroad,
Beneath a moon unseen, albeit at full,
The white mist, like a face cloth to the face,
Clung to the dead earth, and the land was still."

Guinevre also has some very fine reflections on her life and duty, which she thus sums up:—

"Ah, great and gentle lord!
Who wast, as is the conscience of a saint
Among his warring senses, to thy knights—
To whom my false voluptuous pride, that took
Full easily all impressions from below,
Would not look up, or half despised the height
To which I would not or I could not climb.
I thought I could not breathe in that fine air
That pure severity of perfect light—
I wanted warmth and colour, which I found
In Lancelot—now I see thee what thou art,
Thou art the highest and most human too,
Not Lancelot, nor another. Is there none
Will tell the King I love him, though so late?
Now—ere he goes to the great battle? none:
Myself must tell him in that purer life,
But now it were too daring. Ah, my God!
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest:
It surely was my profit had I known:
It would have been my pleasure had I seen.
We needs must love the highest when we see it,
Not Lancelot, nor another."

There are, as in the foregoing extract, many passages which show the poet sympathises with the painter's sister art. One will suffice:—

"And all night long his face before her lived,
As when a painter, poring on a face,
Divinely through all hindrance finds the man
Behind it, and so paints him that his face,
The shape and colour of a mind and life,
Lives for his children, ever at its best
And fullest: so the face before her lived,
Dark—splendid—speaking in the silence, full
Of noble things, and held her from her sleep."

Among the more forcibly depicted, and concisely given descriptions, the following character of an old and fallen earl, by himself, is one of foremost beauty; he says:—

"I myself sometimes despise myself;
For I have let men be and have their way;
Am much too gentle—have not used my power:
Nor know I whether I be very base
Or very manful, whether very wise
Or very foolish; only this I know,
That whatsoever evil happen to me,
I seem to suffer nothing heart or limb,
But can endure it all most patiently."

Mr. Tennyson appears to be an admirer of Wordsworth, and he applies to the "bird of eve," Wordsworth's favourite idea of the cuckoo, as a "wandering voice:"—

"The sweet voice of Enid moved Geraint,
And made him like a man abroad at morn,
When first the liquid note beloved of men
Comes flying over many a windy wave
To Britain, and in April suddenly
Breaks from a coppice gemmed with green and red,
And he suspends his converse with a friend,
Or it may be the labour of his hands,
To think or say, 'There is the nightingale.'"

So also, another Wordsworthian idea is preserved, only in a more rich and glowing form:—

"Friend to me,
He is all fault who hath no fault at all,
For who loves me must have some touch of earth;
The low sun makes the colour."

In the closing poem which depicts Arthur, in the tender yet severe majesty of his Christian and kingly forgiveness, and Guinevre, in her touching humility of repentance, Mr. Tennyson rises considerably and continuously to the elevated dignity of the "*Morte d'Arthur;*" but as we have been lavish with quotations, we gladly refer the reader to the poet's pages, assuring him that the scene there drawn is one of pure and holy grandeur.

The style throughout the *Idylls of the King* is more allied to Mr. Tennyson's *Princess* than any other of his works. But, if we look on this production as a whole, the *Idylls of the King* constitutes no new phase of the poet's mind. It will open no new questions, and will make few, if any converts. Mr. Tennyson's former admirers will admire him still, and those who have declared their dislike, or indifference, will remain unshaken in their opinion. The *Idylls of the King* cannot be ranked as the Poet Laureate's greatest work, but they are not unworthy of him.

The Universal Decorator. Edited by J. W. Ross. Parts I. and II. (New Series). London: Houlston and Wright, 65, Paternoster-row.

The growing taste for art, which has been developed in so surprising a manner in the lower and middle classes of English society during late years, is one of the most striking characteristics of our age. Thanks to the judicious efforts which have been made by earnest and able teachers and patrons, a sound taste has become so extended, that just criticism in matters of *virtù* and decorative appliances is not confined, as formerly, to the upper and wealthy classes, but has numerous representatives in those classes whose means are limited, and whose social rank is humble. One natural result of this new teaching has been an appreciation of elegance of design and colour in the common utensils of daily household use and in the domestic furniture of our dwellings; and while utility is still the paramount requisite, an agreeable form or tint is considered by no means a trifling consideration. Manufacturers have been obliged to march with the age, and to consider the altered habits of their consumers; and thus in almost every object in common use we find traces of the growing necessity for the cultivation of art among workmen and their employers.

That this is a highly gratifying state of things cannot be doubted; for it is certain that the appreciation of beauty in nature or in art, is a sure sign of an elevated and refined intellect. Among the journals which have taken an active and successful part in this great movement, the publication before us is particularly deserving of notice; and is, we are happy to say, appreciated by the public, having now entered upon a new series, which has been enlarged and improved from the old one. We regret that our space does not permit us to particularize its merits; suffice it to say that we can safely recommend it as a safe guide to the artist or the workmen, when their own ideas fail or require refreshing. Here we find excellent essays upon the importance of the study of design; upon the mutual interests of artists and manufacturers; with biographical and architectural articles. Technical information is given of a valuable nature, with regard to the peculiar requirements and various trades; and to make it a perfect exponent of the views for which it was established, the work gives us, each month, a series of very beautiful and highly finished designs (some of them most pleasingly coloured) for carvings, sculpture, stained glass, jewellery, furniture, vases, panels, and many other purposes.

First Steps in Photography. By Gilbert Fleming. London: G. Fleming, 498, New Oxford Street.

This is certainly what it professes to be, a concise and practical treatise on the collodion process, which will prove most useful to the beginner in producing positive and negative views, or portraits, &c. The cleaning the plate, cooling the plate, rendering the plate sensitive, exposure in the camera, developing the picture, the fixing process, printing from the glass negative, are all familiarly explained, so as to be easily understood by the merest tyro in the art; whilst the chapter "On some of the Principal Causes of Failure in Photography" will prove of great value in enabling the amateur to avoid them.

London Improvements.—The oldest auction rooms in London, those under the Piazza, Covent Garden, occupied alone by the Messrs. Robins for upwards of half a century, will before long hold a place only in the records of the past; the "hammer" has fallen upon the last "lot" in these ancient rooms, and another and a spacious hotel, is to be erected in their place. Those of our readers who are so minded, will find some curious memoranda regarding these old auction rooms in our friend "John Green's" reminiscences of Covent Garden and its neighbourhood, where, in the days of yore, all the wits, fashionables, and celebrities, used to congregate. In consequence of this sweeping change, our brother, James Robins (one of the successors of the celebrated George Robins) has been "induced to go to the East," and has established himself in offices at No. 43, Moorgate-street, Bank.

THE MASONIC MIRROR.

MASONIC MEM.

Bro. Joseph Gundry, of Bridport, having been appointed by the M.W. Grand Master the Earl of Zetland, Provincial Grand Master for Dorsetshire, in the room of Bro. Willett, deceased, has determined to hold his first Provincial Grand Lodge in the Town Hall at Bridport, on Thursday, the 11th inst. There will be a procession to church, and after the duties of the Grand Lodge are gone through, the brethren will dine together at the Bull Hotel. As no Prov. Grand Lodge has been held in this Province during the last two years, a strong muster of the brethren is expected.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

A quarterly general Court of this institution was held on Thursday, the 14th July, at the office, 16a, Great Queen street, the W. Bro. J. Udall, P.G.D., *V.P.*, in the chair. Present: Bros. Barnes, *V.P.*; Braithwaite, *V.P.*, G. Barrett, Du Pré, Hewlett, Hopwood, P.G.D., Levinson, Patten, P.G.S.B., Sheen, Singer, Symonds, Roberts, Taylor, &c., &c.

The minutes of the last quarterly court and the several meetings of the General Committee held since, were read and confirmed, and the minutes of the several meetings of the House Committee for the said period, were read for information. The minutes of the Audit Committee held on the 5th July were read and confirmed; the quarterly accounts of the general expenditure of the institution, including salaries, wages, &c., up to Midsummer last, amounting to £549 1*s.* 5*d.*, and also an account for erecting a garden wall, were directed to be paid.

The Treasurer was instructed to purchase £500 stock in the Three per cent. Reduced Annuities, and to add the same to the funds belonging to the institution.

On the motion of Bro. Symonds, and seconded by Bro. Hopwood, it was resolved that the following alterations be made in the by-laws:—

Rule 10—After the words, "the Chair is taken," and before the words, "at twelve o'clock," insert, " at four o'clock precisely, excepting when there is an election by ballot for the admission of children, when the chair shall be taken as heretofore at twelve o'clock."

Rule 23—Omit " twelve," and substitute " four o'clock."

Rule 12—Omit "one," and substitute "after the business of the General Committee is closed."

The effect of these alterations will be that the chair will be taken at four o'clock instead of twelve at future quarterly general Courts, excepting when children are to be elected by ballot; that the General Committees will meet at four o'clock instead of twelve on the last Thursday of every month; and that adjourned quarterly Courts will meet after the business of the General Committee is closed.

The Court declared six vacancies, to be filled up by election in October, occasioned by the following children leaving the Institution at the expiration of their terms:—

Fanny Freeman Smith ...	Father's Lodge,	No. 357,	Taunton.
Emma Charlotte Hurrell	„ „	No. 264,	London.
Julia Read	„ „	No. 168,	London.
Sophia Reinhardt France	„ „	No. 727,	Wakefield.
Mary Ann Brewster	„ „	No. 109 and 49,	London.
Emma Cox	„ „	No. 425,	Oxford.

The following candidates, whose petitions had been examined by the General Committee, were recommended to the Court to be placed on the list of candidates for election in October, and were so placed accordingly.

Emily Jane Nixon, daughter of the late Bro. John Nixon, surgeon, of the St. John's Lodge, No. 409, Wigton, Cumberland.

Mary Ann Campbell, daughter of the late Bro. Stephen Campbell, of the Silurian Lodge, No. 693, Usk, Monmouthshire.

Mary Ann Emma Williams, daughter of Bro. Wm. Williams, hatter, of the Angel Lodge, No. 59, Colchester.

Emily Ann Morris, daughter of the late Bro. George Morris, licensed victualler, of the Enoch Lodge, No. 11, London.

Alice Freeman, daughter of the late Bro. David Freeman, post master and tax collector, of the East Surrey Lodge of Concord, No. 680, Croydon.

Jemima Thomasin Laws, daughter of Bro. Geo. Laws, late licensed victualler and barge master, of the Lodge of Sincerity, No. 203, London.

Lavinia Watts, daughter of the late Bro. James Watts, stationer and printer, of the Amphibious Lodge, No. 322, Heckmondwick, Yorkshire.

Adela Annette Gray, daughter of the late Bro. Charles Henry Gray, formerly a merchant in Liverpool, London, the East Indies, and China, of the St. George, No. 6, Corner Stone, No. 5, London.

Ann Kilpin, daughter of the late Bro. John Palmer Kilpin, tailor, of the Pomfret Lodge, No. 463, Northampton.

Bro. J. Udall gave notice of the following motion,—" That the number of children to be admitted to the school be increased from the present number, viz., 70 to 80."

The proceedings were brought to a close by a vote of thanks to Bro. Udall for his conduct in the chair.

METROPOLITAN.

Jordan Lodge (No. 237).—On Wednesday, the 20th ult., a Lodge of Emergency was held for the initiation of Mr. W. G. Martin, the eminent musician, Mr. H. C. Stroud, of the Quartett Glee Union, and Messrs. Wynyard and Finglass. The ceremony was ably performed by the W.M., Bro. J. Robinson, assisted by the officers, Bros. Laughton, S.W.; Goldsbro, J.W.; Dyer, S.D.; Swan, J.D., and Farnham, I.G. Neither the heat of the weather, nor the attractions of the country, prevented a full attendance of the brethren, some of whom had travelled a considerable distance in order to be present. The well known and universally respected father of the Lodge, Bro. Patten, P.G.S.B., was as usual at his post among the Past Masters, of whom were also present Bros. Watts, Arliss, and Spooner. There was a good muster of visitors, including two American brethren, who expressed themselves highly gratified with the working, and with their truly Masonic reception. The business being ended, the evening was passed in that love and harmony so characteristic of the Craft, and so fully appreciated and practised by the brethren of the Jordan Lodge.

Prince Frederick William Lodge (No. 1,055).—A meeting of this Lodge was holden at the Knights of St. John's Tavern, St. John's Wood, on Wednesday, the 27th ult. The Lodge only obtained its warrant eleven months ago, since which period twenty-three candidates have been initiated, so that it can number, within the first year of its existence, including the founders and joining members, nearly fifty subscribers to its funds. It has paid upwards of £100 for furniture and other contingent expenses, still leaving a goodly balance in the Treasurer's hands. The Lodge was opened precisely at two o'clock, by the W.M., Bro. T. D. Caulcher, all his officers being in their respective places. The minutes of the last Lodge were read and confirmed, and the audit committee presented their report, which was unanimously adopted. After some other routine business, the retiring W.M. (Bro. T. D. Caulcher) installed his successor (Bro. Hardy) into the chair, in a very impressive manner. The Worshipful Master then invested the officers, accompanying each investiture with a suitable address, and particularly complimented the Secretary, Bro. H. A. Stacey, for the way in which he had performed the duties of that office during the last twelve months, and sincerely congratulated him on his re-appointment. In the course of the evening, Bro. W. Watson, P.M., in addressing Bro. Caulcher, the immediate P.M., assured him how much satisfaction it gave him to present, in the name of the Lodge, a P.M's. jewel, as a token of regard and esteem, which he had fairly earned by the admirable manner in which during his year of office he had carried out the important duties of the chair, and presided at the banquets. Bro. Caulcher, in reply, returned his sincere thanks to the brethren for the handsome embodiment of their good wishes towards him, which he should ever continue to prize and value. The brethren afterwards dined together. " The Queen and the Craft," "The M.W. Grand Master," " The Deputy Grand Master," and the other usual toasts having been drunk, Bro. Caulcher, P.M., proposed " The newly installed W.M.," and in doing so, said that the earnest he had already shown, by his zeal on behalf of Masonry, was a guarantee that the Lodge under his guidance would flourish and prosper. The Worshipful Master briefly returned thanks, and said it was with no small feeling of pride he occupied his present position for the first time. He would not promise too much, he would only say that he would endeavour to carry out the principles and tenets, not only in strict accordance with the laws of Freemasonry, but, if possible, so as to please everybody. Other toasts were given and responded to, and a most delightful evening was brought to a happy close at eleven o'clock.

Merchant Navy Lodge (No. 1083).—This Lodge held an emergency meeting at the Jamaica Tavern, West India Dock Road, on Thursday, the 28th July. The Lodge having been opened in due form, Captain Johan August Hjorth, of the Swedish Merchant Navy was, on a ballot, duly accepted, and being in attendance, was introduced and initiated into the first degree in solemn and antient form. The Lodge was then closed in harmony.

INSTRUCTION.

Merchant Navy Lodge (No. 1083).—This Lodge of Instruction was holden on Thursday, the 28th ult., at the Jamaica Tavern, after the closing of the parent Lodge, which was previously holden at the same place. Bro. Fairbairns officiated as W.M., Bro. F. Johnson, as S.W., Bro. Moss, as J.W. The first, second, and third sections of the first lecture were then very ably worked by Bros. Potts and Moss.

PROVINCIAL.

DEVONSHIRE.

Plymouth.—*Lodge of St. John* (No. 83).—This Lodge, at its regular meeting at the Masonic Hall, on Tuesday, 5th July, very forcibly illustrated the advantages to be derived from meeting in private rooms, by confirming a vote of ten guineas to be divided amongst the four London Masonic institutions, and the South Devon hospital at Plymouth. At a Lodge of emergency, on Tuesday, 12th July, a gentleman previously balloted for, was initiated in a manner highly creditable to the officers generally. Where all did their duty well, it seems almost invidious to particularize, but honourable mention should be made of Bro. Harfoot, S.D., who delivered a lecture on the first tracing board so admirably as to command the thanks of those present, for the high intellectual treat he had afforded. The Lodge may well be proud of the talents of its Senior Deacon.

HAMPSHIRE.

Winchester.—*Lodge of Economy* (No. 90).—The general monthly assembly of this Lodge was held at the Masonic Hall, adjoining the Black Swan Hotel, on Wednesday evening. Bro. Durant, P.M., presided on the occasion, assisted by Bros. La Croix, S.W.; Larkin, J.W.; and among the P.Ms. were Bros. Everett, Sherry, Oakshott, and Cowen. After the Lodge had been duly opened, and the minutes of the last meeting confirmed, the W.M. *pro tem.* requested the Secretary to read some business communications to the Lodge. The first of these was from the Grand Secretary, the V.W. Bro. W. Gray Clarke, in reference to the fact that some spurious Lodges had been formed at Smyrna, which had assumed the unauthorized title of "The Grand Lodge of Turkey," and cautioning all regular Lodges against acknowledging or admitting any parties claiming admission on the ground of having been initiated in such irregular Lodges. The communication having been formally read, a minute of the same was ordered to be entered on the books of the Lodge. The second communication consisted of a letter addressed to the W.M., officers and brethren, from the Lodge "La Césarée," No. 860, Jersey, soliciting subscriptions towards a fund about to be raised for the purpose of erecting a Masonic temple in the island. The consideration of the application was deferred to a future meeting. Bro. C. Sherry, P.M., then gave notice of a motion for discussion at the next monthly meeting, to the effect, that he would bring forward for adoption a form of memorial to be presented to the Board of General Purposes, asking them to take into their consideration the present representation of provincial Masons in the Grand Lodge of England, with a view of affording them a fair share in the election of all boards connected with the Order; and requesting the board to bring the question before the Grand Lodge. A discussion followed, relative to the revision of the by-laws of the Lodge; some additions were proposed and approved, subject to the confirmation of the next meeting. This being the whole of the business of the evening, the Lodge was closed with the usual formalities.

NORTHAMPTONSHIRE AND HUNTINGDONSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held at Oundle, on the 20th July. The Board of Management of the Provincial Benevolent Fund assembled at twelve, and examined and audited the accounts of the previous year.

The Provincial Grand Lodge was held at the Town Hall, and opened at one o'clock, in accordance with summons, under the presidency of the D. Prov. Grand Master, Bro. Thos. Ewart, who ably sustained the duties of the chair in the unavoidable absence, through illness, of the Right Worshipful Prov. Grand Master, the Marquis of Huntley. The Lodge having been opened in due form, the minutes of the preceding Grand Lodge were read and duly confirmed.

Bro. G. M. Fox read a statement of the present condition and progress of the Provincial Benevolent Fund, which elicited the warmest approbation. The motion that the accounts be passed was carried unanimously.

The offices of Secretaries to the Benevolent Fund having become vacant, Bros. G. M. Fox and J. Marshall were unanimously re-elected joint Secretaries for another five years.

The office of Prov. Grand Treasurer having also become vacant by the lamented death of our respected Bro. Christopher Markham, it was proposed by Bro. Higgins, and seconded by Bro. the Rev. G. Robbins, that Bro. Henry Markham, assisted by Bro. Boeme, be appointed Prov. Grand Treasurer, and also Treasurer of the Benevolent Fund; which motion was carried unanimously.

The sum of ten guineas was voted to the Masonic Girls School, to constitute the D. Prov. Grand Master a governor of that institution for fifteen years.

The sum of ten guineas was also voted to the Masonic Boys School, to constitute the Prov. Senior Grand Warden a life governor to that institution.

The sum of ten pounds was voted to the widow of our late Bro. Beresford, of the Socrates Lodge, Huntingdon, she having been left in a very distressed condition.

A donation of ten pounds was given to Bro. James Marshall, an old and worthy member of the Pomfret Lodge, Northampton, who had fallen into poor circumstances.

The sum of five pounds was also given to the widow of the late Bro. Hapler, of the St. Peter's Lodge, Peterboro'.

Bro. G. M. Fox gave notice that he should, at the next provincial meeting, propose for consideration the propriety of altering the present mode of subscriptions to the Prov. Grand Lodge, substituting a certain sum per head for each member of a Lodge, in lieu of the present system of each Lodge paying two pounds.

The Grand Lodge was closed in antient and solemn form, and the brethren, being placed in order by Bro. Inns, Director of Ceremonies, walked in procession to the Talbot Hotel, where an excellent dinner was served by Bro. Wright, and the remainder of the day was spent in a very agreeable manner.

SOMERSETSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting was held at Glastonbury, on Tuesday, July 26th, that day being also appointed for the consecration of a new Lodge, "The Pilgrim," No. 1074, the warrant for which had been granted some months since by the M.W. Grand Master. A neatly fitted up Lodge room was prepared at the Pilgrim and George Hotel, which presented a striking and beautiful appearance, being adorned with the banners of the various Lodges in the province in exceedingly good taste by Bro. Platt, of Beaufort Buildings, London, to whom the general arrangement of furnishing the Lodge was confided. The splendid banner bearing the device of the "Pilgrim," manufactured by that brother, under the immediate direction of Bro. Dr. Pope, elicited the approbation of all present. An event in itself so interesting to the fraternity, but especially important to the locality, could not fail to attract a very large gathering of the brethren of this and surrounding provinces—but the interest was not confined to the Masonic circle alone. The Bristol and Exeter Railway officials having put on excursion trains at very low fares from both ends of their line and also the various branches, many hundreds availed themselves of the opportunity of visiting the once magnificent abbey of Glastonbury, which covered forty acres of ground. It was founded in 605; the greater part, however, is so modern as the twelfth and fourteenth centuries—the ruins consist of some fragments of the church, a Norman chapel, built in 1190, and the abbot's octagonal kitchen, a most hospitable structure in design and extent. The abbot lived in almost regal state, and sat among the barons in Parliament. All this greatness was brought to a close at the dissolution of the monasteries in 1539, when the last abbot, Richard Whiting, was hanged in his robes, with two of his monks, by order of Henry VIII., for refusing to surrender the abbey to the royal power. The Pilgrim and St. George's Inn was formerly the Abbey hospitium, and it was here the newly constituted Lodge met to receive the Prov. Grand Lodge, which was opened by Bro. J. W. Randolph, D. Prov. G.M., who was supported by the following brethren:—H. C. Vernon, Prov. G.M., Worcester; H. Shute, Prov. G.M., Bristol; C. J. Vigne, P. Prov. S.G.W., Somersetshire; R. E. Peach, P. Prov. S.G.W.; White, P. Prov. S.G.W.; Welsh, P. Prov. J.G.W.; Ashley, Prov. J.G.W.; Oakley, P. Prov. J.G.W.; Oliver, P. Prov. S.G.D.; W. Robinson, P. Prov. S.G.W.; T. Cave, P. Prov. J.G.W.; R. W. Falconer, Prov. G. Treas.; Rev. R. Thomas, Prov. G. Chaplain; Bluett, Prov. G. Org.; H. W. Levett, P. Prov. G. Supt. of Works; W. A. F. Powell, D. Prov. G.M., Bristol; Harris, Prov. G.S.W., Bristol; G. Chick, P. Prov. S.W., Bristol; J. A. Page, Prov. G.J.W., Bristol; J.A. Clark, Prov. G. Reg., Bristol; W. Heal, Prov. G.S.B., Bristol; Henry Bridges, P. Prov. S.G.D.; C. Halliday, P.M., No. 367; W. Walkley, P.M., No. 367; J. K. Gundry, P.M., St. Augustine Lodge, No. 885, New Zealand; C. Milsom, W.M., No. 61; E. Horwood, W.M., No. 221; W. Salvan, W.M., No. 357; Clapcott, S.W., No. 412; Platt, J.W., No. 168; A. Walkley, J.D., No. 367; J. B. Invertue, J.W., No. 48; J. J. Claperton, S.W., No. 412; C. George, I.G., No. 48, &c., &c.

Assisted by his officers and the brethren present, Bro. Randolph proceeded to consecrate the Pilgrim Lodge, No. 1074, and invest the officers named in the warrant and others as follows:— Bros. Dr. Pope, P.M., No. 367, W.M.; T. S. Howe, S.W.; Capt. H. P. Crampton, J.W.; T. H. Roach, S.D.; J. Cornwall, J.D.; T. Robinson, I.G.

The ceremony of consecration by the D. Prov. G.M. who officiated in the regretted absence of the venerable Prov. G.M., Colonel C. Kemeys-Kemeys Tynte, was very impressively performed according to antient custom, the Prov. G. Chaplain reciting the several prayers during the ceremony.

This installation of the first W.M., Bro. Dr. Pope, succeeded the consecration, but was much curtailed in consequence of his having already passed the chair of No. 367; and in investing him with the W.M.'s collar, the D. Prov. G.M. said, that he had it on good authority, on which he could rely, that he (Dr. Pope) was an excellent working Mason, and that no brother performed the ceremonies of the Craft more skilfully.

These ceremonies ended, the visitors and brethren, not being members of the Prov. Grand Lodge, retired, and the business of the province was proceeded with, viz., the reading and confirmation of the minutes of the previous Prov. G. and Lodge and the presenting the report of the Prov. Grand Treasurer.

A grant of £20 was voted to the widow of a brother of No. 327, and the following brethren were appointed and invested Prov. Grand officers by the D. Prov. G.M.:—Bros. P. H. Crampton, No. 1074, Prov. S.G.W.; Charles Melsom, No. 91, Prov. J.G.W.; Rev. R. J. F. Thomas, No. 412, Prov. G. Chaplain; R. W. Falconer, No. 528, Prov. G. Treas.; C. Babbage,

No. 157, Prov. G. Sec.; J. G. L. Bullerd, No. 1074, Prov. G. Reg.; T. H. Roach, No. 1074, Prov. S.G.D.; J. J. Clapcott, No. 412, Prov. J.G.D.; J. Lovibond, No. 157, Prov. G. Supt. of Works; W. Smith, No. 61, Prov. G. Dir. of Cers.; F. C. George, No. 48, Prov. G. Asst. Dir. of Cers.; T. Meyler, No. 327, Prov. G.S.B.; R. Mitchell, No. 327, Prov. G. Purs.

Bro. Peach wished to bring forward a resolution condemnatory of the proposed alterations in the property of the Craft in Great Queen-street, so as to give greater accommodation for the transaction of Masonic business, on the ground that it would be a misappropriation of the funds of the institution, but the R.W.D. Prov. Grand Master refused to allow it to be put, on the ground that the Prov. Grand Lodge was not asked to give an opinion on the matter, the circular of the Board of General Purposes having been sent to each private Lodge, where the members had had an opportunity of expressing their opinions.

After some further business was transacted, the Prov. Grand Lodge was closed in ample form. At four o'clock the brethren re-assembled at a banquet, distinguished alike for its elegance and abundance, and the kind attention given by Bro. Poachey to the assembled guests.

The usual Masonic toasts were given and drunk with enthusiasm. Among them was that of Bro. Dr. Pope, the W.M., and founder of the Pilgrim's Lodge, which was received with rapturous applause, and drunk with Masonic honours.

Bro. Pope having thanked the brethren for the high eulogium they had paid him that day, and for their kindness in drinking his health, said he had long been warmed with a desire to see a Masonic Lodge established in the ancient Isle of Avalon; for when he considered the antiquity of the place, and the high historic associations connected with it—celebrated as the cradle of Christianity, and the world-renowned monastery that flourished here for centuries, inasmuch as it is recorded in history that the first Christian church in Great Britain was here built—he naturally concluded that such a spot was most suitable for a Masonic Lodge, that those who were in a state of darkness might behold the light, and enjoy the blessings of brotherly love. The popular world, who were ignorant of its advantages, and could not participate in its blessings, must ever remain strangers to those inestimable secrets which were the peculiar and characteristic glory of the Craft. For as the renowned Benjamin Franklin said: "Freemasonry, I admit, has its secrets; it has secrets peculiar to itself. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world, still those credentials remain, and are available for use as circumstances require. The good effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant, they have mitigated the horrors of captivity; they have subdued the rancour of malevolence, and broken down the barrier of political animosity and sectarian alienation. On the field of battle, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, the most distant region, and the most diversified conditions, rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a brother Mason." He then concluded his speech by expressing a hope that when future generations had passed away, the Pilgrims' Lodge, Glastonbury, would be found in the ascendant and that its festivals would be honoured by the presence of as numerous and distinguished an assemblage as was then met to celebrate its natal day.

All the furniture is in thorough keeping with the name of the Lodge, with the monastic architecture of the town, and the antiquity of the "Pilgrim's Inn," in which the Lodge is held. The chairs of the W. Master, the Warders and Deacons, are copies of the celebrated Glastonbury monks' chair, elaborately carved in oak, and enriched with shields bearing gilt emblems and devices of the intended occupants. The canopy and drapery of the room are blue and gold, the curtains of finest velvet and bullion fringe. Near the entrance to the room are two massive Corinthian columns, imitating white veined marble, with elaborately carved and gilded capitals, surmounted by terrestial and celestial globes. The Bible used in the Lodge room is one of the old "Breeches" editions, curiously bound with heavy brass clasps, and kindly presented by Br. John Cornwall, of Ashcott. The working implements are partly made from the root of the Glastonbury Holy Thorn, partly of rich black bog oak, imbedded for countless centuries beneath the site of the present pool of Taunton. Evidently the furnishing of the Lodge has been a labour of love, as unquestionably it is a work of taste and beauty.

STAFFORDSHIRE.

Wolverhampton.—*Lodge of St. Peter* (No. 607).—The monthly meeting of this Lodge was held on Thursday, the 7th of July, Bro. Chas. King, P.M., in the chair. There was a good attendance of brethren, who wore crape on their badges, jewels, &c., for the late W.M., and the Lodge room was also in mourning. After the Lodge was opened by the W.M. presiding, a ballot was taken for Mr. Harrison Fendelow, who having been unanimously elected, the ceremony of initiation was performed by the W.M., Bro. King, who also gave the charge to the candidate in an impressive manner. A circular from the Prov. Grand Secretary was then read, summoning the members and inviting the brethren to attend the next Prov. Grand Lodge, at the Shire Hall, Stafford, on the 2nd of August. Bro. Henry Gibbons, late of No. 606, Menturia Lodge, Hanley, was admitted a joining member. An address, couched in feeling and appropriate terms, on the death of the late W.M. of the Lodge, Bro. T. Stanway, was read by Bro. King, P.M., which was listened to with deep attention by the brethren, and created an impression which will be long ere it be effaced from their recollections. In January last, this young and promising brother was installed W.M., but was compelled at an early hour to leave the Lodge, from illness, which was protracted until June, when he sank under it. His zeal for the Craft, and the deep and earnest interest he always evinced for Masonry, even in his hours of illness, added to his kind and genuine good disposition, much endeared him to his brethren. It was proposed by Bro. King, seconded by Bro. Betts, and passed unanimously, "That a letter of condolence be sent by the Lodge to the widow of the lamented brother." The concluding business of the Lodge consisted in a proposition by Bro. T. W. Cooper, seconded by Bro. Betts, and confirmed, that a Lodge of Instruction be held under the auspices of St. Peters. This has been since commenced, and promises to be a great and useful auxiliary to St. Peter's Lodge. The meetings of the Lodge of Instruction are held every third Friday evening.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The quarterly convocation of the Supreme Grand Chapter was held in the Temple, on Wednesday evening, there being present Comps. J. Ll. Evans as M.E.G.Z.; H. L. Crohn as H.; W. P. Scott as J.; W. G. Clarke, E.; Jos. Smith as N.; N. Bradford as P. Soj.; J. Udall and Gole as Asst. Sojs.; Comps. Havers, Roxburgh, Pocock, Pattison, and about a dozen other Companions.

Grand Chapter having been opened in due form, the report of the Committee of General Purposes was read. It stated that a petition had been received, praying for a charter for a new Chapter, to be called the Northumberland Chapter, to be attached to the Maitland Lodge of Unity, No. 804, held at Maitland, New South Wales, with Comp. J. Garrick as First Principal; Wm. Briggs, Second Principal; and James Ephraim Wolf, Third Principal. The petition was in every way regular, with the exception that some of the Companions signing it were not registered in the books of the Supreme Grand Chapter. The accounts showed that since the last Grand Chapter there had been received £152 3s., making, with the balance then in hand, £559 16s. 6d.; and expended, £295 12s. 2d., including the purchase of £200 three per cent. consols. There were now in the Grand Treasurer's hands £264 4s. 4d., and the amount of stock standing to the credit of the Grand Chapter was £2,400.

The report was received and adopted, after which, the charter prayed for was granted, subject to the registration of the Companions not already registered. Comp. Smith then rose to propose that the sum of £300 consols be transferred from the account of the Grand Chapter to that of the Girls School; £300 to the Boys School; £300 to the Aged Masons' Fund, and £300 to the Widows' Annuity Fund, making £1,200 consols to be so transferred. Comp. Smith supported his motion by showing that the Grand Chapter had £2,400 in consols, without any claims upon it, and that the amount was annually increasing; and he thought that there could be no better application of their surplus funds than the support of their Masonic charities.

Comp. Carpenter, of No. 206, seconded the resolution.

Comp. Crohn opposed the resolution on the ground that they ought not to vote away so large a sum in a Chapter at which so few of the Companions were present; and, therefore, moved as an amendment that the sum of £100 be granted to each of the charities.

Comp. Nicholas Bradford seconded the amendment.

On the motion and amendment being put,

Comp. Roxburgh stated that he could neither agree with the original motion or the amendment. He thought that they should not go to the extent proposed by Comp. Smith, as they might require some portion of their funds for contemplated alterations in the property, when the Grand Chapter might perhaps be asked for their assistance in carrying them out; neither did he see any ground for voting so small a sum as that proposed by Comp. Crohn, and he should be glad if the last named Companion would alter his amendment by substituting £200 for £100.

Comp. Crohn having signified his assent to the proposed alteration,

Comp. Gole at some length opposed all the propositions. He complained that Comp. Smith had not made out any case for the proposed vote, or shown that the charities were in want of this additional support. In like manner, Comp. Crohn had altogether failed to make out any case in support of his amendment; whilst he was altogether at a loss to understand the ground upon which the Grand Registrar proposed the middle course, though he urged the time might come when they might want their funds for some other purpose. He trusted Grand Chapter would not sanction the motion without further and much stronger reasons than any hitherto advanced.

Comp. Smith briefly replied, and with the consent of the seconder of the original resolution, expressed his willingness, for the sake of unanimity, to substitute £200 to each of the funds for £300. Comp. Gole appeared equally to find fault with everybody and everything, and as he had evidently got into a fog, there they had better leave him.

The amendment of Comp. Crohn having been withdrawn, the original resolution was carried unanimously, and the Chapter was closed in due form.

COLONIAL.

GRAND LODGE OF CANADA.

THE following is a portion of an excellent address of the M.W. Bro. Colonel W. Mercer Wilson, Grand Master of Canada, at the Grand Lodge held at Kingston, on the 13th July. What we have omitted refers to local matters, and is without interest on this side of the Atlantic:—

"In reviewing the Masonic incidents of the past year, the first in importance and interest which has transpired since I last addressed you, was undoubtedly that auspicious and ever to be remembered event, the union of the Craft, which took place in the city of Toronto on the evening of the 14th day of July last; an event not only of the greatest importance to the Masons of this province, but one which has elicited expressions of mingled satisfaction and delight from our sister Grand Lodges, and which proved to the Masonic world that the Masons of this jurisdiction, deeply impressed with the belief that the union was essential to the prosperity of the Order, could cast aside and forget the unhappy differences which had kept them so long apart, and ignoring all personal and local feeling, did unite for the purpose of promoting the great objects for which we as Masons are all associated. I congratulate you, brethren, upon the happy consummation of this great event, and upon the many gratifying incidents which have already resulted from this happy union.

"At a special meeting of the Grand Lodge convened by me on the 19th of January last, an official communication from the Grand Lodge of England, containing a recognition of this grand body, as having Masonic jurisdiction over Canada West, was laid before the brethren then assembled, when a resolution calling the attention of our English brethren to the error which had been committed, in thus attempting to limit our territorial jurisdiction, was unanimously adopted; and your Grand Secretary intended to forward a copy of it to England. Knowing the importance which our brethren generally attached to a full recognition from England, and feeling most desirous myself that no matter of minor importance should keep us longer apart, I addressed a letter, to the Right Hon. the Earl of Zetland, the most Worshipful Grand Master of Masons in England, in which I endeavoured to explain certain matters which appeared to me not to have been clearly understood by the members of the Grand Lodge of England. This letter reached his Lordship the day previous to the March meeting, and was by him laid before the Grand Lodge with the remark, that although it was an unofficial letter addressed to himself, and in some respects private, that its importance justified him in laying it before them with the other communications which had been received. After some discussion the whole question was by resolution left in the hands of the Grand Master, with full powers to take such action in the matter as he might consider most consistent with the honour of their Grand Lodge, and most courteous to the Grand Lodge of Canada. I have great pleasure in announcing to you, that the correspondence which then took place between the M.W. Grand Master and myself has been of the most pleasing and fraternal character, and that all the obstacles to the fullest and most fraternal intercourse between the brethren of our respective jurisdictions are now, and I trust for ever, removed.

"It is also my pleasing duty to inform you that at the May meeting of the Grand Lodge of Scotland, a resolution recognizing this Grand body was unanimously adopted, and that information of this gratifying fact has been officially announced to me.

"In March last, I received a kind and fraternal letter from the M.W. the Grand Master of Masons in the State of New York, announcing our formal recognition by the Grand Lodge; these letters, with my replies, will be found in my correspondence."

Referring to matters of Masonic jurisprudence, the M.W. Grand Master said:—"On the question—To what extent are the privileges of a Mason affected who has been excluded from his Lodge for the non-payment of dues? By referring to the Book of Constitutions, under the head of 'Private Lodges,' section 25, you will find the general law bearing upon this subject, and by a note at the foot of the page, you will also find an explanation of the terms 'excluded' and 'expelled.' The view which I have taken of this question, is similar to what I believe to be the practice of the Grand Lodge of England, and is also in accordance with the opinions expressed by Dr. Mackey and many other intelligent writers upon this subject, and that is, that exclusion from a Lodge for non-payment of dues, does not affect the standing of the member excluded, in his relations to the Craft in general—were it not so, there would, it appears to me, be but little difference between the penalties of exclusion and expulsion—and yet, how broad is the distinction between them? From the disabilities of the former, the member is at once relieved by paying up his arrears, while from the latter he can only be relieved by the action of Grand Lodge, the one affects simply his engagements with his own Lodge, the other his relation with the Order everywhere, and is the highest penalty known in Masonry; it is of course scarcely necessary for me to say, that there is a broad distinction to be drawn between the mere exclusion of the member of a Lodge for non-payment of dues, and his exclusion for gross, immoral, or infamous conduct—the conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty as would deprive a brother of those privileges which are generally regarded as inherent in him as a Mason.

"I feel it to be my duty on the present occasion, to direct the attention of Masters of Lodges to the necessity which exists for more frequently causing to be read in open Lodge for the information and instruction of the Craft, the 'ancient charges;' these contain a concise but succinct summary of a Mason's duties, and have been in the possession of the fraternity for many generations, and are regarded by us as containing the fundamental laws which govern the Order. These laws and principles should upon every opportunity be pressed upon the attention of the brethren, and every violation of them should be condemned and punished. Strict discipline and honest dealing are essential to the preservation of the high character and standing of the Order, and should ever distinguish its members; and yet, in breach of that very confidence which the nature of our own institution creates, how often are we pained to hear of instances where this has been grossly abused! Prompt and exemplary punishment should follow such conduct, and the unworthy member should be at once dealt with by his Lodge.

"In perusing the printed proceedings of our sister Grand Lodges in the neighbouring union (from which I derive much information and pleasure) I observe that the subject of establishing a General Grand Lodge, as a High Court of Appeal in all matters Masonic, has occupied their attention, and has elicited much discussion and comment and that a convention of Grand Officers, hailing from the various Masonic jurisdictions in the United States, will take place at Chicago in the month of September next, for the purpose of taking into consideration the propriety of establishing such a body.

"I have not been able to give the subject that attention which its importance demands, but my present opinion is, that although much good might result to the Craft generally from a general meeting of its rulers, the creation of a general grand body would be neither expedient nor proper. Grand Lodges, it appears to me, should ever retain supreme authority in their respective jurisdictions, and should not be subject either to the dictation or control of any authority whatever. I am not aware whether this Grand Lodge has been invited to send representatives to the proposed convention, and I only introduce the subject to you as one possessing a general interest, leaving you to take such action in the matter as you deem expedient.

"The committee on work, I am pleased to say, has made considerable progress. It is necessary for me to inform you that this subject has engaged much of my attention during the last three years. The establishment of a correct standard I regard as the most important duty now devolving on this Grand Lodge; and when we consider that this system, when once determined upon and approved, is to be the rule and guide, not only for the present members of our order, but for all future generations of Masons in this jurisdiction, its great importance becomes apparent. In my researches among the records of the order for light upon this subject, I have found much that has amply rewarded my labour, and from intelligent brethren in England and elsewhere, I have also acquired much valuable information. We have, as you are aware, adopted what is technically called the English mode of work, as a basis, and I have come to the conclusion that to England we must look for the pure and ancient work.—After the union of the two Grand Lodges in 1813, a Lodge of Reconciliation, composed of the most intelligent Masons from both of the former bodies, was named by the United Grand Lodge. These brethren met and agreed as to the exact form of work to be adopted; and in 1814, this system, after the most careful examination and the fullest deliberation, was exemplified and solemnly sanctioned by the Grand Lodge of England; and I would now suggest for your consideration the propriety of a careful examination of the work, before you venture to decide upon a standard for Canada."

In concluding, the M.W.G.M. observed:—"Having thus brought before you the various matters more particularly connected with my own department, I will now conclude by congratulating you upon the present proud position of the Order. Peace reigns within our borders, and the Craft in every quarter of the habitable globe are quietly but industriously engaged in advancing the tenets and principles of the fraternity; and in again resigning into your hands the exalted position which I have so long occupied amongst you, I would, in the words of a distinguished brother, earnestly and affectionately recommend to you as the most efficient means of ensuring the permanency and extending the influence of the Craft, the more earnest cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry; well assured that nothing can tend so effectually to crown the science with the verdant wreath of public approbation as the virtuous life and guileless demeanour of its assiduous professors.

THE WEEK.

THE COURT.—The royal family remain at Osborne, in the enjoyment of good health, and of complete privacy. Very few visitors have been received this week, with the exception of members of the Queen's family.

FOREIGN NEWS.—In Paris the *Moniteur* note has not had any effect

in restoring confidence in the *bonâ fide* intentions of the Emperor of the French. It is worthy of note that the French government papers are waging an anti-English crusade. The new policy of the Emperor of the French is one of conciliation, with ultimate objects perhaps not so conciliatory. French officers just returned from Italy believe that war will break out within a twelvemonth. Some people, judging from the history of the past ten years in France, consider that the Emperor Napoleon is the secret originator of the prevalent disorder and disorganization throughout the Italian peninsula, the ultimate object seeming to be the establishment of a Napoleonic dynasty under pretence of restoring order. The *Independance Belge* contains a statement that requires confirmation—viz., that sanguinary fights had taken place at Marseilles, between English men-of-war's men and French sailors. The municipality of Paris have presented an address to the emperor, thanking him for the glory he has conferred on France by his victories, and for his moderation in stopping the effusion of blood, and giving peace to Europe. A frightful accident has taken place on the Lyons railway, at a place called Darcey. Two trains came into collision, one of them being filled with troops, when twenty men were killed or wounded. The French army is to be reduced by means of furloughs to 400,000. The reduction in the navy is not stated. The *Moniteur* announces the dissolution of the army of observation on the Rhine, but that the camps of Chalons and Elfaut will remain undisturbed. Preparations are being made in Paris for the *fête Napoléon*, and it is said that considerable alterations have been made in the programme, from the emperor's fear of a democratic outbreak. Anti-English demonstrations continue to take place in the south of France. It is said the Italian duchies are to be occupied by French troops. The *Debats* publishes a table showing the respective losses of the allied armies and the Austrians in the different engagements which took place during the campaign in Italy, according to which the Austrian loss in killed and wounded was 38,650; that of the allies 24,350; making a difference against the former of 14,300. This statement is "cooked" to suit French vanity. The French loss in prisoners is stated at 300 only; that of the Austrians at 16,000.——M. Ratazzi, the new minister of the interior at Turin, has sent an important circular to all the governors and head functionaries of the provinces of the kingdom, and somewhat vaguely gives in his adhesion to the idea of the future independence of Italy, and calls on all the functionaries of the kingdom to render their assistance in preserving public order, and in aiding public progress. A Milan correspondent states that the Italian papers in the interest of Austria exult in the idea that Lombardy will belong once more to Austria. The *Official Gazette* of Verona goes so far as to say, "sooner or later we shall cross the Mincio." Garibaldi has issued a proclamation in which, while he openly gives honour to "Napoleon and the heroic French nation," he ominously adds: "We must not abandon our sacred motto, Italy and Victor Emmanuel."——A grand naval review was held at Cronstadt on the 23rd July by the Emperor Alexander. The fleet consisted of 21 men of war and frigates, chiefly steamers, and a number of gun boats.——A letter from Vienna of the 27th ult. states that the King of the Belgians is expected at Toplitz, not to take the waters, but with a view to political objects. It is supposed that he will have an interview at that place with the Emperor of Austria and the Prince Regent of Prussia.

India.—The arrival of the Bombay mails with news to the 5th July is telegraphed from Aden. Among the European troops the spirit of disaffection appears to be extending. At one station the men are in open mutiny and have entrenched themselves in the barracks. A general order published, allows those who enlisted for the late Company's forces to take their discharge. The Benares, from Australia, is also reported, with Sydney dates to the 14th June.

Home News.—The usual Cabinet Councils have been held this week at Lord Palmerston's official residence.——The Grand Duchess Marie of Russia arrived at Dover on Sunday afternoon. Her royal highness is accompanied by several members of the Imperial family, and a distinguished suite. It is said that the duchess purposes to take up her residence at Torquay for some time.——A meeting was held at Gloucester, on Saturday, to promote the abolition of the "mop" system under which agricultural and domestic servants are now hired. An Agricultural Servants' Registration Society was formed, of which Earl Ducie is to be president. It is not proposed that the servants shall lose their annual holiday, but a day is to be fixed for that purpose.——The attitude of working men and their employers being just now of some moment, on account of the great strike among the building trade which is threatened, we direct the attention of our readers to the report of an application, at the Thames Police-court, on behalf of the managers of the Central Gas-works, Bow-common, against five men, ringleaders in a strike. The magistrate granted the summonses.——On Monday afternoon, a serious collision took place at Fenchurch-street railway terminus, which caused much injury to several passengers. It seems that just as the Tilbury engine was passing clear of the station it came into violent collision with a North Woolwich train, which was coming in. Being Monday, there was an extra number of passengers, and their cries were fearful. The force of the collision threw the Tilbury train off the line, and the carriages were reported to be shattered. Medical assistance was promptly rendered.——A telegraph from Dublin informs us of the death of Judge Plunket. By his death one of the judgeships of the Bankruptcy Court, worth £2,000 per annum, becomes vacant.——The Registrar General's return shows a decrease in the mortality of the metropolis during last week, the total number of deaths being 1419, a decrease as compared with the number last week, which was 1605. The births during the week were 1808.——A desperate attempt at murder has been made at Bradford, a master shoemaker, named Duffield, having inflicted several stabs in the body of his wife, who has barely escaped with life.——A terrible item of intelligence reaches us by telegraph from Sheffield. A man has been shot at and dangerously wounded for refusing to join a saw-grinders' union. The same man's house has been previously attempted to be blown up with gunpowder by these regenerators of society.——An accident, causing much alarm and serious personal injury, has occurred at South Shields. The ceremony of laying the foundation stone of a chapel, which was partly executed, had collected a number of spectators on a platform. One of the beams suddenly gave way, precipitating one hundred and fifty persons to the ground.——John West, police constable 114 B, has been indicted for stealing a watch, value £2, from the person of John Green, while he was sitting half asleep at his own door. He was found guilty, and sentenced to 12 months' hard labour.——At the Westminster Police-court, on Wednesday, Francesco Filipponi was committed for trial, and bail refused, on the charge of conspiracy and perjury. The case arises from an accusation of poisoning against Christoforo Buono Core, the Italian salamander at Cremorne.——The Funds, after advancing from ½ to ¾ per cent. yesterday, returned to their former position, and were last quoted 94¾ to 95. Foreign Stocks and Shares were steady; the latter presenting symptoms of increased firmness. The demand for money was well supported at 2½ per cent., and the applications at the Bank showed an increase, although the rates out of doors were not much above the minimum. A further parcel of Australian gold was sent into the vaults of Threadneedle-street, showing that late arrivals have sufficed to supply the continental demands, though the greater portion is still purchased for export.

Imperial Parliament.—In the House of Lords on Monday the Earl of Derby asked Lord Granville what course he intended to take with bills before Parliament, in order to meet the general hope that the session would not be protracted beyond a fortnight? Earl Granville said it would be difficult, indeed impossible, at present to fix a day for the close of the session. Lord Teynham asked whether, in preparing a measure for parliamentary reform, the Government would take into consideration the expediency of not proposing any property or pecuniary qualification to entitle a person to be registered as a voter? To which Earl Granville replied that it would be premature to offer any explanation of the intentions of the Government on the subject. On Tuesday Lord Brougham, in calling attention to the workmen's strikes taking place in various parts of the country, expressed his opinion that some check ought to be put upon such combinations as tended to prevent those who were so disposed from quietly following their employment. After some bills had been forwarded a stage, their lordships adjourned.——In the House of Commons on Monday, the house having gone into committee on the Indian loan, Sir C. Wood proceeded to make his financial statement for India. He said he did not wish to draw a gloomy aspect of the future of India, for he could see no reason why she should not again recover all her former prosperity. At present, however, it must be confessed, she presented a melancholy contrast to her position prior to the mutiny. The mutiny had swept over the land like a whirlwind, and he regretted that in addition he had that day received intelligence that to the calamities of the stoppage of public works and financial disasters, they had yet another in the mutiny of a portion of the European troops in India. The right hon. baronet went on to say that since April, 1857, all the accounts were matters of estimate. The debt of India at that period was £59,462,000, bearing interest to the extent of £2,525,000. The military expenditure was £12,561,000. On the 30th of last April, this debt had swollen to £81,580,000, with interest to the amount of £3,564,000. For 1859–60 it was estimated that the expenditure would be £46,131,500, while the revenue was only estimated to be £35,850,000, leaving a deficiency of £10,250,000. To this was to be added a further charge for railways, amounting to £2,250,000, making a total deficiency of £12,500,000. Of this amount nearly £500,000 had been already raised in England by Lord Stanley by way of loan, and £2,000,000 had been raised in India, leaving a sum of £5,700,000 yet to be supplied. He proposed to raise the remainder of Lord Stanley's loan, and to borrow an additional £5,000,000, which would leave him a small surplus of about £1,500,000, as it was not necessary that the whole of the money should be immediately expended. He felt it necessary to state, in justice to those who might be disposed to lend their money, that there was a probability that for two or three years the revenues of India would be unable to meet the expenditure, perhaps to the extent of four or five millions per annum. With respect to the revenue, instructions had been sent out to India to raise the salt duty at Madras, Bombay, and the North-Western Provinces From this he estimated an increase of £300,000. It was also intimated to the Governor General that a revenue might be derived from stamps, from licences to dealers, and if possible from succession duties. He could not estimate what these would produce, but certainly some few hundred thousands; but after all this should have been accomplished there would still be a deficiency to be provided for by loan. The right hon. gentleman stated that the revenues of India were in an unsound state, and it was the intention of the government to send out to India

a competent person to place them on a footing similar to that which prevailed in this country. Lord Stanley agreed in much that had fallen from Sir C. Wood, and without under-estimating the nature of the difficulties they had to contend with in India, he felt bound to say that he considered those difficulties as only temporary. As there was not a very sanguine prospect of an increase to a large amount in the revenue, they could only look to a reduction of the expenditure as the chief means of balancing the account. The position of India was so critical, that it might be that on a future day the necessity might arise of considering whether this country might lend its aid to India in the shape of a guarantee for a loan. Mr. Bright repudiated the idea of any guarantee from this country for a loan, as it had no control over the expenditure of India. He thought we were now reaping the fruits of our insane annexation policy. Sir C. Wood replied; when a bill was agreed to for a loan of £5,000,000. On Tuesday the Income Tax Bill was read a third time and passed. The Police Law Amendment Bill passed through committee. Sir G. C. Lewis withdrew for the present the Roman Catholic Charities Bill, and will bring in another on the same subject early next session. In the meantime he would propose a continuance of the Exemption Bill. Several members expressed their approval of such a course, while others dissented from it. The order for going into committee on the bill was discharged. In the evening sitting, Sir G. C. Lewis said he intended to bring in a continuance bill of the Roman Catholic Exemption Bill next evening. Mr. Hutt would give it every opposition in his power. Colonel French called attention to the Norwich election. Lord Bury had accepted office under the crown, and was re-elected. Since that the election committee had reported both Lord Bury and Mr. Schneider, by their agents, guilty of bribery. The gallant colonel wished to know if, under these circumstances, Lord Bury could sit and vote. Sir G. C. Grey said Lord Bury did not intend to take his seat, and the Speaker referred Colonel French to the law of Parliament on the subject, which he said was very clear and distinct. Mr. M. Milnes moved that an humble address be presented to her Majesty relative to the assaults and cruelties committed on merchant seamen engaged in traffic between this country and the United States of America. Mr. J. Ewart seconded the motion. Sir G. C. Lewis, while acknowledging the importance of the subject, said it did not come within the territorial law of the country. Still, if such things could be brought under the extradition treaties, he could see nothing but advantage to accrue from it. The motion was agreed to. On Wednesday, new writs were issued for Taunton, in the room of Mr. Labouchere, raised to the peerage, and for Devonport, in the room of Sir E. Perry, appointed to the Council for India. The Law of Property and Trustee Relief Amendment Bill was passed through committee. The vote of £2,000 for a National Portrait Gallery was carried by a majority of 141 to 35. A discussion took place on the vote of £2,000 for the purchase of Sir G. Hayter's picture of the "First Reformed Parliament," which is already paid for. On a division there appeared equal numbers for and against, and the chairman giving his casting vote in its favour, it was passd. A vote of £9,900 for the erection of temporary premises, at Kensington Gore, for the reception of the pictures from the Vernon and Turner Galleries, was carried by a majority of 43. £5,000 was also voted to Mr. Barber in consideration of the sufferings he had undergone and his distressed circumstances. After the remaining business had been disposed of, the house adjourned.

Commercial; and Public Companies.—The proposed dividend of the Great Northern Railway Company, for the half-year ending the 30th of June, 1859, is at the rate of 3¾ per cent. per annum, or the same as in 1858. This distribution will give 3 per cent. for the half-year to the B stock, and 7*s.* 6*d.* per cent. to the A stock.——At the half-yearly meeting of the English, Scottish, and Australian Chartered Bank, the report and accounts were adopted, and a dividend declared at the rate of 4 per cent. per annum, free of income tax.——The meeting of the London Discount Company passed over in a very satisfactory manner, the report of the directors being agreed to, and the dividend at the rate of 5 per cent. declared. The progress of the institution seems to be considered favourable; and had it not been for the forgeries of J. Lockhart Morton the amount of divisible profit would have been much greater. The accounts, nevertheless, present satisfactory features, and with prudence in management advantageous results may yet be achieved.——The liquidators of the Western Bank of London are prepared to return £20 per share on the 22nd instant, and every hope is entertained that the total amount will reach upwards of £40 per share, as from the first was estimated by Mr. Frederick Maynard, the accountant.

PUBLIC AMUSEMENTS.

Haymarket Theatre.—The only novelty of the week was the production yesterday of a new farce by Mr. C. Mathews, entitled "Out of Sight, Out of Mind," which we must defer noticing till next week.

Princess's Theatre.—This week the performances consisted of the "Corsican Brothers," and "A Midsummer Night's Dream." The former of these pieces has been celebrated for years as the most effective melodrama ever produced on any stage, while "A Midsummer Night's Dream" is famed as one of the most graceful and elegant of the Shaksperian revivals which have been seen at the Princess's Theatre.

Olympic Theatre.—"Why Did You Die?"—a very pleasant farce, written years ago by Mr. Charles Mathews, was revived on Monday night. This comical piece requires good acting in all the parts, and is therefore well suited to the Olympic company. Mrs. Leigh Murray as a lady of the high bred order, Mr. Addison as a grumpy husband, Mr. G. Vining as a dashing young gallant of the modern school, Mrs. Emden and Mr. H. Wigan as the English maid and the Irish footman, and Miss Cottrell as the pretty niece, are all fitted with characters suitable to their talents.

Strand Theatre.—"Captain Charlotte," with Miss Mary Wilton, has been produced as a change this week; and the costume and acting of that young lady have carried off a somewhat meagre farce very triumphantly. In the "School for Coquettes," the fair manageress, resumes her sway over her admiring audience, who, however little they may think of the comedy, do not fail to express their warm admiration of the charming heroine. The "Lady of Lyons" burlesque continues its mirth provoking career. The situations are so absurd, and the guise in which they are depictured so facetious, that we much doubt if the venerable Lytton Bulwer himself, were he present, could refrain from joining in the universal cachinnation. The dialogue of this extraordinary production is bristling with the most unpardonable puns, and even "Owen Meredith" himself might learn something new in the way of rhymes by studying Mr. Byron.

Obituary.

THE KING OF SWEDEN AND NORWAY.

Br. Oscar (Joseph Francis), King of Sweden and Norway, and of the Goths and Vandals, was the supreme head of the Masonic Order in Sweden and Norway. The late king was the son of King Charles John XIV., the famous Marshal Bernadotte, Prince of Ponte Corvo, by his consort (who is still living), Eugenie Bernardine Desirée Clary, Queen Dowager, sister-in-law of Joseph Bonaparte, King of Naples, and afterwards King of Spain. King Oscar was born the 4th of July, 1799, and was much beloved by his father. To him Bernadotte, then three years Crown Prince of Sweden, addressed his memorable and affectionate letter from Lubeck after the terrible struggle at Leipsic in 1813. Bernadotte became King of Sweden the 5th of February, 1818, and Oscar succeeded him on the throne the 8th of March, 1844, and was crowned at Stockholm on the 28th of September of the same year. He married, the 19th of June, 1823, Josephine Maximilian Eugenie, the daughter of the celebrated Prince Eugene de Beauharnais, Duke of Leuchtenberg, and the first cousin of the present Emperor of the French, by whom he leaves three sons, Charles his successor; Oscar, Duke of Ostragothia; and Augustus, Duke of Dalecarlia; and one daughter, the Princess Charlotte Eugenie. King Oscar died on the 8th inst., at Stockholm, after an illness which had incapacitated him from taking any active part in the government of his kingdom since the month of September, 1857. He is succeeded by his eldest son, Charles, Prince Royal, Duke of Scania, who was, on the proposition of the king, his father, appointed regent by the representative bodies of Sweden and Norway, the 25th of September, 1857, when his father's illness rendered such office necessary, and who now becomes king as Charles XV. His majesty was born the 3rd of May, 1826, and married, the 19th of June, 1850, the Princess Louisa, daughter of Prince William of the Netherlands, by whom he has a daughter, the Princess Louisa Josephine Eugenie.

TO CORRESPONDENTS.

Royal Benevolent Institution for Aged Masons.—In our number of July 16, we stated in our leading article that an aged brother had been for twenty-two years a recipient of the benefits of the above institution. This was manifestly an error, since the same article states that the fund had only been established seventeen years.

Bro. Desquesnes.—Your communication has been duly received, and shall be considered next week.

"R. R."—We have not seen the notice to which you refer.

"O. P. Q." is thanked for his suggestion.

"X."—The verses are not, perhaps, critically speaking, elegant, but we quite agree with their sentiment, and so, we think, do most of our readers.

"G. G."—Col. Tynte was prevented from attending by illness, to the great regret of the brethren (see our report).

LONDON, SATURDAY, AUGUST 13, 1859.

MASONRY IN AFRICA.

In Africa, twelve Lodges under the constitution of the Grand Lodge of England are in active existence; their number bearing but little proportion to the white population of so vast a division of the world; four of these are situated on the West Coast, and the remaining eight at the southern settlements, usually called the Cape of Good Hope. At present they are all under the direct control of the Grand Master; for though some years ago a Provincial Grand Master exercised authority in Southern Africa, the office is, and has been for a considerable period, vacant. Few of our colonial possessions stand more in need of resident Masonic government; independently of the laxity and want of discipline which is likely to occur without the constant supervision of a regularly constituted authority, the remoteness from England, more especially of the southern settlements, renders the necessary correspondence with the Grand Secretary, on every slight and unimportant subject not specially provided for in the Constitutions a vexatious and irksome task; not that the Masons in Africa would suffer by a comparison with brethren in other colonies; and as far as the Cape itself is concerned there are few countries, if any, under the jurisdiction of the Grand Lodge of England where Masonry is better acted up to, either in theory or practice; if the next meeting of the British Lodge, No. 419 (Cape Town), were to be held in London, and favoured by a numerous attendance of our metropolitan Past Masters, we question, from what we hear, whether even those veterans in the Craft would discover any irregularity or deviation from the established ritual. It will however be admitted that inconvenience, to use no harsher word, occasionally arises from the absence of a local court of appeal. Dispensations, certificates for erratic brethren, warrants for new Lodges, and complaints of a Masonic nature, which will sometimes demand redress even in the best regulated communities, are causes sufficient in themselves to call for provincial government. Frequent correspondence with Freemasons' Hall, London, more particularly to brethren located in the eastern provinces of the Cape colony, is a matter of grave moment. The mail steamer leaves England on the 6th of each month, arriving at Cape Town about the 21st of the following month, returning thence with the home mail after the lapse of a few days; letters despatched to Cape Town can thus be answered by the return mail, but any addressed to the frontier towns cannot be replied to until the following month. To give an instance of possible procrastination:—let it be supposed that Bro. W. Gray Clarke, Grand Secretary, writes to the Worshipful Master of No. 987, Fordyce Lodge, (meeting at King William's Town), in the eastern frontier; the letter leaves England on the 6th of January, arrives at Cape Town on the 21st of February, and is received at King William's Town on the 26th; the Worshipful Master of No. 987 cannot transmit a reply to our Very Worshipful Brother until about the 25th of March, and the Grand Secretary is not in possession of the required information before May; so that although it may be of a very urgent nature, Bro. Clarke has nothing for it but to wait patiently the four months. On the West Coast things are not quite so bad, and though provincial government is required, the Masons there are not subjected to equal inconvenience with their more distant brethren at the Cape.

To the want of vigour which such a state must necessarily generate is to be attributed the tardy progress of Masonry in Africa; and a possible decadence looms in the future. Able and energetic rulers, vested with proper authority, and assisted as they would be by nearly every Mason in their districts, could do much to revive the drooping spirits of unsuccessful brethren, men who hitherto have laboured for the cause alone and unsupported, and naturally feel discontented at the barren result.

Africa requires two District Grand Lodges, which for the present will suffice, though in a few years the spread of Masonry may be such as to demand additional provinces. They should be called the Provinces of Western and Southern Africa; the former to comprise Nos. 867, 416, 599, and 468; and the latter, Nos. 419. 473, 545, 871, 884, 987, 1,013, and 1,040. The Provincial Grand Master of Western Africa should be resident at Cape Coast Castle, and his Deputy at Sierra Leone, the latter having authority to grant dispensations, &c., delegated to him. A Cape Town brother should preside over the province of Southern Africa, and a Deputy Provincial Grand Master ought to be by him selected from amongst the most experienced Masons living on the eastern frontier; for example, at Graham's Town, King William's Town, or Beaufort, in whom should be vested the discretionary power of granting dispensations, warrants, &c. Lodge No. 1,040, situate at Port Natal, would certainly be somewhat isolated, if these arrangements were carried into effect, though even it would profit by the change; communication with Cape Town is not a matter of many days, and when the brethren at Pieter Maritzburg and D'Urban shall have added a few more Lodges to the present roll, which will in all probability soon be done, they will be justly entitled to a province of their own. At no very distant date, it is to be hoped that Southern Africa will be divided into four Masonic provinces, viz., Cape Town, Albany, British Kaffraria, and Natal.

The establishment of District Grand Lodges would be a great boon to Masons in Africa, and our colonial brethren might then enjoy the advantages of provincial rank; and a permanent and grateful feeling of regard for the parent Grand Lodge—which, whilst vigilantly watching over the interests of the Craft in the mother country does not disdain to extend a fostering care to her far distant progeny—would be the natural consequence.

It is to be hoped that the legislators of the Craft may see the necessity of an extended system of provincial government; and in the event of such an occurrence, we trust that the claims of African Lodges will not be overlooked.

FALLACIOUS VIEWS OF THE CRAFT.

The newspaper press of the present day, from its intrinsic literary merits, as well as from the beneficial influence which it exercises upon our social system—alternately by its fearless censure, exposure, and satire of that which is corrupt and evil, or by advice, encouragement, and praise, judiciously bestowed where they are deserved—has fairly earned the enormous influence which it undeniably possesses over the actions, and even the thoughts of a large portion of our countrymen. The daily and weekly journals of this metropolis comprise among the ranks of their contributors a body of essayists of ability and information for which we may in vain search the previous history of literature to find a parallel; the spirit of the age indeed demands this, for so improved and so extended has education become of late years that the public is now too enlightened to accept with favour the efforts of inferior writers; and any journal which omits to secure the highest talent available for its means must inevitably be thrust aside and passed in the race with so many brilliant contemporaries.

So universally acknowledged are this ability and this great power for good and for evil, that the praise, or the strictures of "the fourth estate" cannot now pass unregarded by any rank or power in the state however exalted or however strong in themselves. If it be possible to make any exception to this rule it would be in the case of our venerable Order, which from its peculiar constitution and its extended sway over the whole surface of the inhabited globe, might well look with indifference upon any expression of the opinion of the outer world, taking a local or (if that were possible) even a national form. Foremost among the principles of the brethren

of our Craft, however, are the advocacy and propagation of knowledge and enlightenment among men; and considering as we do that the press of a free country is the most powerful agent by which this noble cause can be assisted, we pay all due deference to its utterances—and receive its praises with the same equanimity with which we should regard misrepresentation or unfavourable criticism.

We have been led into these remarks by an article we have met with in a daily metropolitan journal, which while possessing the advantage of cheapness, is inferior to few, if any, of its contemporaries, in ability and information. In the *Daily Telegraph* of Aug. 3, there appeared a leader upon Freemasonry, which as many of our readers may not have seen, we reprint in its entirety. The writer, it will be perceived, while speaking of the Order in the most respectful terms has, either from want of proper inquiry into the subject, or from defective information derived from questionable sources, arrived at very incorrect conclusions with regard to Freemasonry; and while he is evidently desirous of paying a well deserved tribute of admiration to those results of the practical working of the Craft which are patent to the whole world, he greatly misconceives the principles upon which the institution is founded. While we are gratified by the expression of respect for the Craft displayed in this essay, we think that few skilled Craftsmen will feel flattered at the comparatively commonplace estimate which the writer has formed of our antient mystery.

Our contemporary does not seem in the least degree imbued with that half curious, half incredulous notion of the mystic tie which has been the foundation of so many vague speculations, so many vulgar sneers, and so many romantic absurdities; he rather appears to incline somewhat to describe the Order as a superior kind of benefit society—a notion which we are aware is entertained by many, though (if we may be pardoned for saying so) not the best-informed among the public. The following is the article in question:—

"Organizations for friendly or charitable purposes are of very ancient date. They existed among the Greeks, especially in the free state of Athens; they existed in Rome, and from the eternal city passed down to the modern world. In the eighteenth century they assumed a very peculiar form, and aimed at producing extraordinary effects, nothing less than the regeneration of society, the establishment of universal freedom, and the diffusion of plenty and contentment throughout the world. It remains for some historian capable, by his learning and impartiality, of doing justice to the subject, to reveal what Freemasonry, which stands at the head of all friendly societies, really was during the eighteenth century and earlier. By its enemies it has been systematically misrepresented, its objects have been ridiculed, its ceremonies travestied, its sacred aim and purpose profaned. Its only real fault in those days was aiming at too much. There was a philosophy among the brethren, a philosophy lofty and expansive, which induced them to hope that, by the strict application of the law of brotherhood, all mankind might be emancipated and invested with the dignity which nature intended it to possess. The writers of the period and of that immediately succeeding, applied themselves rather to libel than to explain the design of Freemasonry and other cognate associations. It was out of the womb of charity that they sprang—it was to develope the principle of charity that they existed. They went back to the religions of old times, and found amid their fragments and ruins proofs that all men are brethren, and that the primary duty of life is to give efficacy to the doctrine of union and mutual support. Springing into activity, in juxtaposition with despotism, they found it impossible to avoid awakening the hostility of governments, and hence the ferocious persecutions which the members of friendly societies encountered in the last age. They beheld the powerful associating together for the oppression of the weak, and they laboured to induce the weak to associate for their own protection, and perhaps, in some instances, to retaliate on the upholders of the antagonist principle.

"This was the great purpose of Freemasonry on the continent; it had a grand and catholic object, it aimed at noble results; and whatever the ignorant may think, produced them, in a great measure, since the superior condition of society in these days is unquestionably traceable to the labours of Freemasonry. The great French revolution, which performed in the moral atmosphere the duty of a mighty thunderstorm, was an application, more or less uncouth, of Masonic doctrines. These taught the equality of man, not for purposes of discord and civil dissension, but in order to procure the execution of justice indiscriminately to all members of the community. Class legislation, the privileges of particular orders, the traditional rights of individuals, they vehemently denounced, inculcating at the same time a profound reverence for genius, for virtue, for religion, for morality. Their chaotic strivings were merely meant to inaugurate the reign of enlightened and equal laws, which should raise the humble from the dust, and bring down the arrogance of the proud.

"Throughout Europe the principles thus brought forward have since been put in play, more or less completely, by the associations of Freemasons, Odd Fellows, Druids, Foresters, and so on. Their institutions may be perverted, but the system they aim at realizing is deserving of all praise. The end they would attain is the refinement and elevation of the poor and ignorant, first, by associating them with men of education; and, next, by affording to them in sickness and old age the means of escaping the most humiliating consequences of poverty. To be a pauper, is to forfeit many of the rights and nearly all the dignity naturally belonging to a man. The pauper reaps where he has not sown, devours where he has not planted. His aliments come to him not as a right, but as an alms, and are doled out to his wants with humiliating and degrading economy. Through the influence of friendly societies a man is enabled to administer to his own wants in age, in sickness, and in unavoidable misfortunes. The bread he eats by this means is the bread of honest labour—the bread for which he has himself toiled, and which he earned when he had strength, precisely that he might be able to eat it when his strength failed, and when the evil days of weakness should come upon him.

"It is the duty of civilization to look with approval on all associations of this class, which are calculated to foster the feeling of independence, and render men their own benefactors. It is not unpleasant to be beholden to the person you love; and if it be true that most men love themselves most of all, then to be beholden to themselves must be the pleasantest of all feelings. A great Pagan king said it is more blessed to give than to receive, and if asked, he certainly would have added, it is better to provide for yourselves than to be provided for by others. Friendly associations enable men to do this, while they by no means deprive them of the pleasure of giving. The man who puts by a shilling, with an eye to the future, is more likely to put by a second, than he who has never saved a penny. Real economy is never niggardly. Its hands are meant for use, for distribution, for charity. But when there exists a common fund, to which a thousand men contribute, which is watched over by a thousand minds, and known to be designed for the comfort in sickness of a thousand sufferers, a great deal more in proportion may be accomplished than could ever be effected by a thousand separate individuals acting without plan, keeping the fruits of their economy apart and aiming each exclusively at his own personal advantage.

"Freemasonry—to which we refer because it is the most perfect of all friendly associations—is animated by a really universal spirit, which abjures all distinctions of country, race, and creed. The Mahommedan, meeting on the burning plains of Asia, with a Christian foe on the field of battle, has been known to kneel by his side, to raise him from the earth, to bind up his wounds, to bear him tenderly to his own tent, and there to wait on him like a brother, because he had discovered that he was a Freemason. The Hindoo, the Christian, the Buddhist would do the same. This imparts to the Order something like a religious character, though distinct from sects and creeds. It would be well if we looked into the history of Masonry during the last age, and inquired how much of its present excellence is due to the efforts then made towards raising it into a catholic system, organized for the political regeneration of the world. Its mystery, its secret apartments, its rites celebrated in darkness or extreme gloom, the flashing of swords, the burning of incense, the jargon, the mummery, the mysticism prevailing—all these things had their use, though they might occasionally be misemployed. Society in all countries requires to be galvanized freely before it can be improved. Civilization is too often synonymous with droning vapidness, verging upon the dreaminess of Utopia. Men need to be roused, shaken, alarmed, and made to feel that all individuals are surrounded in this world by mystery—that they know not whence they came, or whither they go—that they have more duties than the church explains to them—and that among these the greatest by far is that of succouring each other in distress, without making any inquiries about beliefs, or governments, or races, or

languages. The only qualification necessary is to be a man—rank, title, distinctions, are nothing in the theory of Masonry, and it was by dwelling too exclusively on this cardinal truth that the vast secret associations of the last age drew suspicion and discredit upon themselves. Nevertheless, their aim was pure, and the philosophy which guided their aspirations and researches of the highest and noblest kind. We might learn much from our predecessors, who, on the other hand, might perhaps have envied us our enlightened diligence and practical good sense. The societies of the present day, though many in name, are but one in purpose, since they aim at nothing but bettering the condition of those classes which civil and political institutions are too apt to neglect, or sweep past in their rapid and extensive movements."

With some of the remarks quoted above we have no cause of disagreement. That the superior condition of modern society owes much to Freemasonry; and that the claims of the brotherhood are felt in every country and by every race—that the laws of the Order are observed by the Hindoo, the Buddhist, and the Mahommedan as well as by the Jew and the Christian—all this is well known and has been acknowledged by the world at large with admiration and wonder from the earliest times. Other inferences and statements of the writer, however, are based upon incorrect data, and these we will proceed briefly to notice. As far as our brethren themselves are concerned, this course is in a measure unnecessary; but we are not unaware that this journal has many readers who are not Freemasons, and we think it belongs to our legitimate province to correct any erroneous impressions which may go forth respecting the institution, especially in a case when we know that the well intentioned but unfounded statements are certain of a large circulation.

In the first place—our contemporary, throughout his remarks, considers the great institution of Freemasonry chiefly as the first in rank and the best of benefit or friendly societies. Our institution bears no sort of resemblance to these societies, for an individual joins a friendly or benefit association with the express purpose of making a provision for future misfortune, for sickness, or for old age, in which cases he has a just and lawful claim to pecuniary assistance from the institution which he has contributed to support; whereas no man can be initiated into the antient Craft without expressly declaring that in entering the body of Masons he has no hope or expectation of gain or pecuniary reward, either immediate or remote; without a total and solemn disclaimer of all motives of self-interest no man is allowed to be made a Mason—and therefore it is not possible to show any resemblance between our Order and those provident societies which are so justly praised in the article before us. It is quite true that Masonry may be termed a benevolent society in one sense, because universal benevolence is inculcated by its precepts, but the practice of charity and good will is not to be confined to the brotherhood—the wants and the misery of the stranger should be compassionated as well as those of our own poor or unhappy. It is true that each Lodge has to pay a stated sum for each of its members annually to a Fund of Benevolence through which is dispensed to the needy brother some part of the superfluity of his more fortunate comrades, but this is given and accepted as a free brotherly gift, and the recipient has no stated claim whatever upon the fund. Within the last century also, the example of the numerous institutions for the education of the young has been followed by the Craft, who have thought fit to establish schools in which the children of decayed or deceased brethren can receive an excellent education under the supervision of their fathers' fellow Masons. In none of these can we trace any carrying out of the principle of the benefit society; and if there be any fancied resemblance, that is due to modern improvements, and has nothing whatever to do with the antient traditions and charges upon which Freemasonry is based. Charity, in fine, is highly valued among Masons, and strictly enjoined, but this virtue is but one of the handmaids that wait in the sublime Masonic temple.

That the history of Freemasonry yet remains to be written, and of Freemasonry much earlier than the last century, we cordially agree; there being no work of extent and value commensurate with the subject in existence, as far as we are aware. Considering the number of learned and able men who have adorned our Craft, we are free to confess that we consider this as somewhat remarkable. Certain it is, however, that all we have to show in the place of a history of Freemasonry is a bald record of official transactions for less than two centuries, and the early and interesting incidents of the Craft in this country are overlooked and almost forgotten, while they are overlaid with absurd interpolations and even fictions, disbelieved by the brethren, and ridiculed by the enemies of the Order. Our contemporary should be informed, however, that "cognate" associations to Freemasonry do not, and never have existed. The royal art stands alone and unapproachable; nothing in the least degree similar has ever been known in the history of the world; nor is it probable the intelligence of man will ever produce a rival to it.

The numerous political secret societies of the last century were totally unmasonic in their bearing and in their objects, though many profligate adventurers were bold enough to make use of Masonic titles and even to incorporate some of the preliminary forms of our ritual in their short lived associations. Some brethren more ambitious than sagacious, in the time of the banished Stuart princes, endeavoured to make converts to the cause of the white rose among Masonic Lodges, in Scotland particularly, and men high in the Order known to be Jacobites, were it is said plied hard with entreaties to use their efforts to convert the Masonic organization into a political engine. This it was evident was totally impossible, and these intrigues met with their inevitable discomfiture, since the grand principles of the Order are fixed and unalterable, and the institution would cease to be Masonic as soon as its members consented to devote themselves to any other labour than that marked out for them by its antient laws and constitutions. The great French revolution produced, doubtless, after an interregnum of bloodshed and misery, results which conduced to the progress of liberty and enlightenment; but we cannot admit herein any comparison to the doctrines of Freemasonry, which aims at the improvement of the human race by peaceful means, and is opposed to violence. Again, though Freemasonry teaches that all men are on a level as regards their common humanity, it has never interfered with social gradations of rank, nor are any rights of individuals traditional or real, interfered with by the teaching of our Craft.

A remarkable statement is made by our contemporary on the correctness or fallacy of which we confess ourselves unable to give an opinion. He asserts that the Odd Fellows, Druids, and Foresters, have succeeded in propagating the principles of their institutions throughout the Continent. We have, it is true, but scanty knowledge of these bodies, and are quite unacquainted with their proceedings; but we certainly were under the impression that their operations were confined to England and the United States. With the remarks in the article before us on the advantages to the industrious classes of friendly provident societies, we entirely concur; we should be glad to see them increased in number and efficiency.

Our contemporary's remarks upon the rites of Masonry are ingenious, and upon the whole fair enough, as a matter of theory—though such expressions as "jargon" and "mummery" jar somewhat upon our ears. As to the recommendation to inquire into the history of Masonry in the past age, we have ample reason for believing that little was done during that period to raise the character of the Order, or to extend its influence. On the contrary, we have the records of many mischievous attempts at innovation and corruption, from which insidious proceedings Masonry undoubtedly suffered at the close of the last century, and by which her

usefulness was diminished. The efforts of true and worthy brethren have dispersed those clouds of folly and prejudice, and our glorious Order now shines out in undiminished brightness for the admiration of the wise and just, and for the general benefit of the human race. D.

A TRIP FIVE THOUSAND MILES OFF.

For ten long weeks we had been inmates of that most secure of prisons—a ship; for seventy long days we had trodden nothing firmer than our heaving deck, nor smelt aught sweeter than the fresh sea breezes which played wild tunes among our cordage as they wafted us on our way. Once or twice we had the pleasure of seeing land, Madeira looming on us, a land of silver mist, which gradually clearing off revealed the outline of the bold hills and the soft green of the sheltered valleys where so many invalids are annually restored to health; then came Teneriffe, with its cloud capped peak, and further on the Cape Verd Islands, wrapped in the misty atmosphere that renders them so verdant, and whose neighbourhood has gained so unenviable a notoriety as a favourite haunt of pirates. But we passed them all by as fair pictures, and pursued our way diligently beneath the steady influence of the trade winds, until now, having completed our five thousand miles, we were hourly looking to see the land of our destination—the Cape of Good Hope.

At length day and it broke together on our view, where ending a chain of lofty hills, the two precipitous hummocks which form the extreme point of the southern Cape rose wild and stern and darkly defined against the morning sky, even as they met the eye of the first mariner who ploughed those seas, and even as they had stood for many thousand years before, braving the fierce storms of the vast south Atlantic ocean. Hill beyond hill, like terrestrial billows, the land spread out before us, appearing to rise yet higher as it receded from the sea; while through the transparent atmosphere the gleaming ridges of grass or rock were distinctly visible down the steep hill sides, alternating with the darker hue of the wooded ravines between them. Some thirty miles northward the hills terminated, to recommence some ten miles further down, pale and blue in the distance.

In the intervening space stretches the broad expanse of Table Bay, up which, as in an estuary, the waters of the south Atlantic roll nearly thirty miles into the land. As we sailed up the bay wider and wider it spread around us, until it resembled one of those spacious lakes that gladden the dark forests of the western continent. Grouped in front of the town some eighty or a hundred vessels lay at anchor, their sizes ranging from the noble Indiaman of fifteen hundred tons to the miniature coaster of fifteen.

In honour of our arrival every vessel bore a flag, and so varied was their blazonry, it seemed as if every nation in Europe was there represented, while the stripes and stars floating from the peak of the American whaler, and the ambitious globe from that of the Brazilian trader, proved that our transatlantic brethren were not absent from the maritime congress. However, more than half the vessels displayed the flag that has "braved a thousand years the battle and the breeze," and next numerous were the horizontal stripes of Holland. Through the marine maze we threaded our way to our appointed station; then came the tremulous sensation and the welcome sound of the descending anchor, and we lay opposite the object of our thoughts and hopes—Cape Town.

What a fair scene it presented to our view! Before us rose up, nearly three thousand six hundred feet into the air, the almost perpendicular sides of the Table Mountain, with the broad flattened summit that had won it so appropriate a name. The upper part of the mountain seemed formed of layers of dark, rugged stone, then grass and heaths succeeded, while the lower half of the mountain gleamed strangely white in the sunshine beneath the quivering leaves of the beautiful silver trees that girdled it. To the right of the mountain, and with the head rising almost to its altitude, are the two hills whose united outline bears so exact a resemblance to a lion *couchant*, that they have not unnaturally acquired the names of the Lion's Head and Rump. Smooth, verdant, and beautiful, they form an important feature in the landscape, and it is on the Lion's Rump that the telegraph is erected, to give notice of approaching vessels; the first ball announces a sail, the second indicates the direction whence it comes; and we may fancy how great is the excitement those balls occasion among the dwellers in that isolated colony as to what tidings may be coming from distant friends and relatives, and how prolonged their anxiety—for the telegraph is at work many hours before a sail can even be seen from Cape Town.

To the left a high conical hill called the Sugarloaf, flashes like an emerald in the sunlight. And there, nestling among the amphitheatre of hills, the white dwellings and green trees and gardens of Cape Town look smilingly out. Towards the west, or round the base of the Lion hill a succession of white villas, surrounded by beautiful gardens and darkly green vineyards, stretch out to Green Point, the southern extremity of Table Bay, where crowning a ridge of rocks stands a little lighthouse. In front of all roll the bright blue waters of the bay, where quietly at anchor our trusty vessel was now resting from her toils. And, according to the way of the world, those she had served so well, began to murmur at the narrow limits to which she had so long restricted them, and to be impatient to leave her for the land spread out so invitingly before them. In consequence one of the many shore boats sailing about in hopes of employment was summoned, and with infinite pleasure we watched the approach of the little cutter, her sharp bows cleaving the miniature waves as she came to bear us away to the shore.

The boat was floating alongside the ship, and her intending passengers were crowding eagerly to the gangway, when as sudden and almost as loud as the report of a cannon, a gust of wind blew over our heads, whistling menacingly through the cordage of the ship, and flapping deafeningly among her unstowed sails. Astonished at the sounds, we looked towards the land whence they came, but nothing was visible save a few specks of spotless vapour clinging here and there to the dark brow of the mountain. But those more experienced than ourselves read in those tiny cloudlets a timely warning to defer our landing, for it was the first indication of one of those frequent south-east gales that blow so furiously over that mountain plain—the first unfolding of the celebrated "devil's tablecloth" that ere many minutes we were to see spreading over the whole summit of the mountain, and curling itself in snowy wreaths far down its rugged sides; while beneath the same influence the placid waters of the bay were soon lashed into a wild tossing sea, which muttered and hissed beneath crests of surging foam as white as the cloud that shrouded the mountain.

A truly magnificent sight it was to watch those immense masses of spotless vapour, as, like crowding avalanches, they came rolling over the precipitous mountain, appearing to threaten with death and desolation the fair city below, while in vivid contrast against their intense whiteness was the brilliant blue of the cloudless southern sky. For hours the gale continued to rage around us as if the very spirit of the storm was abroad, beating furiously against our rigging, and shrieking wild threats of driving us from our anchors out into the wide ocean far to leeward, to beat back again as best we might.

At length the gale sank with the setting sun, leaving the evening calm and beautiful, and enabling us to accomplish our transit to the shore. At the Cape there is no twilight, so night fell at once, preventing us seeing aught of the South African city as we approached it; but through the clear Cape atmosphere the glorious constellations of the south shone

down with wondrous brilliancy and size, and seemed reflected in the phosphoric gleam of the yet troubled sea. A whole bevy of coolies, with their glittering eyes and straight Malay features, awaited our landing, to two of whom we entrusted our carpet bags, and then walked on through a medley of boats and houses across the Grand Parade, until we finally found ourselves in one of the large hotels in the Keizergracht opposite, and the possessors of pleasant apartments overlooking the Parade, and, as we found in the morning, the bay also.

Only those who, like us, have been long at sea, can guess how pleasant was our first dinner on shore with its fresh fish, vegetables, and fruit, especially the last. In the sultry atmosphere of less than thirty-four degrees south of the equator, fruit is prized in a way unknown in our cooler climate; but it needed no extraneous circumstance to win admiration for the exquisite apricots and peaches, and the large blushing nectarines frosted with bloom; nor for the fresh green almonds and dark glowing figs, the delicious water melons glittering when cut like rosy ice; nor, above all, for the grapes, large dewy heaps of purple and golden fruit, with the delicious pine flavour that renders Cape grapes so celebrated.

Attempts have for some time past been making to gain for the Cape wines a share of public favour. Pontac, even as they sell it at the Cape, without lengthened keeping, is a very agreeable wine, and Cape sherry is not without merit, but Cape Madeira is decidedly very inferior; certainly it sells at a very low price, thirty to forty shillings being the usual sum for eighteen gallons. Of its red and white Constantia the Cape is exceedingly proud, but they are rich luscious wines, too sweet for my taste, and always remind me of the currant wine of our own farmhouses. The Cape brandy is also an extremely inferior product, and selling at a very low price is a great cause of the intoxication so prevalent among the coloured races. But it was with a more generous liquor than any of the preceding that we flavoured our fruit on the jubilee of our arrival; and if anything farther was needed to add to the interest of the occasion, it was given by the recollection of how different from the sultry atmosphere, the glowing fruits, and the fluttering leafiness that surrounded us, were the frost and snow which were enwrapping our native land; for it was the first month of the new year, and the midsummer Christmas of the south was but lately passed.

It needed but to glance around us to remember we were in a foreign land. There was nothing in the South African city to remind us of our own country, except the broad leaves of the oak trees with which many of its streets were shaded, and the scarlet uniforms of the soldiers who wandered beneath them. The Grand Parade was so near us, that thither we first bent our way; it is a considerable arena in the centre of the town, of course intended for the exercise of the troops, but also used for other purposes, for at one end is erected a handsome suite of commercial rooms, including an excellent library, reading room, &c. In the shade of the deep border of oaks which surrounds the Parade, is the fashionable promenade, and there the inhabitants are accustomed to wander, discussing the passing news and listening to the strains of the military bands which play there two or three evenings in the week.

On other evenings the public walks appear deserted, everyone seeming to prefer the at-homeness of sitting or walking on his own *stoep*, as the stone verandas in front of houses are called; for whether raised but a single step above the pavement or built to a considerable height, all those belonging to Dutch people were occupied by family parties, and it seemed strange to an Englishman accustomed to the strict seclusion which wraps, as in an impenetrable veil, the home life of his fair countrywomen, to see ladies—uncovered by bonnet or shawl—laughing and chatting as gaily as if in the retirement of their own homes, and appearing quite unconscious that they were subject to public observation.

Many were the fair faces that met my eye during my evening walk, and many the slender forms, for though the fair skin and flaxen tresses of the distant Netherlands still prevail among the maidens of unmixed Dutch descent, the quickness with which they shoot up to womanhood in their adopted country, has given to their forms the slenderness and fragility of reeds. On the Dutchmen themselves the climate does not appear to exercise the same influence, for they are generally tall and stout of person, and florid and jovial in aspect and manner. They are generally good "burghers," and excellent men of business, and he must indeed be Yorkshire bred and born who can overreach a Dutchman in a bargain. They are at the same time the best humoured and most manageable of husbands, allowing their wives to guide everything domestic, which they do with prudence and judgment; for no whit behind her Hollandish ancestress in thrift and industry is the Cape housewife.

Cape Town generally delights visitors by its aspect of extreme cleanliness, an appearance increased by the width of the principal streets, and by the large substantial flat roofed houses being always freshly coloured, either white, drab, or yellow, while the number of gardens relieve the dazzling glare, and the long avenues of trees cast a grateful shade on the pedestrian. But, for all that, Cape Town is intensely hot, some degrees hotter than the surrounding country. Facing the burning north, and lying in a nook among mountains, no breath of air visits it unless it blow a gale, and then the wind sends such clouds of sand whirling along the streets, getting into one's eyes, and striking like burning shot against one's face that one is able ever after to comprehend the miseries of the whirlwind of the desert. The Cape people close their doors and windows against its entrance, but in vain, for its finer particles penetrate everywhere.

In the rear of the town are the Government House and gardens, the latter open to the public as a promenade. The gardens are very extensive, and intersected with broad gravel walks and long shady avenues. I believe they contain many rare plants, but I saw them at an unfavourable season, the middle of summer, when vegetation is nearly withered up; winter there being, like our own spring, the season of leaves and flowers, and then the whole land is a wilderness of greenery and bloom. At the upper part of the gardens are the stone dens and cages of a menagerie, but when we saw them they were but scantily inhabited.

Among the floating population of the Cape are numbers of the East India Company's servants, both civil and military, come to recruit their shattered health in that delightful and salubrious climate. They declare that what most especially attracts their attention on landing is the rosy faces of the children, so different from the pale little blossoms of the burning east. But what most attracts the attention of strangers from England is the constant recurrence of brown or black faces. At first to their unaccustomed eyes all seem to be of the same race, with some variety of depth of colouring; but after a while a difference begins to show itself, and they gradually discover that they are surrounded by a number of distinct races, whose only resemblance consists in their dusky skins. The slender brown Africander, the descendant of slaves, with his straight features and flowing hair, differs greatly from the largely built jet black negro of Mozambique, or the burly Kruman of the West Coast. Occasionally a head raised above all others, and covered with little woolly knobs in lieu of hair, attracts attention to its gigantic Kafir owner, whose keen glittering eye brightens the night of his heavy countenance. Contrasting strongly with him are the light forms of the Hindoo servants of the eastern visitors, and the Chinese and Lascars so often seen in our own streets. A few members of other races are occasionally to be met in Cape Town, but the aboriginal Hottentot, I may say, never.

The Malay population alone are said to amount to upwards of five thousand. In consequence of a revolt in Malacca

many fled to the Cape for safety, some of the Malay princes being among the fugitives. The spot where they had sought temporary shelter self-interest converted into a permanent home, for they soon found Cape Town afforded full scope for their industry, and for gaining the wealth which they grasp with true Israelitish covetousness. It is this love of gain which alone induces them to stoop their haughty natures so far as to enter service, where they are to be found in many capacities, for in addition to a Malay coachman—valued on account of the sobriety his religion enjoins—nearly every family of pretension employs a Malay cook, and probably one or two others as housemaids. The Malays are the principal fishermen, and sellers of fruit and cakes; they are the laundresses, also, and both men and women are to be seen in their open sheds busily employed in ironing. Many are said to have acquired considerable wealth: we remember an old man living in a mean hut and apparently making his living by selling cakes and tarts, who was known to be the possessor of £400 per annum.

Though so long resident at the Cape, the Malays have not amalgamated with those around them, but remain a distinct people, with dress, manners, and religion of their own. They profess the Mahomedan faith, in which they are said to be bigoted, and possess five or six mosques. All the bullocks in Cape Town fall by the hands of the Malay priests, who slay them with certain ceremonies; the reason of this being that the Malays will use no meat except what is killed by their own priests, while the other members of the community are indifferent on the matter.

A Malay will not under any circumstances consent to lay aside his national costume, which has neither elegance nor picturesqueness to recommend it; and on the box of the governor's carriage I have seen a Malay sport his drab trowsers, and loose drab jacket, while over the red Madras handkerchief which bound his smooth black hair, was a conical cane hat, in shape resembling a pagoda. The women's dress is also ungraceful, for their long full shirts are tied, not round the waist, but close up under the arms, and over a bodice of another colour; however, their long hair of a brilliant black is never covered, but all drawn to the back of the head, and fastened round a silver ornament. But through all their disfigurement of attire the eye is struck by the extreme beauty of the Malay race. The lofty brow, the delicate nose, and the well formed mouth and teeth, are well nigh universal, as are the large brilliant eyes of the deepest black.

The hotel where we resided belonged to Dutch proprietors, good kindly sort of people, with whom we made great friends, and we were often amused by listening to the gentle languid tones in which our landlady lisped forth in her broken English the praises of her own colony, and all pertaining to it. Our landlord was equally amusing, though in a different style, for his English was correct in construction, though rough and broken in pronunciation, while the great object of his eulogy was his fatherland, and his inheriting an unmixed descent from which he could not sufficiently value himself.

One day we came home to find the usually calm household in a state of the utmost excitement. Mynheer, himself, was in a rage, and the vrow, his wife, in tears, while their stalwart son was walking to and fro in violent indignation. The cause was at once disclosed—Mynheer Adrian, the son, had split on his father's favourite rock and wished to marry a bride one of whose unfortunate ancestors another man had called his chattel.

"But that was his misfortune, not his fault," I remarked.

"Very likely," replied the old man, somewhat illogically, "but it is a great fault in his descendant. Carolina may be rich, and young, and beautiful, and what you like, but it does not alter the fact that her great grandfather was a slave, and her grandmother slave born. You can see our pure blood in our dazzling skins and our clear eyes, very different from an [illegible]y puddle of Africanders and Mozambiques."

"But Carolina's hair is as fair, and her eyes as blue as ours," interrupted the son.

"Very true," replied the mother, "but, pah! her skin, see how muddy that is."

But there the good lady's prejudices blinded her, for I had often seen the Carolina in question visiting her daughters, and a sweeter or prettier girl it was impossible to see. In vain I tried to reason and then rally the usually good-natured old people out of their objections, they were resolute in believing that such a marriage would bring indelible disgrace upon their house.

On mentioning the foregoing subject to some of my friends, residents at the Cape, I was surprised to learn that my host and hostess's sentiments were precisely those of the mass of their countrymen, with whom the pride of an unblemished descent transcends all others. They also assured me, and I have since witnessed the same myself, that families have frequently been shut out from the society in which they have hitherto moved, in consequence of one of their members marrying one in whose veins flowed ever so small a portion of the despised slave blood; and the fact that (thanks to the British government) all have for many years been free alike, does not tend in the least to soften their violent and cruel prejudice.

But Mynheer, my host, as long as he was true to himself—which he appeared likely to be—had no cause for fear; for in that happy land for inexorable fathers elopements are unknown, and so are secret marriages. At the Cape, though a British colony, Dutch law prevails—and that says a man must either be married by banns, or else produce to the officiating clergyman the certificate of the matrimonial court, which inquires very closely into the matter of consent.

On many points the Dutch laws—which equally affect English residents—meddle much more closely in domestic affairs than our own, but the interference is generally dictated by a spirit of far seeing prudence, and a desire to protect the interests of those unable to protect their own, though sometimes they exhibit the keen worldly wisdom of a nation of traders. Under the first category may be ranked the law which forbids man or woman contracting a second marriage until they have settled half their property, minus one child's portion, on the children of the first marriage; but decidedly we must attribute to the second the enactment that the second husband of a widow shall discharge the debts of her first husband, and many are the peaceful households to which this law has brought distress, and ruin, and bitter hatred.

Perhaps one of the most painful instances of the evil which may result from some of the Cape laws we saw exemplified in the person of an English lady to whom we were introduced. She had married an English gentleman in England, with whom she emigrated to the Cape. Her husband's temper was very violent, which led to many painful scenes between them, and in the end his unkindness drove her from him. For a time she made her living as a governess, but subsequently learning she was entitled to property in England, she went home to claim it. Scarcely were the sails of the ship in which she went below the horizon, than her husband summoned her to appear before the supreme court to answer why she absented herself from his home without his consent. The appointed time was too short for the poor lady to be even aware of the proceedings against her (whether any one appeared to explain the case I know not, if they did their explanation was not deemed satisfactory) and in her absence a divorce was pronounced against her. A few months after she returned, disappointed of the property she went to seek, to find herself without a name or a home, and her husband the husband of another; for immediately on the divorce he had married a Dutch lady of respectable family, who had done no violence to her own feelings, nor suffered loss of caste among her own nation, by marrying one whom their own laws had declared free.

It appeared somewhat strange to us, that notwithstanding the number of daring young military and naval men to be met at the Cape, we never encountered one who had even attempted the ascent of the Table mountain, on which morning after morning we looked longingly, though the weak state of our health (the hope of benefiting which had partly induced us to undertake the trip), forbade the possibility of our scaling its rugged heights. But great as the labour must undoubtedly be, we do not think it is the fatigue deters adventurers, so much as the fear of being suddenly surrounded (as many unfortunates have been) by that mysterious cloud, and blown off the mountain by its accompanying gale, or walking blindly over the edge, as has been the fate of others—and in either case perishing miserably.

But though the ascent was denied us, we resolved to mount sufficiently high to enjoy the panoramic view of the surrounding country which the shoulder of the mountain affords. Wave after wave of grassy swells we mounted, each greener and larger than the last, then through a few rugged ravines, until at length we stood under the refreshing shade of the fluttering silver trees. Despite the scorching heat of summer, it was a beautiful and fertile scene, which the wide frame of surrounding hills shut in—far spreading vineyards, with their affluence of leaves softening the light of the pale meadows of ripening hay beside them, and teeming orchards glowing in the sunlight, and gardens filled with luxuriant fig trees and flashing laurels. Here and there were villages half hidden among oak plantations, and pleasant villas and quaint old many gabled Dutch houses, dotting the spaces between; and winding slowly along, like a silvery serpent, were the shallow waters of the Salt River.

Our stay in the Cape district being on this occasion limited, we resolved to see as much of it as the time permitted, so in a few days we took our departure for the village of Wynburg, that favourite locality of wealthy Anglo-Indians, whose shadowy gardens are fluttering with the white robes of Hindoo servants, and whose unpretending looking houses are said within to rival the splendours of the Arabian Nights. Our way lay over a well made road, shaded by noble trees, and bordered by gardens and vineyards, and rose and jasmine covered villas, and old gabled houses, each standing apart within its hedge of tamarisk, or of prickly pear—that most grotesque of shrubs—with its huge massive leaves fringed round with tufts of crimson blossoms.

From Wynburg we next proceeded to Simon's Town, some ten miles further from Cape Town. For the first three miles we rode on through a continuance of the same pleasant shady avenue which had brought us thus far; but then the scene suddenly changed to a dreary barren region of naked sand hills and wild sandy flats, thinly clothed in patches with tiny ice-plants, which glittered brightly in the sunshine. Mile after mile we toiled through the arid waste, well nigh scorched and blinded by the burning sunbeams and the fierce glare of the yellow sands, and right glad were we at length to issue from them on to the shores of the vast sea-lake, entitled False Bay. Another mile along the sands, and we opened on Simon's Bay, closely shut in within its girdle of hills, most conspicuous among which are the Red Hill, famous for its rare botanical treasures, and the lofty and imposing Simon's Berg, whose brow is commonly garlanded with lily white clouds, even though there may not be one in the sky, while every breath of wind from among the hills is perfumed by the fragrant heaths which grow so thickly among them.

Had we not known it before, the number of merry, frolicsome young midshipmen scampering among the sand hills, on every description of horse, and in every variety of drag, would have apprized us that we were approaching the naval station, and now, turning the angle of the landlocked bay, we came upon a stately twodecker, with her glossy sides pierced for fourscore guns, and her lofty spars tapering into the cloudless sky, with a tiny speck of crimson bunting fluttering at the mizen in token of a rear admiral's command. Grouped around her float the smaller ships of the squadron which happen to be in port; for the Cape is the head quarters of the pestilential West Coast station, where so many brave lives are annually expended in the endeavour to suppress the slave trade.

At the entrance of the town, in the midst of an extensive garden, stands the Admiralty House, with its vine-covered colonnade; beyond is one of the prettiest and trimmest of little naval yards; and round it and the whole bay, like a crescent, sweeps the principal street of the little town, stretching almost to the battery on the southern point, where a flag is always hoisted to give notice of approaching vessels. Above the town, perched on every little ledge of the surrounding hills, are innumerable white or yellow houses, half hidden among their bowery gardens.

The first impression of the traveller is that Simon's Town has nothing but its blue bay and bluer sky, and the outline of its hills, to recommend it, for despite its gardens, its general appearance is arid in the extreme; but when night falls, and the moon rises, the magical change we sometimes see in a dissolving view takes place in the landscape, and it becomes one of the most charming and fairylike scenes imaginable. A soft dreamy beauty seems to rest on sea and shore, on hill and white walled dwelling, as if all things were seen through a silver haze. This appearance is said to be occasioned by the glittering particles of the sand reflecting the brilliant rays of the moon, as they come flashing down through the transparent atmosphere.

It is not in this sequestered little nook of the British dominions that one would expect to find a relic of one of her greatest heroes. Yet there, at the time of our visit, occupying the ignoble post of sheer hulk, was the little vessel that in her palmy days was the *Badger* man-of-war, whose deck Nelson first trod as captain. In after days she was also the first command of the gallant Collingwood. Surely a better fate might have been found for even the decaying timbers of a vessel which calls to mind two such names.

On the opposite side of False Bay is a district entitled Hottentot's Holland. Towards the sea and bay it is bounded by a chain of mountains so high that during winter the snow lies thick upon their peaks. On a subsequent visit to Simon's Town, we ourselves saw it there flashing brightly in the African sunshine; and it is almost incredible how severely the chill breeze blowing over their frozen surface was felt by those who during winter usually enjoy a temperature similar to the most genial of our Mays.

The adage that "time and tide wait for no man," was verified in my case, for ere I had half satisfied my interest respecting Cape Town and its beautiful environs, imperative business and a ready coaster summoned me to the eastern province, and it was on a subsequent visit that I learned many items of information related in the foregoing pages.

REVIEWS OF NEW BOOKS.

Narrative of a Walking Tour in Brittany. By the Rev. J. M. Jephson, F.S.A., accompanied by Notes of a Photographic Expedition, by Lovell Reeve, F.L.S. London: Lovell Reeve.

The travellers of modern date bid fair soon to leave no spot unvisited, for in all climes and lands we have adventurous spirits who wander forth for a holiday, and returning home, give us their impressions of what they have seen and heard. Fifty years hence it will be a difficult task for an individual to select a locality, however remote, that has not been explored, and as a sure consequence, in those times, we shall be as well acquainted with the traveller's route and sights, from the numbers of visitors who will have left the story of their pilgrimage behind, as if we had visited the scenes for ourselves. But it is not the remembrances of the majority of the wanderers that will live, for travellers of the modern school are not unfrequently prosy and commonplace, cooking up a dish from John Murray's handbooks, and extracting information from the gossiping corner of the nearest local news-

paper. Hence the diary making gentry and their productions will be consigned to oblivion, while such a good-humoured and thoroughly appreciative book as the *Narrative of a Walking Tour in Brittany*, will long command respect, and afford instruction and amusement. If we retrace our steps some twenty or twenty-five years, Brittany was almost as unknown to the English tourist as the wilds of Australia, and very few of our countrymen dreamed that, within a few hours' distance from Southampton there was a race of people even more picturesque and primitive than our own Highlanders to be found across the water in *la belle France*. In the province of Brittany there are more of the remains of the mediæval French character than in any other part. In the country districts the revolution, the monarchy, and the empires, both of Napoleon I. and III., appear to have left little or no trace of events, and Mr. Jephson chose well when he selected this district for a summer's trip of enjoyment, and how capable he was of enjoying it the sequel will shew.

Our author gives some excellent reasons for choosing a holiday. He was, as a country clergyman living in the flat county of Essex, amongst marshes, fogs, and the proverbial calfdom of that district, getting both out of health and spirits, and as he tells us, "little things and little people were assuming an alarming importance in his mind :"—

"The nature of my occupations did not supply an adequate counterpoise to these depressing influences. To listen to the monotonous whine and snuffle of the children in the national school as they read the sublime words of inspiration, or repeat that excellent moral poem of Dr. Watts about the "little busy bee;" to be all attention while an old woman recounts the history of each particular pain and ache which racks her limbs; to endeavour Sunday after Sunday, to adapt the principles of Christianity to the dull and unpractised understandings of a peasantry to whom any but the merest colloquial English is an unknown tongue; and to sit by and keep the peace at vestry meetings while rival farmers wrangle over rates and road making—these are not enlivening, though they are useful and salutary occupations.

"It happened that, last spring, I took up a volume of Montaigne's Essays, by way of driving my mind into another channel of thought. The first passage I alighted upon was the following :—' C'est pitié d'estre en lieu où tout ce que vous veoyez vous embesogne et vous concerne; et me semble jouir plus gayement les plaisirs d'une maison estrangiere, et y apporter le gout plus libre et pur. Diogène respondit, selon moy, à celuy qui luy demanda quelle sorte de vin il trouvait le meilleur; ' L'estrangier,' dit-il.' 'That is what I want,' I exclaimed."

And he then determined to change his air and locality for a time to some place where he would have no home associations break in upon his holiday to remind him of anything English, except it came to him with a tinge of fourteenth century romance; and he likewise, in casting about for this *desideratum*, looked for a part where his superfluous cash would not melt so easily as in many other places equally within the same distance. So he chose a five weeks' walk in Brittany, and communicating his idea to Mr. Lovell Reeve, that gentleman suggested the desirability of illustrating the journey by photographs, and started, independently of Mr. Jephson, to cover pretty nearly the same ground, taking stereoscopic views of almost every object of interest on his way. Mr. Reeve succeeded in obtaining about two hundred of these views, ninety of which were issued simultaneously with the *Narrative of a Walking Tour in Brittany*, and comprise subjects from the picturesque Breton towns, from St. Malo round by Lannion, and thence from Quimper to Rennes. These views vividly and forcibly bring before the eye the quaint Breton architecture, its pagan dolmens and Christian calveries, churches, chateaux, and illustrations of life in Brittany, and they are every way worthy to rank with Mr. Jephson's descriptions, while Mr. Jephson's descriptions are equally worthy of Mr. Reeve's illustrations.

Accompanying our author, we wish, for their intrinsic beauty, we could present our readers with some of the illustrator's handywork, but, as we cannot, we must take leave of Mr. Reeve, and follow our author, Mr. Jephson, who writes sensibly and forcibly on the advantages of a walking instead of a riding tour; but there is one inconvenience which continually peeps out in Mr. Jephson's work, and that is, the annoyance he was perpetually subjected to as a pedestrian, for in that character he was peculiarly under the surveillance of that paternal system of government which constantly calls forth Mr. Jephson's indignation and sarcasm. An English pedestrian is a perfectly unintelligible puzzle to its agents, and a constant source of provoking bilious attacks to its sensitive administrators; and to the Englishman who determines to rough it, the livery of a gendarme becomes, at least, as unpleasant a sight as a constable in our own country is to a professional mendicant. At our author's entrance into the first town in Brittany he was, to his surprise, and in spite of a passport regularly *visé*, and by him thought irreproachable, suddenly pounced upon and compelled to satisfy the thirst for knowledge of an inquisitive gentleman in a cocked hat, as he tells us in the following extract :—

"Having breakfasted at seven on a basin of *café au lait*, I buckled on my knapsack and set forward, intending to take another look at the principal parts of the town, which I had visited the evening before. But passing through the Grand Place, I was stopped by a cocked hatted gendarme, who demanded my passport. Now, it happened that when asked at St. Malo whither I was going, I said 'to Vannes,' because I intended Vannes to be the limit of my tour, after which I should return. The passport was, therefore, *visé* for Vannes. But now my gendarme took it into his head that having said that I was going to Vannes, it was the duty of the paternal democracy to see that I took the shortest possible road to Vannes. I was, therefore, marched through the streets, followed by a crowd of naughty little boys, to the police-office, where I was ushered into the presence of the *commissaire de police*, a grim functionary, whose countenance was suggestive of dungeons and thumbscrews. After eyeing me from head to foot, *torvo vultu*, the awful official asked, in a voice which was intended to send my heart into the soles of my shoes, and force the latent conspiracy against the Emperor out of my finger's ends, 'Qui êtes-vous?' This was a staggering question. I could hardly suppose that he meant to ask my name, because he had it before him in the passport. I therefore concluded that he took me for some person of great political consequence, Mazzini or Lord Palmerston, perhaps, and anxious, in my modesty, to undeceive him, I replied, 'Mon Dieu,' monsieur, 'je ne suis personne,'—'I am nobody.' As I uttered this reply, its resemblance to that which a predecessor in vagabondism had returned to an equally ferocious questioner struck me, and the resemblance of the redoubtable commissaire to the shaggy-browed Cyclops made me laugh. This still further excited his wrath, and he proceeded, with more awe inspiring severity than ever, to cross examine me as to the details of my birth, occupation, abode, object in coming to France, &c. When I told him that I was not come to see the Emperor, whom I was, in fact, rather anxious to avoid, and that my only object was to walk through Brittany for my amusement, he evidently discredited my story altogether. His final decision was that, having arrived at St. Brieuc, I might stay there, but that the paternal government would not permit me to leave that interesting town, not even to go to Vannes."

In consequence, our traveller had the mortification of being tramped about the town, from one police office to another, for three mortal hours, before he could allay the uneasiness of the perplexed gendarme, and on this and other occasions his treatment left a somewhat bitter tinge in Mr. Jephson's mind against the "paternal government." But with the country, peasantry, priests, fellow travellers, landladies of the various inns, he formed very pleasant impressions. He liked the farming, buckwheat pancakes, the legends, gaiety of the peasantry, the wild and wayward melodies they sang, and the popular and innocent amusements of the people. There are numerous little pen and ink pictures, which, for neatness of execution, deserve to go hand in hand with Mr. Reeves's illustrations; such a one we here present to our readers :—

"The village of Carnac is a small place, but the little inn, dignified by the name of the 'Hôtel du Commerce,' is clean, and the fare good. I felt rather tired and not very well, and seeing that the hostess was a nice motherly looking woman, I called her into my counsels as to what I should have for supper. She immediately suggested a *soupe au lait*, the very thing for a weary traveller who feels faint and yet cannot eat: and I found that, as the French say, 'l'appétit vient en mangeant.' I mention this as a hint which may be useful to travellers. But the widow Gildas—for such, as I afterwards learnt, was my hostess's name—thought that a little conversation might also be of use to me, and after setting down the dessert, began to let me into some of her personal history, partly, no doubt, in expectation that her confidence would produce a similar disclosure on my part. She was tall and well favoured, with a precise mouth, out of which issued a sweet voice, tuned to a key of gentle and pious resignation. The description of the Prioresse in the *Canterbury Tales* might have been written for her. She 'of hire smyling was ful, simple, and coy; hire mouth was smal, and thereto softe and reed;' she was also 'ful, plesant, and amyable of port, and peyned hire to counterfete chere of court, and ben estatliche of manere.' Throughout the house there reigned an air of piety. The chimney ornaments were little altars; beside the bed was a *prie-dieu*; and the pictures on the walls were saints, with extracts from pious *chansons* underneath. All this was explained when Madame Gildas told me, on my saying that I had just visited the Chartreuse, that her father had been, among the unfortunate Royalists shot on the Champ des Martyrs, and that her grandmother was one of the most zealous of those who, in the first Revolution, had harboured the persecuted clergy, and arranged the midnight meetings on the ocean, when the people, like the early Christians in the catacombs, worshipped God with death and torture staring them in the face . . . . . .

"I remarked to my hostess on the becomingness of her costume; upon which, looking down and heaving a gentle sigh, she informed me that she was in the first year of her widowhood, and that the dress which I admired was the deepest mourning she could wear. She then proceeded to tell me that the people of Plouharnel, though living so

near, were quite different in character and habits from those of Carnac. The Plouharnelites were unsociable, disobliging, and rude; the inhabitants of Carnac, on the contrary, were fond of society, good-natured, and polite. The picture was drawn by one who could hardly be supposed disinterested; but it agreed with my experience. After giving me so much information, the widow Gildas thought that it was my turn to be communicative, and insinuated a wish to know what brought me to Carnac. I told her that I was walking through Brittany out of mere curiosity; upon which she made out the whole history in a succinct form, without further assistance from me. 'Ces messieurs,' meaning the photographers, who had preceded me by two days, 'ces messieurs font des photographes, et monsieur va à pied, n'est ce pas? Oui, oui! Et monsieur, sans doute, fera un petit ouvrage. Oui, oui!' Then, putting on her best smile, 'Et monsieur aura-t-il la bonté de faire mention de l'Hotel du Commerce?' I assured her I would; a promise which I thus fulfil."

We have all heard, read, or experienced the misery of travelling with unamiable companions, and Mr. Jephson treats us to a specimen of this class, and draws the picture so capitally that few will be found who cannot say, "I met one of the same at———." He tells us:—

"Opposite to me were a married couple and their boy. French people never have more than one boy or girl. I had observed the entrance of the party. The gentleman marched in front, with his eyebrows elevated, and his nose following his eyebrows; and having hung his hat upon a peg with a defiant look, he scanned the table with an air of disgust, as if he could not find any place good enough for him to sit down at. At length, having selected chairs to his mind for himself, his wife, and little boy, he sat down, helped himself and partners with apparent loathing, and in the intervals of eating, darted looks of hatred and suspicion at the rest of the company, particularly at any wight whose eyes might wander towards the region where sat his fair one. She meanwhile displayed her ring bedizened hands, which she evidently thought handsome, and seemed not at all displeased to attract attention. He occasionally addressed her and the boy in gruff and monosyllabic words. I was determined to try what would be the effect of bearding the lion in his den, and as an experiment asked him some trivial question; upon which his eyebrows nearly touched the roots of his hair, and he replied, after a moment's pause, and in a most magnificent tone, 'Monsieur, je ne sais pas!'"

In juxtaposition, when you meet a gentleman on his travels, and that man a Frenchman, nothing can be more agreeable, as the following sketch shows, and Mr. Jephson naturally describes his twinge of remorse, which every Englishman feels, for not entering into the spirit of fraternization with as much hearty good will as your foreigner does. The close of the following extract is to the purpose:—

"Throughout my tour I was generally fortunate in my companions of travel. If I could not laugh with them, I could laugh at them. On this occasion my fellow traveller was a most agreeable and intelligent Breton gentleman. I learned, partly from his conversation and partly from the host at Auray, that having begun life with a moderate competence, he had become a timber merchant, and was now one of the richest men in the province. He certainly deserved to succeed, for I never saw a man so anxious to please. Every one seemed to know him, and he took off his hat as scrupulously to the peasant returning from work as to the gentlemen who passed us in their gigs. He was as polite to Monsieur Floriant, the *conducteur*, as if M. F. had been his equal. His fine intelligent face and flowing beard had prepossessed me in his favour, and his conversation confirmed my good opinion. He knew many Englishmen, and was about to send his two sons to school in England; I recommended Eton, but he reminded me that Bretons were Catholics, and that he must therefore look out for some Catholic school. This brought out from M. Floriant, the *conducteur*, a story of a couple of English schoolboys who had travelled with him two or three days before. They were asking him the French for different things on the road. Presently a flock of geese appeared, and they wanted to know their French name. M. Floriant told them that geese were called *des Anglais*; for, he said to me, you know they hiss and gabble like people talking English. The boys said nothing; but on seeing a pig by the roadside, they asked M. Floriant how that was called. He replied, '*un cochon*.' 'Ah,' said one of the boys, 'in England we call those animals *conducteurs*.' To do M. Floriant justice, he enjoyed the retort quite as much as the boys, though it was made at his own expense.

"The afternoon was lovely, and the country through which we passed rich beyond measure; but the recollection of that drive from Hennebon to Auray always fills me with remorse. My agreeable companion was a great connoisseur in fruit, and particularly curious in peaches. Somewhere near Landevant he had a house and gardens; and when the coach stopped to change horses, his servant came up with two remarkably fine peaches in a basket, the only ones which were yet ripe. One of these he gave to M. Floriant, the *conducteur*, and presented me with the other, which was by far the finest. I protested against leaving him without any, but he would hear of no excuse. At last I took it, but never recollected that there was a *via media*, as Dr. Hook says, between eating the whole and refusing the whole: for I might very well have divided it, and insisted on his taking half. Ever since I have been mortified beyond measure when I think how selfish I must have appeared. This is the sort of thing in which an Englishman fails. He is continually guilty of acts which make people set him down as selfish and brutal when in reality he is only awkward and reserved. But my Breton friend seemed to take it all as a matter of course that the *conducteur* and I should eat his peaches and leave him without any; and when we got down at the Hotel du Pavillon d'en Haut, at Auray, he left some friends to whom he was talking, to follow me into the hotel and shake me by the hand."

In taking leave of Mr. Jephson, and his *Narrative of a Walking Tour in Brittany*, we are constrained to add that the book has such an air of downright honest good humour, pleasant scenes, and graphic description, that we naturally warm into sympathy with one of so genial a disposition; and if the rather copious extracts we have given should sufficiently interest our readers to peruse the work itself, we are sure they will coincide with us in our estimate of its contents, and let us add, as a parting advice, that if it is possible to enhance the pleasure of a story well told, no one will be content without coupling with Mr. Jephson's work Mr. Lovell Reeves's photographs.

The War in Italy; with a Preliminary History of the Vicissitudes and Policy of Napoleon III. By E. H. Nolan, Ph. D., &c. (Part I). London: John Wesley and Co., 54, Paternoster Row.

Our brother, Dr. Nolan, who has long been favourably known in the literary world by several works of importance, and especially of late by his valuable "History of the British Empire in India," has extended his labours in the field of history to a subject replete with interest, and which, he plainly shows us in the introductory chapter of the work before us, demands the serious consideration of every patriotic Englishman. It seems perhaps somewhat early to commence the relation of those hostilities which have so recently been terminated, or at least suspended for a time, by the treaty of Villa Franca, but the materials at the command of the chronicler of the present day are so ample, and to a certain extent so trustworthy, that the same lapse of time which was found necessary to sift out the actual facts of former great campaigns, seems not so imperatively required in the present instance. With regard to the other part of the subject—the previous career and probable policy of the remarkable individual whose will now constitutes the sole law of the great French nation—we can hardly imagine a theme more pregnant with instruction; and if handled in the same able manner as the matter of Bro. Nolan's former works, we may expect a treatise of no ordinary value. The past fifty years of Napoleon III. contain incidents and vicissitudes enough to stock half a dozen romances; and the success which has crowned his ambition hitherto may well cause us to think of possible contingences in the future.

The author's introductory chapter touches upon many important topics. He refers to the importance of a continental war to this country, and to the great excitement that the recent embroilment gave rise to throughout the whole of Europe. He points to the perils of the suspected alliance between France and Russia, which has had its effect already in alarming confederated Germany, and which if it prove true, is fraught with momentous consequences to England. The question as to the future of Italy (which the recent Parliamentary debates show to be, in all thinking men's minds, as unsatisfactory as ever,) will no doubt receive a just and discriminating examination from our historian, who points out some of the points most necessary for adjustment, and has some eloquent remarks upon the sympathy which ought to be—and is felt for that ill fated and beautiful country. Of the influence exercised by Louis Napoleon upon the freedom and progress of mankind, Bro. Nolan well observes:—

"Napoleon Buonaparte is undoubtedly the author and occasion of this war. When, as President of the French Republic, he attacked the new-born freedom of Rome, to re-establish the throne of the pontiff, he laid the train which his own hand *per fas aut nefas* now ignites. What shall be the future of this adventurous politician? Is he destined to shoot, like a fiery meteor, over at least this hemisphere, and then perish, his policy sinking into 'the blackness of darkness for ever?' Is he to be a new apostle of nationalities, at the same time propagating novel forms, both of freedom and despotism, as the comet, which, forming separate nuclei, ceases to be, yet propagates and multiplies itself, giving rise to new wonders?"

It is hardly fair to pass criticism upon a work of which so small a portion has been given to the public; but we have satisfaction in saying, that as far as it has advanced, it has greatly pleased us. The commencing sketch of the career and character of the first Napoleon is drawn with a firm and truthful hand, and his heartless ambition, with its wonderful results, are well depicted. It is the object of the author to show that the policy of Napoleon I. is

necessarily the same which the Second (or, as he chooses to call himself, the Third) Napoleon must follow; and believing that to be the case, he calls upon his countrymen to take timely warning. Some trifling blemishes we notice, probably owing to haste in preparation of the first numbers of the publication; without wishing to be hypercritical, we would remark for instance, that the title "Napoleon of Peace" was not assumed or invented by the present autocrat, but was conferred upon Louis Philippe by some of the adulators of the "Citizen King."

OUR ARCHITECTURAL CHAPTER.

As we anticipated would be the case, the designs of Mr. Scott for the new government offices have been rejected, the premier declaring that if constructed as proposed, they would not only be altogether unfitted for the purposes to which they were to be devoted, but unnecessarily expensive. As Mr. Scott however was appointed by the late government to carry out the works, he is to retain the appointment, having received instructions to prepare a new design, adapting himself more to the Italian than to the Gothic style, and to provide large, light, airy apartments for the transaction of business. Mr. Scott accepts the commission, and in the meantime the House of Commons has granted the money for having the foundations prepared, in order that as little time may be lost as possible. The designs are to be submitted to the House of Commons as early after the reassembling of parliament as possible. The *Times* recommends Mr. Scott to adhere to his own designs, or to decline the commission; but this is a sacrifice that he can hardly be expected to make.

Lord John Russell, on Monday, laid the foundation of a new training school at Stockwell, which is to be open to all denominations of Christians, without regard to sect. The new building will be designated the British and Foreign School Society's Training College for Mistresses. Provision has been made in the plans for the residence and instruction of one hundred young women, apartments for a female superintendent, and the necessary teaching staff, with practising schools for girls and infants. The contract for the completion of the work is £15,572; but this is exclusive of the land and a portion of the internal fittings and furniture, for which at least £2,000 must be added, making a total outlay of £17,572. Towards this it is understood that £6,000 will be granted by the Committee of Council on Education. The preliminary list of contributions amounts to nearly £4,000. The further sum of nearly £8,000 will therefore have to be raised by subscription.

In connexion with this provision for the training of one hundred female teachers, it is proposed to adapt the whole of the present building in the Borough Road for the reception of one hundred male students.

A new Guildhall, for which designs have been invited, is about to be constructed at Cambridge. The amount to be laid out in the first instance does not exceed £6,000, but the whole plan, for which the designs are to be sent in, it is estimated will involve an expenditure of £40,000; but the works can only be gradually proceeded with as certain leases fall in. The premiums offered are £200 for the best design, and £100 for the second. The committee of selection will be composed partly of members of the University and partly of inhabitants of the town, who pledge themselves also to seek the advice of professional architects not being competitors.

We learn from the *Building News* that a very successful example of iron architecture is being carried out by Messrs. Grissell and Co., from the designs of Mr. Robert Stephenson. The building—a kiosk, which is to be fitted up with the utmost luxury—may be described as a large cross, having its internal angles filled by quadrants of circles, and its central junction crowned by a large conjoined double dome or cupola, the lower one being forty feet in diameter, and its height to the summit (which is terminated by the crescent, emblematic of the Moslem faith) about eighty feet. There will also be a minor dome over each of the quadrantal portions of the plan to which we have adverted, which, in combination with the great central one will, as may well be conceived, give the terminating lines of the edifice a most picturesque effect as to outline "against the sky." The edifice itself, exclusive of an outer iron railing, will be comprehended within a square of one hundred and six feet six inches, and the boundary railing will extend to a square of one hundred and twenty feet. It will rest upon twenty-eight central columns, and thirty-two half-ones, the latter being external.

The strike, or more correctly speaking in the majority of cases, the "lock out" of the builders, still continues, though several attempts are being made to bring about an arrangement by arbitration, Mr. Marsh Nelson, Mr. Jackson, and other gentlemen well known both to the employers and the men having offered their services as mediators. One thing is admitted on all hands—that the declaration adopted by the masters for the operatives to sign was most ill advised, and must be withdrawn before any large body of men will re-enter the workshops. It is to be hoped that mutual concessions will soon bring the dispute to a close satisfactory to both parties.

MASONIC NOTES AND QUERIES.

ANCIENT VIEWS OF FREEMASONRY.—II.

[The first paper on this subject was given in a separate form, but on consideration we think the more appropriate place is amongst our "Masonic Notes."—ED.]

Continuing in the order of time, I find the following entries in the *Gentleman's Magazine*.

"Wednesday, April 19, 1732.—At Merchant Taylors' Hall, in Threadneedle-street, was held the annual grand feast of Free and Accepted Masons, when the Lord Viscount Montague was chosen Grand Master, who appointed Thomas Batson, Esq., his Deputy; George Rooke, and James Smyth, Esqrs., his Grand Wardens, for the year ensuing. There were present a great number of persons of quality, about four hundred brethren."

"Epilogue for the Freemasons, spoken by Mrs. Younger, at the theatre in Lincoln's Inn Fields, April 27th:—

"Well, ladies, of the art of Masonry,
Altho' I neither am nor can be free,
Some o' their signs, perhaps I may have seen;
And well I know what 'tis they sometimes mean,
And, therefore, I their advocate appear,
To tell you—what you will be glad to hear.
What monstrous, horrid lies, do some folks tell us!
Why Masons, ladies, are quite clever fellows;
They are lovers of our sex, as I can witness,
Nor ere act contrary to moral fitness.
If any of you doubt it—try the Masons,
They'll not deceive your largest expectations;
They 're able workmen, and completely skill'd in
The deepest arts and mysteries of building;
They'll build up families, and as most fit is,
Not only will erect but people cities:
They'll fill as well as fabricate your houses,
And found a lasting race of strong built spouses.
What's more, you'll find whenever you befriend 'em,
They've faith and secrecy to recommend 'em.
If such their parts, such, ladies is their merit,
So great their skill and strength, their life and spirit,
What female heart can be so very hard
As to refuse them their deserved reward?
Once on a time, I've heard old stories say,
Two Mason gods to Troy town took their way.
Arrived and hired to work—to work they fell;
Hard was their task, but executed well:
With more than human art these heavenly pow'rs
Raised such prodigious walls, such swinging tow'rs,
As still defy'd all Greece's open force,
Nor fell but to let in their wooden horse.
Gratis they did it, whatsoe'er was done,
Refused their pay by king Laomedon;
They talk of Mason kings, but surely he was none.
Well was the Craft revenged for this disgrace;
In Dryden's Virgil I can show the place,
That tells us how this god-built tower was fir'd,
And in the Masons' quarrel Troy expir'd.
Ladies, this story is well worth your learning;
O, hideous! aren't you all afraid of burning?

Let it this truth in every breast inspire,
That every workman 's worthy of his hire:
And sure such virtue in the present age is,
None will defraud the brethren of their wages.
Then treat the Craft, ye fair! with kind regard;
And give them in your smiles their best reward;
Give 'em—to boast where'er their art extends,
That they and beauty, from this hour, are friends."

"Tuesday, Sept. 5th, 1732.—At a Lodge of Freemasons, held at the Royal Vineyard, in St. James's Park, were admitted a clergyman of the Church of England, two dissenting ministers, and two officers of dragoons.

The next extract for the same year records a Sunday Lodge. "Sept. 17, Sunday.—At the Rose Tavern, Cheapside, was held a Lodge of Free and Accepted Masons, when Mr. Edmund Rose, of the said tavern, was admitted of the fraternity, by Mr. Daniel Delvalle, an eminent Jew snuff merchant, Master, in the presence of several brethren of distinction, both Jews and Christians, for whom was a handsome entertainment.

DR. MILLER OF DONCASTER, AND DR. HERSCHELL.

In the reply to your correspondent, "No Yorkshireman," last week, you refer to Dr. Miller as being the author of a work entitled *The History and Antiquities of Doncaster and its Vicinity.* It will perhaps be interesting to some of your readers to peruse the following extract from a note at page 162 of the said history; from which it will be seen that our brother, the organist and historian of Doncaster, was the means of bringing into notice one of the greatest geniuses of this country, viz., the astronomer, Dr. Herschell. The note is as follows:—

"It will ever be a gratifying reflection to me that I was the first person by whose means this extraordinary genius [Mr. Herschell, then residing at Doncaster] was drawn from a state of obscurity. About the year 1760, as I was dining with the officers of the Durham militia, at Pontefract, one of them informed me that they had a young German in their band, as a performer on the hautboy, who had only been a few months in this country, and yet spoke English almost as well as a native; that, exclusive of the hautboy, he was an excellent performer on the violin, and if I chose to repair to another room he should entertain me with a solo. I did so, and Mr. Herschell executed a solo of Giardini's in a manner that surprised me. Afterwards I took an opportunity to have a little private conversation with him, and requested to know if he had engaged himself to the Durham Militia for any long period? He answered 'No, only from month to month.' 'Leave them, then,' said I, 'and come and live with me. I am a single man, and think we shall be happy together; doubtless your merit will soon entitle you to a more eligible situation.' He consented to my request, and came to Doncaster. It is true, at that time my humble mansion consisted but of two rooms. However, poor as I was, my cottage contained a small library of well chosen books; and it must appear singular that a young German, who had been so short a time in England, should understand even the peculiarities of our language so well as to adopt Dean Swift for his favourite author. I took an early opportunity of introducing him at Mr. Copley's concert; and he presently began

'Untwisting all the chains that tie
The hidden soul of harmony.'

For never before had we heard the concertos of Corelli, Geminiani, and Avison, or the overtures of Handel, performed more chastely, or more according to the original intention of the composers, than by Mr. Herschell. I soon lost my companion—his fame was presently spread abroad—he had the offer of scholars, and was solicited to lead the public concerts both at Wakefield and Halifax."

The above account is followed by a further note, or rather a continuation of the same, in which is a humorous account of Herschell's competing for the place of organist at Halifax, and the remarks concerning him of old Retzler, the organ-builder. He seems to have obtained the situation, but told Dr. Miller that he should not stay long, for he had the offer of a superior situation at Bath, which offer he should accept. With respect to Dr. Miller I will only add, that in the chancel of the parish church at Doncaster, previous to the fire in 1853, which consumed the entire fabric, there was a tablet to the memory of Elizabeth, the wife of Edward Miller, Doctor in Music, and of her three daughters and a son, and on which was added, "Also Edward Miller, M.D., who died Sept. 13th, 1807, aged 72 years; nearly 52 years organist of this church; author of 'Improvement in Psalmody,' 'History of Doncaster,' &c., &c. After having served the world for many years, at last he strove to serve his God; and there is hope that by sincere repentance and a lively faith in the crucified Redeemer, he died in peace." This monument, with numerous others, was completely destroyed by the fire alluded to. Dr. Miller was succeeded as organist by Mr. Brailsford, and he, on his retirement, was succeeded by Mr. J. Rogers, who at present retains the office.—G. B*****, P.M., Doncaster.

Poetry.

THE ROPE WALK.

In that building, long and low,
With its windows all a row,
Like the portholes of a hulk,
Human spiders spin and spin,
Backward down their thread so thin
Dropping each a hempen bulk.

At the end, an open door;
Squares of sunshine on the floor
Light the long and dusky lane;
And the whirring of a wheel,
Dull and drowsy, makes me feel
All its spokes are in my brain.

As the spinners to the end
Downward go and reascend,
Gleam the long threads in the sun
While within this brain of mine
Cobwebs brighter and more fine
By the busy wheel are spun.

Two fair maidens in a swing,
Like white doves upon the wing,
First before my vision pass;
Laughing, as their gentle hands
Closely clasp the twisted strands,
At their shadow on the grass.

Then a booth of mountebanks,
With its smell of tan and planks,
And a girl poised high in air
On a cord, in spangled dress,
With a faded loveliness,
And a weary look of care.

Then a homestead among farms,
And a woman with bare arms
Drawing water from a well;
As the bucket mounts apace,
With it mounts her own fair face,
As at some magician's spell.

Longfellow.

FROM THE SEA.

BY H. F. CHORLEY.

"My world of storm and wave," the Ocean said,
"Mightier than earth is, with its wit and wiles.
Let Man's best ship sail forth amid the smiles
Of shouting crowds, and joyous sun o'erhead:
I have my whirlpools—can with murder spread
Strange reefs of coral—hidden quicksand isles,
That grasp a navy in their thirsty toils,
Yet spare no wreath of foam to shroud its dead!
Did ye not vaunt that land to land should speak,
An old realm to a new, with lightning tongue?
Behold, I will rebuke your science weak,
From my most hidden councils deep and strong;
Nor can your haughty vengeance do me wrong
If, in my wayward scorn, your giant spell I break."

FRAGMENTS OF SONG.

Listen, brother, listen!
Hear'st thou not the sound
Of his footsteps on the ground,
Coming up the fir-tree walk?
Oh, listen, listen!

Say not 'tis the ivy-stalk,
Beating against the window-pane;
Or the dead leaves whirling round,
Eddying in a broken chain—
Listen, listen!

Again! oh listen, brother dear!
A voice of one in grief and pain
Seemeth to call on me in vain—
Calling on me, to hear—
Brother dear!

Is it the bitter wind
Complaining to its kind,
As it howls across the waste?
That is all—no need of haste
To ope the door—
No one is there!
Woe is me!
No one is there,
No one there!

H. M. Rathbone.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

FREEMASONRY IN BRAZIL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Being a subscriber to your interesting *Magazine*, I came across an article published in No. 18, of May last, headed "Freemasonry in Brazils," extracted from the *New York Mirror and Keystone*, the republication of which I ascribe to your very praiseworthy desire of giving to the Masonic body of England some account of Masonry in every country of the world, without being overscrupulous as to the manner of writing, style, or composition; and I therefore hope that you will grant me a similar indulgence.

Having been initiated in Rio de Janeiro in 1833, I am perfectly acquainted with the history of the Order in this country; and as the article above referred to is incorrect in many particulars, I beg to furnish you with the following short account of Masonry in Brazils, which you may publish if considered of sufficient interest.

The first organized body of Masonic authority, the "Grande Oriente do Brazil," composed of the representatives of three Lodges, especially formed for the purpose by the division of one Lodge into three, to complete numbers, was established in Rio de Janeiro in the year 1821, and recognized by the Grand Orient of France.

The Emperor Dom Pedro I. was soon after initiated in one of these Lodges, and immediately proclaimed Grand Master; but finding that the Lodges of that period were nothing else but political clubs, he ordered them to be closed in the following year, 1822. After his abdication in 1831, Masonic meetings again took place, and a new authority, under the title of "Grande Oriente Brazileiro," was established.

Some of the old members of the "Grande Oriente do Brazil," shaken out of their lethargy by this occurrence, again met and proclaimed the reorganization of this Lodge in November of the same year.

We had thus two supreme authorities of the French rite, of seven degrees, in Brazils, which mutually disputed legality with, and made war upon, each other; with this difference, that the Grande Oriente do Brazil was generally considered conservative, and the Grande Oriente Brazileiro republican, as regards politics.

Commodore Jewett, referred to in the article published by you, established a Lodge or two, but they held their charters under the Grande Oriente do Brazil, of which body Jewett became a member.

Montezuma, Visconde de Jequitinhonha, having returned from Europe, whither he had gone as Brazilian ambassador, brought out the necessary powers for establishing a Supreme Council of the 33° of Antient and Accepted Masonry, granted to him by the Supreme Council of Belgium; and executed this commission in November, 1832.

The Supreme Council thus established was duly recognized by the Supreme Council of Belgium and France in 1833; and by that of New York, in December of the same year.

The Grand Orients "do Brazil," and "Brazileiro," true to the spirit of domination which prevails in all these bodies, wheresoever established, immediately commenced persecutions against the Supreme Council, granted charters to Lodges, Chapters, and higher bodies of Antient and Accepted Masonry, and even established Supreme Councils of the 33° of their own, contrary to the Constitutions of the Scotch rite.

In 1835 disturbances broke out in the legitimate Supreme Council, promoted by a few ambitious and turbulent members; party spirit ran high among the inferior Masonic bodies holding charters under its authority, and a general dispersion resulted therefrom. Some of the Lodges having proclaimed the then Grand Master of the Grande Oriente do Brazil, their Grand Commander joined this body; others followed the revolutionary faction, which having formed another Supreme Council of their own, declared the original one dissolved, and its founder and Grand Commander dismissed; the remainder preserved their allegiance to the legitimate authority established in conformity with the constitution by Montezuma, Visconde de Jequitinhonha.

The revolutionary faction of the Antient and Accepted Rite united in 1842 with the Grande Oriente Brazileiro; published a manifesto that this body had entirely abandoned the French rite; proclaimed itself the only legitimate authority of the Scotch rite in Brazil; and by false representations succeeded in extorting a recognition from the Grand Orient of France. This accounts for the failure of Viscount Uruguay's attempts to procure a recognition of the Supreme Council of the Grande Oriente do Brazil, by the Grand Orient of France, alluded to in your republication.

This state of utter confusion amongst the higher Masonic authorities in Brazil continues, and could not but cause great dissatisfaction and a general desertion of the Lodges by the older conscientious Masons, who wished to keep aloof from politics and other antimasonic proceedings; many Lodges were consequently closed, and still remain so, and Masonry was threatened with entire extinction in this empire. Only lately it has somewhat revived on the part of the Grande Oriente do Brazil, but not, I fear, from any real zeal in favour of the true principles of the Order.

In Bahia three Lodges had been established under the authority of the legitimate Supreme Council of the Antient and Accepted Rite, by myself and other old Masons, in the years 1835 to 1838. These are the only Masonic bodies in Brazil, which, repudiating all revolutionary movements in Masonry, caused by ambitious and partly unprincipled individuals, and refraining from any political pursuits, as contrary to the spirit of the Order, have remained faithful to the authority which granted their charters, and still work under the Supreme Council founded and presided by the Visconde de Jequitinhonha; and thus constitute the only legal body of Scotch Masons in this country. Two of them now possess their own Masonic halls.

How far politics influenced the proceedings of both the Grande Oriente "do Brazil" and "Brazileiro" is proved by their original constitutions, since altered, which prohibited any but Brazilians, to become Masters in the chair, Wardens of Lodges, or members of Grand Lodge!

I am, Sir and Brother, your constant reader,

U. S., 33°,

Supr. Delegate of the Supreme Council for the Province of Bahia.

Bahia, 14*th July*, 1859.

THE MASONIC MIRROR.

MASONIC MEM.

THE brethren will be gratified to learn that our R.W. Bro. the Earl of Ripon, P.G.W., has been appointed and accepted the distinguished office of representative of the Grand Lodge of Canada to the Grand Lodge of England. We congratulate the brethren both of Canada and England on the appointment, feeling assured that no better guarantee could be had for the cordial working of the two Grand Lodges, than will be found in the well known business habits and talent of this young nobleman; whilst it will, we trust, secure to us the more constant attendance of the noble earl in Grand Lodge, of which we believe he is yet destined to become one of the brightest ornaments.

PROVINCIAL.

CUMBERLAND.

PROVINCIAL GRAND LODGE AT MARYPORT.

THE annual meeting and festival of the brethren of this province was held at Maryport, on Wednesday, the 27th ult., when, although they number but six Lodges, about one hundred and twenty of the brethren assembled to celebrate the occasion. The town being situated on the coast, was an inducement for many residents in the interior to arrive the evening before, who thus had an opportunity of visiting the docks, the harbour, building yard, and the noble pier, projecting a quarter of a mile into the sea.

The Prov. Grand Lodge was opened in due form at high twelve by the R.W. D. Prov. G.M., Bro. W. T. Greaves, who stated that twelve years had elapsed since a Prov. Grand Lodge had been held in Maryport, when only two members were on the list to represent the Lodge at Maryport; last year the number was but three; but on this occasion sixteen appeared to represent its increased strength, which was a good augury that it would shortly take rank with some of the strongest Lodges of the province.

The minutes of the previous Prov. Grand Lodge meeting were then read and confirmed, and the D. Prov. G.M. having expressed his regret that the late Prov. G. Sec. had left the province without having discharged the duties annexed to his office, proceeded to appoint the Prov. Grand Officers for the ensuing year as follows:—Bros. Robinson, No

424, Prov. S.G.W.; Capt. Spencer, No. 138, Prov. J.G.W.; Rev. B. Porteus, No. 424, and Rev. S. J. Butler, No. 424, Prov. G. Chaplains; M. Rimington, No. 424, re-elected Prov. G. Treas.; Lemon, sen., No. 409, Prov. G. Reg.; W. Kirkbride, No. 424, Prov. G. Sec.; Nicholson, No. 508, Prov. S.G.D.; Jackson, No. 138, Prov. J.G.D.; J. Dees, No. 138, Prov. G. Supt. of Works; Hodgkin, No. 138, Prov. G. Dir. of Cers.; Watson, No. 424, Assist. G. Dir. of Cers.; A. Routledge, No. 409, Prov. G.S.B.; Walker, No. 424, Prov. G. Org.; F. Hayward, No. 389, Prov. G. Purs.; Davis, No. 138, Prov. G. Tyler; Atkinson, No. 424, Smith, No. 138, Shaw, No. 508, Lemon, jun., No. 409, Gibson, No. 138, and Yeates, No. 138, Prov. G. Stewards.

A procession was then formed, and preceded by an excellent band from Whitehaven, the brethren proceeded to attend divine service in the parish church. Prayers were intoned by the Rev. Bro. Butler, vicar of Penrith, assisted by the accomplished organist and choir of St. James's church, Whitehaven. This part of the service was very effective, and most admirably performed. An eloquent and most impressive sermon was preached by the same rev. brother, from 1 Thess. iii., 12, 13, dilating upon the excellence of the principles of the society, and exhorting the brethren not to confine them to their intercourse with one another only, but to practise them generally with the world at large. The discourse was attentively listened to by the brethren and a large congregation from the town and neighbourhood.

The procession reformed and returned to the John-street school room, where, the Masonic business of the day being completed, the Prov. Grand Lodge was closed in antient and solemn form.

THE BANQUET.

In the afternoon the brethren reassembled at the Athenæum, and dined very comfortably. The usual loyal and patriotic toasts were given from the chair, followed by appropriate airs from the band, and "God save the Queen" as a trio, by brethren of the Penrith Lodge; then followed the customary Masonic toasts, which were duly honoured.

Bro. Robinson, Prov. S.G.W., having obtained permission, said—I rise to discharge a pleasing duty in proposing the next toast, which claims a bumper to do justice to the health of our worthy D. Prov. G.M., Bro. Greaves. I am no orator, brethren, and fortunately for me it needs none to obtain for the toast a cordial reception by those who are so well aware how much our Order, in this province is indebted to Bro. Greaves, for his indefatigable zeal in promoting the best interests of the society, for his courtesy and gentlemanlike demeanour in his intercourse with us on all occasions, and for the different position and feeling which now prevails amongst us as a body. (Cheers). Brethren, I will detain you no longer than to propose the health of Bro. Greaves, our D. Prov. G.M., with all the honours, and with the hope that he will long continue to hold his high office amongst us. (Loud applause).

Bro. Greaves on rising to return thanks said—This is the sixth annual festival, brethren, at which I have had the honour to preside, and I perceive that you greet me with the old familiar welcome. It is said that "practice makes perfect," but as there is no rule without an exception, so am I, as heretofore, as much at a loss adequately to express the thanks I feel for the honour you have so kindly paid me, and I must appeal again to your oft repeated indulgence in taking the "will for the deed;" but I should be vain indeed did I not regard the warm reception you have given to the toast as, in a large measure, due to the flattering manner in which it was introduced to you by our old Masonic favourite, Bro. Robinson. However this may be, I have now completed the fifth year in this office; and the Romans of old, our ancient rulers, called this measure of time a "lustrum," and a lustrum signified "an age," so that by this computation I have had the honour to rule Masonry in Cumberland for an age! and the time has arrived, I think, when I should retire from the helm? (No, no). Well, brethren, you seem to differ in opinion with me upon this question, but I trust this difference will never lessen our esteem and regard for one another. (Cheers). I cannot but regard this difference as extremely flattering to me. True it is, that when five years since, I took the helm of our Masonic "Craft"—for since we are upon the coast a little nautical phraseology may serve by way of illustration—breakers were ahead and all around us, we were in shoal water, rocks and quicksands beset us, the crew were dissatisfied, and our officers were mutinous. But how is it now, brethren? Our "Craft" is in deep and smoother water, she is all "ataunto" with a more numerous and well affected crew and chosen officers, her sails bellying to the wind, and proceeding onwards with favouring gales to her appointed haven; and well content should I be now to salute a more efficient commander than myself, and install him at the helm to conduct her on her course. But let me cease from comparison and metaphor, and beg of you to accept my best and warmest thanks for the reception you have given to the last toast. (Loud cheers).

Bro. J. Dees, W.M. of No. 138, proposed the next toast, that of our reverend Bro. Butler, in a neat and appropriate speech, characterizing him as the chaplain and friend who never failed us on these occasions, and to whom our united thanks were due for the impressive manner in which he had conducted the service in the church to-day. (Cheers).

The Rev. Bro. Butler replied, that nothing gave him greater pleasure than being at his post in the discharge of his duty, and to render any service in his power, particularly in connexion with a society that combined such laudable objects in its working as this did, and associated, as this had done, its worship in our national church with the celebration of its annual festival (cheers). He much regretted the absence of his colleague, Bro. Porteus, and he felt sure that nothing short of his being away from home and other important matters prevented his being present and rendering his customary aid. (Hear, hear.) He was much gratified that his services to-day, such as they had been, were thus appreciated by the brethren, and begged them to accept his best thanks for this kind manifestation of their good will towards him. (Cheers.)

Bro. Greaves then gave the health of the Worshipful Masters and brethren of the several Lodges in the province, particularizing each according to the circumstances belonging to them, especially that of Whitehaven, which five years ago numbered only twenty members, but now mustered one hundred in addition to it, and having one amongst them (Bro. Fletcher) who was this year serving the office of a Steward of the Girls School, thus reflecting great credit upon this Lodge as well as upon himself. This Lodge was also particularly distinguished by having sixty of its members embodied as a rifle corps, armed and equipped at their own expense, and officered by members of their own body. These toasts were appropriately responded to by the Worshipful Master of each Lodge, relieved by some excellent singing by brethren of the Whitehaven and Penrith Lodges, and by seven o'clock the brethren departed by train to their respective homes, thus terminating a Masonic holiday long to be remembered, enhanced as it was by a brilliant summer's day, fanned by the breezes on the western coast.

DURHAM.

Gateshead.—*Lodge of Industry* (No. 56).—This Lodge was opened in due form at the Grey Horse Inn, Gateshead, on Monday, July 25th, by the W.M., Bro. C. I. Banister, all his officers being in their places, the Rev. Bro. S. Atkinson being the Chaplain. The minutes of last meeting having been confirmed, the W.M. examined Bros. Emmerson, Wm. Green, and Barker, and it was the unanimous wish of the Lodge that they should have the second degree conferred upon them. The W.M. explained to them the tracing board, and Bro. Wm. Morrow, P.M., explained the working tools and charge. Bro. Buckham being desirous to take the third degree, was examined by the P.M., and complimented on his proficiency. He was raised to the sublime degree by the W.M., Bro. A. Clapham, P.M., explaining the working tools, and after the business of the Lodge was completed, it was closed in due form and with solemn prayer.

LANCASHIRE (WEST).

Garston.—*Lodge of Harmony* (No. 267).—This Lodge, held at the Wellington Hotel, Garston, met on Monday, August 1st. The Lodge was opened by the W.M., Bro. Chas. Aldrich, his officers being in their places. Bro. Leech being present, and wishing to take the second degree, was examined and passed to that degree by the W.M. Bro. Havers, P.M., Prov. G.D.C. of West Lancashire, explained the tracing board to the candidate, and delivered a very beautiful lecture to the brethren generally, which was acknowledged by Bro. Banister, P.M., for those present, in proposing a vote of thanks. The Lodge was closed in due form, and the brethren adjourned to refreshments, and spent a very happy evening.

Roby.—*Alliance Lodge* (No. 965).—The regular meeting of this flourishing Lodge was held on Tuesday, August 2nd, at the Stanley Arms Hotel. The attendance of members and visitors was not so numerous as usual, owing no doubt to the excessive heat of the weather. The chair was occupied by the W.M., Bro. G. A. Wielopolski Phillipps, who opened the Lodge in the first degree, and there being no candidates in attendance for initiation, proceeded to examine Bro. Wm. C. Quiggin previous to being passed to the second degree. The Lodge was then opened in the second degree, and Bro. Quiggin was passed to the rank of a Fellow Craft by the W.M.: the ceremony was much enhanced by the presentation and explanation of the working tools *in extenso* by Bro. Pepper, P.M., No. 310. The Lodge was closed to the first degree, when a communication from the Grand Lodge respecting the irregular Lodges at Smyrna was read by the Secretary, and entered on the minutes; and after a short discussion respecting drawings and tenders to be sent in for the approval of the Lodge at the next meeting, for the purchase of chairs for the Senior and Junior Wardens, to be in accordance with the very handsome chair selected for the W.M. last year, the Lodge was closed with solemn prayer, after which the brethren retired to refreshment, which was well supplied by Bro. Trew.

NORFOLK.

PROVINCIAL GRAND LODGE AT NORTH WALSHAM.

The annual meeting of the Provincial Grand Lodge of Norfolk was held on Friday, the 5th instant, at North Walsham, and was attended by about a hundred of the brethren of the province—a large number, considering that there is no railway communication with the town.

Upwards of sixty brethren assembled at half-past eleven in the National School Room, where the Grand Lodge was opened by the R.W. Prov. G.M., Bro. Benjamin Bond Cabbell; Bro. Baker, P. Prov. S.G.W., officiating as Senior Warden for Sir Henry Stracey (who did not arrive till the afternoon); all the other Officers of the Prov. Grand Lodge being present.

The minutes of the last Prov. G. Lodge, at Yarmouth, were read by Bro. W. Leedes Fox, Prov. G. Sec., and confirmed.

The Prov. Grand Lodge, on the recommendation of the Finance Board, voted a donation of £10 10*s.* to the Boys School, £10 to the

Benevolent Institution for Aged Freemasons, and £10 to the Benevolent Institution for Freemasons' Widows.

The various officers of the Prov. Grand Lodge were re-appointed by the R.W. Prov. Grand Master, and Bro. Barwell was unanimously elected Prov. Grand Treasurer. The Prov. Grand Master stated that the next Prov. Grand Lodge would be held at Lynn, and in the following year (1861) at Norwich.

The Prov. Grand Lodge was then closed in antient and solemn form.

The brethren then adjourned for a short time, and having re-assembled at the school room, formed in procession in the usual order, and walked to the parish church, the members of each Lodge being ranged under their respective banners. The service in the church was also attended by many of the inhabitants of North Walsham. The Prov. G. Organist, Bro. Norman, of Ipswich, officiated at the organ. The lessons and prayers were read by the rector and the curate, and the sermon was preached by the Prov. G. Chaplain, the Rev. Bro. Samuel Titlow, from Matthew xvi., 20, "For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" The Prov. G. Chaplain enlarged on the infinitely superior value of the spiritual and intellectual part of man to his material part, as proved not only by its higher intrinsic qualities and its immortal nature, but by the immense and inestimable sacrifice made for its redemption, and the awful misery implied in its loss—not merely the exclusion from all the happiness which the soul was capable of enjoying in heaven, but the absolute punishment it would have to endure—"the certain fearful looking for of judgment and fiery indignation." Might God, who was mighty in strength and wisdom, give us understanding in all things, and establish us in every good word and work! We read in the scriptures that God granted unto Solomon "wisdom and understanding," and that Solomon determined to build "a house unto the name of the Lord, and a house for his kingdom." Among other persons employed in the great work was a man of Tyre, "a widow's son of the tribe of Napthali," who was "filled with wisdom, understanding, and cunning (skill) to work all works in brass," and that he came to King Solomon and wrought all his work. Might God strengthen them and make them willing to help others—to help, he might say, the clergyman and other friends of the poor in this parish—in works of faith and labours of love. "Honour and majesty are before God, strength and beauty in his sanctuary." If they ever hoped to gain everlasting life and to come before God's presence with thanksgiving, and worship him with the beauty of holiness, let them, with prayer and supplication, seek to become instrumental in the salvation of others. "Freely ye have received, freely give." An opportunity was now offered to them of benefiting the children of the poor. Their alms were asked in behalf of schools where children were instructed to love and fear the one God. In exhorting them to contribute liberally to so good a work as training up children in the way of light, he entreated them again to consider the value of immortal souls, and he hoped he might plead for these poor children in his Redeemer's name. Might they be instructed in those holy scriptures which were able to make them wise unto salvation through faith in Christ Jesus, and might the instruction of religious friends be always accompanied with prayer from the heart. Let teachers pray to Him who alone could instruct them before they entered upon the work of instructing others. In appealing to the brethren also in behalf of the District Visiting Society, the Very Worshipful Chaplain reminded them of the great principle of their Order, "relief," and observed that though they had that morning contributed a considerable sum to those charities which more especially belonged to them, and which looked up to them for help, their charity was not to be confined to any particular order of men, but should be universal as the world. The Saviour's charity was not confined, and the brethren of this great fraternity could never forget the occasions on which they were instructed to look upon every child of Adam as a brother of the dust.

The collection made after the reverend brother's earnest appeal amounted to £18 10*s*.

At four o'clock nearly one hundred brethren partook of an excellent dinner at the King's Arms, provided by Bro. Chapman. Several brethren were unable to obtain admission, and had to be accommodated in another room. The banquet was not restricted to Masons, though only a few strangers were present; and a good deal of dissatisfaction was expressed at the restraint thus imposed upon the brethren, and the necessity it entailed of omitting the impressive ceremonies of a Masonic banquet. From the general feeling which was evinced regarding what in a Masonic sense can scarcely be considered otherwise than an impropriety, there can be little doubt that on the next occasion the banquet will be in every respect thoroughly Masonic.

The chair was taken by the R.W. the Prov. Grand Master, the vice chair being filled by the Prov. S.G.W., Sir Henry Stracey, Bart., *M.P.*, and Bro. H. C. Chamberlain, Prov. J.G.W. Among the company were Bros. the Rev. Samuel Titlow, Prov. G. Chaplain; Rev. F. W. Freeman, D. Prov. G.M. of Suffolk; Dr. Harcourt, D. Prov. G.M. of Surrey; W. W. Baring; the Rev. George Coleby, P. Prov. G. Chaplain; the Rev. W. French, P. Prov. G. Chaplain of Suffolk; R. S. Baker, P. Prov. S.G.W.; John Barwell, P.G. Treas.; W. Leedes Fox, Prov. G. Sec.; A. J. Collins, Prov. G. Reg.; W. Norman, Prov. G. Org.; J. Coleby, P.M.; J. Dawbarn, W.M., No. 258; — Cobb, W.M., No. 117; Henry J. Mason, P.M.; W. Wicks, P.M. and P. Prov. S.G.D.; J. Howes, P.M.; R. Gidney, P.M.; W. R. Redgrave, P.M. and Prov. G. Dir. of Cers.; J. Marshall, P.M.; R. Kent, P.M.; J. Kennedy, P.M.; H. Wright, P.M.; G. Smith, P.M.; W. Smith, P.M.; C. Cummings, P.M.; &c. When the cloth was removed,

The R.W. Prov. G.M. rose to give the first toast. He said that in every society throughout the length and breadth of the land the first toast was a tribute no less of regard for her Majesty than of love and veneration for the constitution under which this country had flourished, and he was sure it was the cordial aspiration of every one present that that constitution might continue, amid the tumults of the hour, to flourish for ages yet to come—and for this plain and obvious reason, that this country was almost the only country in the world where every man, woman, and child, might say and do whatever he or she liked or pleased, without being amenable to the will or satisfaction of any other person, abiding only by his own judgment and the consequences of the conduct he chose to pursue. (Cheers). In whatever society, however, this toast might be given, he was confident that in no society was it ever drunk with greater satisfaction than in the society of Freemasons. (Cheers). Her Majesty was not a Freemason—(a laugh)—for she could not be one by the laws of the Craft, though in France they had female Freemasons (laughter), but her Majesty was the daughter of an illustrious prince who was himself a splendid personification of all those virtues which were the distinguishing ornaments of the Order. (Cheers). She had from her earliest childhood imbibed those principles, and he (the Prov. G.M.) was happy to say that she had carried them out in the administration of the affairs of this great country, and he had no hesitation in saying that the more the principles of their Order were intermixed with and carried out in the administration of the national affairs, so much the better would it be for the welfare of every individual in the country, and the greatness of our name in every part of the world. (Cheers). He would now give them, with hearty good feeling, "Her Majesty and the Craft."

The toast was drunk with enthusiasm, but, of course, without Masonic honours.

The Prov. Grand Master, in giving the next toast, observed that all members belonging to any fraternity or society must feel an interest in the character of those whom their suffrages had placed at the head of their community. They had now for a long period placed at the head of Freemasonry in this country a nobleman who, he might say, acceded to that high office with some degree of trembling and doubt, knowing well that his predecessors had brought to that office all the prestige, all the influence, and all the fortification of their high position as princes of royal blood. But from the first moment that Lord Zetland acceded to the distinguished office of Grand Master, he had won the full approbation and cordial friendship and warm feeling of every brother Mason in this country—(cheers)—because he had brought to the administration of the office a thorough determination to do his duty to the utmost of his ability. He (the Prov. G.M.) believed there was no man of a more humble and conscientious feeling than Lord Zetland—no man more disposed to underrate his own abilities—and though there had been some little party feeling, it had now happily all died away, from the satisfactory manner in which Lord Zetland had met all the allegations made, and the ample proof he had given that there was no man who had a greater desire to promote the welfare of the Order, or to carry out by his personal example those noble principles on which it rested. (Loud cheers.)

The Prov. Grand Master next gave, "The Deputy Grand Master of England, Lord Panmure." Of the distinguished nobleman who held the second rank in the Craft, he (the Prov. G.M.) could say from his own knowledge, that though he had only a short time held that office, he had during that period endeavoured in every way to promote Freemasonry, and more especially the cause of charity in connexion with the Order. He had taken the chair at the meetings of the Boys and Girls Schools, and his efforts had been eminently successful in administering to the means and the resources of the different Masonic societies. (Cheers).

Sir Henry Stracey, Prov. S.G.W., who was greeted with loud and protracted cheering, said he inferred from the kind reception which had been given to him, that they anticipated the toast which he was about to have the honour to propose; but before he discharged the agreeable duty he had undertaken, he wished to demand of their excellent Prov. Grand Secretary, whether those present were all Masons. (No.) Then he should simply say, that he had a toast to propose which required little or no recommendation at his hands. Their R.W. Prov. G.M. had said that the Grand Master of England had justified the choice that was made when he was elected to that high office. Was he (Sir Henry Stracey) wrong when he said that their excellent brother, Benjamin Bond Cabbell, had justified the choice that was made when he was appointed the Grand Master of the province of Norfolk? (Loud cheers). It was evident from the feeling manifested on this occasion that the selection was a just, a right, and a proper one. And he would say this, that the position filled by Bro. Benjamin Bond Cabbell was one which required many attributes not often possessed by the same individual. He need not remind them of the uniform urbanity and genial good humour of their Right Worshipful Prov. G.M., nor above all of his exercise of that crowning quality which distinguished Masonry—charity. (Loud cheers.) No man could stand higher as a Provincial Grand Master, as a brother, or as a man, than their excellent brother, Benjamin Bond Cabbell. (Cheers.) Few ever had, perhaps, such opportunities of studying the tenets of Masonry, for he understood that their worthy brother years ago offici-

ated in the Grand Lodge of England for him who was afterwards the crowned head of England, and no one, therefore, could be better qualified for the high position to which he had since been appointed. (Cheers.) The toast was drunk with the greatest cordiality.

The Prov. Grand Master, who was enthusiastically cheered, said that in rising to acknowledge the compliment which his excellent brother, Sir Henry Stracey, had so kindly, so indulgently, and so infinitely beyond his (Bro. Cabbell's) merits, introduced to them, he was sure they would do full justice to his feelings in believing him when he said that he received that compliment most gratefully. There did not exist within the limits of their Provincial Grand Lodge, nor within the limits of England, nor he would say of the whole universe, one who had a more humble estimate of his own abilities and powers than the humble individual who now stood before them. He thought, however, that he might take some little credit—not on his own account, but in common with every brother connected with the province—that during the short period he had had the honour of presiding over Masonry in Norfolk, the number of their Order had greatly increased and was continually increasing. (Cheers.) He took no credit exclusively to himself, but he hoped he might claim his humble share, in common with every other brother of the province, in the results of their united efforts to promote Masonry to the extent of their abilities. They looked upon it as a sacred cause—not only within the limits of their own fraternity, but as conducive, from the universality of the system, to the welfare also of every individual in the country who might not have the good fortune of belonging to their Order. (Hear, hear). Something had lately been said about many large towns in this province being without Lodges, and he hoped he might be allowed this opportunity of making one single remark on that subject—namely, that although Lodges made Masons, there must be a previous step—there must be Masons to make Lodges. (Hear, hear). To propose to establish Lodges in places where there were at present no Masons, seemed to him to be a proposal not exactly in accordance with the ordinary line of conduct which any wise man would consider proper for the accomplishment of the object he had in view. Was it meant that brethren should travel from a distant part of the country to these places to establish Lodges in them, and not only to establish them, but to work them and carry them on? He made these remarks in the most humble manner—in the most devoted prostration of his sentiments, to those who offered dictatorial opinions on the subject—(a laugh)—but in the humblest way he would suggest that it would be more agreeable to common sense, and more likely to attain the object in view, if those who made this complaint were to have proposed how Masons were to be made in those towns were no Lodges existed. He would attempt to supply this gap in the problem which had been so ostentatiously started. He would propose that the services of some brethren should be devoted to the making of Masons in those distant places, and then when the Masons were made, the means would have been provided for making the Lodges. (Hear, hear). He hoped he would be excused for making these remarks, because he thought the plan he had suggested was the only way of accomplishing the object which was so generally desired. (Hear, hear). He could assure them that there was no brother in the Order who felt a more ardent determination to do everything in his power, and to the fullest extent, according to his humble ability, for the promotion of the cause of Freemasonry—(cheers)—because he thought that in the promotion of that sacred cause he was carrying out all the great behests of a kind and all merciful Creator, and doing everything he could to promote the general welfare of mankind. (Applause). He repeated, that the more the principles of their Order were carried out in every relation of life, the more they would not only effect the good of themselves, but promote that great cause of binding together the whole human family with the ties of mutual connexion and dependence, so that every one should depend upon the good actions and kind feelings, and benevolent disposition of those around him. (Cheers). No principles, he was sure, were more calculated to promote universal peace and brotherhood than those of the Order of Freemasonry. (Cheers). Some remarks had also been made as to holding Lodges at other periods of the year. He might be allowed to say, that if a Prov. Grand Lodge could be held on any occasion for the welfare of the Order and the preservation of the Craft, he should be most happy to fall in with the views and wishes of the brethren—(loud cheers)—and no matter in how remote a part of the kingdom he might be—for he was in all parts during the summer—whether in the Highlands of Scotland, or the centre of Ireland, he should attend at the shortest notice, and gladly carry out their wishes, whatever they might be—(renewed cheering)—for he was sure they had all but one wish and one anxiety—to promote the welfare of the Order. (Cheers). He assured them that these meetings were among the very happiest moments of his life, and therefore if he could have them oftener, and by that means do any more good to Freemasonry, they had only to say the word, and he should be ready at their call. (Loud cheering).

The Prov. Grand Master soon afterwards observed that they had been honoured that day by the presence of the Deputy Grand Masters of two other provinces—Bro. Dr. Harcourt, D. Prov. G.M. of Surrey, and Bro. Freeman, D. Prov. G.M. of Suffolk, whose healths he now proposed, assuring them that the brethren of Norfolk were always as glad to receive brethren from other provinces as they were sure of being well entertained in their turn when they visited other provinces.

Dr. Harcourt, D. Prov. G.M. of Surrey, said it had been his good fortune, during many years of Masonic intercourse with his brethren in different parts of England, to have to return thanks for the visitors. From his position, it devolved upon him to be somewhat of a critic of the mode in which the Lodges he visited were worked, but he confessed he was not at all prepared to see such excellent working as he had witnessed that morning in this Prov. Grand Lodge. He could not help remarking, also, on the regularity with which the procession was managed, and they certainly must have some energetic and efficient officers to marshal so numerous a body of brethren without the slightest hitch or disorder. There was one point, however, which he could not but feel was open to improvement, and that was the admission of non-Masons to the banquet. (General cries of "hear, hear"). He thought the banquet ought to be part of the Lodge. The presence of non-Masons certainly did curb the tongue, and prevented many allusions to Freemasonry that would be agreeable to the majority of the brethren. (Applause). He hoped—and indeed he had little doubt—that at the next Prov. Grand Lodge their banquet would be as closely tyled as their Lodge. (Applause).

The Rev. F. W. Freeman, D. Prov. G.M. of Suffolk, also replied, and expressed his concurrence with Bro. Dr. Harcourt as to the propriety of restricting the banquet to brethren.

The Prov. Grand Master said the next toast was the health of a rev. brother who was pre-eminently entitled to their thanks, who was at all times ready to lend a helping hand and to give the influence of his high position in society, in assisting every good and benevolent work. He (the Prov. G.M.) should not say a word about the eloquent discourse they had had from their worthy Chaplain that morning. They would agree with him that it was to the ministry of our holy religion that we were mainly indebted for that broad stream of charity which ran through the country, visiting every scene of woe—that charity which was the grand and distinguishing ornament of our country, and which was the spontaneous offering of a free people, given without government direction, or government security, or government sanction. (Applause). England, he believed, was almost the only country in the world where such efforts were made by the people of their own free will. He now conveyed, on behalf of the brethren, their thanks to Bro. Titlow for his presence, and would assure him that there were no individuals in any community, however distinguished they might be in position, in wealth, or in power, who were more acceptable, and capable of rendering greater services, in the cause of charity than the ministers of our holy religion. (Applause).

The Prov. Grand Chaplain most sincerely thanked them for their expression of kindness towards him. He considered himself but an humble individual to have been selected for the honour of filling such a high and important office, and he was glad to find that the brethren were satisfied with the mode in which he endeavoured to discharge its duties. He was gratified that the brethren should have shown a true Masonic feeling in this small town of North Walsham. They had come forward most liberally in behalf of local charitable objects. They had previously voted liberal sums towards Masonic charities, and Masonic charities ought never to be forgotten by them. They knew that Masons were the happy instruments of providing the comfortable means of living for aged brethren, and for the widows and children of poor Masons. Could it be said that that man had a proper love to God who could "see his brother in need, and shut up his bowels of compassion from him?" He might ask also—could it be said that they deserved to be called by the name of Masons if they could see the aged and helpless brethren of the Craft without rendering them succour in the hour of distress? They had, however, that day shown themselves deserving of the name of Masons, by helping the children and widows of their poor brethren, and they had moreover shown that their charity was not restricted to their own particular body, for they had contributed at the church a sum of £18 10s. for the poor of the town in which they were assembled. Their excellent Grand Master, they knew, was never backward in the cause of charity, and they thanked the Giver of all good gifts that He had pleased to put it in his power, and having put it in his power, had given him the will to dispense it as a good steward. Bro. Benjamin Bond Cabbell had added to the collection at the church a sum of thirty guineas—(loud cheers),—so that the meeting of the Freemasons in this town of North Walsham had resulted in a donation of £50 to the funds of the local schools and visiting society. (Cheers.) He (Bro. Titlow) was not surprised at their expression of approbation, for he knew that the desire of promoting good dwelt in their hearts, and that in their entrance into Masonry the duty of charity was strongly inculcated upon them, and that in their progress through its various degrees, duties were enjoined and admonitions enforced, which taught them not only how to live, but how to die. Now, supposing they had not met to-day at North Walsham, where would this £50 have come from? It was the spirit of Masonry, it was the duty which Masonry inculcated, and which had incited them to show that they were not only Masons in name but Masons in practice, which had produced this contribution. He need hardly say that he was himself strongly attached to Masonry; he believed it was a cord of association between man and man. The Mason ought to be a moral and an upright man, and the moral and upright man who was engaged in doing good to others, regarded with great affection his fellow man who was influenced in the like manner. (Cheers). None but Masons could have altogether understood certain portions of the discourse that morning. Many years ago, not long after his initiation into Masonry, he was

preaching at Ryde, and there was something in the discourse which awakened the attention of a brother in the congregation, whose wife remarked the change in his demeanour, and when he explained it by saying "The preacher is a brother," she was perplexed how her husband could have recognized him as a Mason while he was in the pulpit, not knowing that Masons could communicate with and recognize each other in the light or the dark, and that where they recognized each other there was at once a fraternal feeling excited on both sides. He felt that in order that this fraternal feeling might be indulged without restraint, it would be decidedly advantageous on these occasions for the brethren to unite more particularly as Masons (hear, hear), because they knew that in the presence of strangers they were obliged to exercise a caution which on such an occasion was not agreeable to the brethren. (Hear, hear). He was glad to know that Masonry was making such progress in the province, and he hoped it would continue to flourish as it had done. He was sure the poor, at least of this town, would say, "God be praised that the Masons visited North Walsham!" (Applause).

The Prov. Grand Master in proposing "The Officers of the Prov. Grand Lodge," observed, that the working of a Lodge was like the working of any piece of machinery—though some works were of great importance, and some of comparatively small importance, yet the working of the greater parts depended upon the efficiency of the most insignificant parts of the machine. Though they were all equal in the Lodge, and all stood on the same level, no one could dispute the advantage of having in their Order men of high social position who brought the influence of that rank to the promotion of the welfare of the Order. He considered, therefore, that they must all highly appreciate the accession of such a distinguished member of their Order as the Senior Warden of the Prov. Grand Lodge—Bro. Sir Henry Stracey—and more especially, as they were all sensible of the very kind and affectionate way in which that brother acted, there being no difference whatever in his deportment towards the highest and the humblest members of the Order. (Loud cheers).

Bro. Sir Henry Stracey, in reply, said, no man felt more sincerely than he did the advantages and blessings of Masonry, and since he joined the Order, he believed he had carried out its principles to the best of his ability. In thanking the brethren for the compliment paid to his brother officers, Sir Henry referred to the zeal and activity of their Prov. Grand Secretary, Bro. W. Leedes Fox, who, he remarked, deserved their special thanks for his indefatigable exertions.

The Prov. Grand Master having proposed the health of Bro. W. Leedes Fox, Prov. G. Sec., which was drunk with cordiality,

Bro. W. Leedes Fox, in reply, said he felt it necessary to make some allusion to that portion of an article which appeared lately in the *Freemasons' Magazine*, which stated that since Bro. Cabbell's installation no progress had been made in Masonry in the province of Norfolk, but that it had rather retrograded. This conclusion was perhaps drawn from the fact that there had been no fresh accession of Lodges for many years in Norfolk. Now he (Bro. Fox) wished, as much as the *Freemasons' Magazine*, that more Lodges were established in the province, but it should not be forgotten that Lodges were only the means to attain an end, and that while a large number of Lodges might be conducive to the convenience of many brethren, the main question was, not how many Lodges there were in the province, but how many registered Masons. (Hear.) There might be twenty Lodges in a province, and yet from the number of subscribing members, those Lodges might not be equal to ten in an adjoining county. It was true that there were but eight Lodges in Norfolk, but from the present aggregate number of their members, they were equal to sixteen average Lodges. So far from Masonry being retrogressive or stationary in Norfolk, it had materially advanced since the accession to office of Bro. Cabbell, and it was now gradually progressing. Masonry was almost a dead letter in the province till the Prov. Grand Master's installation, but since that time the number of Masons in the county had trebled. (Hear, hear.) He (Bro. Fox) could easily understand that from misrepresentations and want of accurate information, the writer of the article in question might in his zeal for the Order reflect in somewhat strong terms on the province, but these should have been confined within charitable bounds, and attempts should not have been made by innuendo and otherwise to create in the minds of the Norfolk brethren a feeling of disrespect if not of hostility to their Prov. Grand Master. (Cheers). That worthy brother, by his benevolent actions and universal kindness, had merited the love and admiration of his brethren, and long might he be spared to rule the province! (Loud cheers).

The company then separated.

STAFFORDSHIRE.

STAFFORD.—*Staffordshire Knot Lodge.*—The brethren of the Lodge held their anniversary on Tuesday last, at Stafford, when they were joined by a large number of Past Officers from other Lodges in the Potteries and elsewhere. An excellent dinner was served up at the Shire Hall, Lieut. Col. Vernon, Prov. G.M., of Staffordshire, presiding.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting was held on Tuesday, the 2nd inst., at the Old Ship Hotel, Bro. A. Moppett, W.M., presiding. There was a good attendance, including several visiting brethren. A successful ballot was taken for Messrs. G. White and W. Hudson, and they were forthwith initiated into the mysteries of the Craft in a most able manner by the W.M. Bro. Bull was then passed to the degree of Fellow Craft by the Worshipful Master. It is pleasing to add that this Lodge, under an efficient Master and good Officers, is enabled to perform its workings in a most praiseworthy style. Bro. Ade, P.M., as Secretary, is a great acquisition.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

NEWCASTLE-ON-TYNE.—*Royal Kent Encampment.*—This Encampment was opened in the Masonic Hall, on Friday, July 22nd, by the E.C., Sir Knight Henry Hotham, assisted by his officers. The Rev. Sir Knight Atkinson being proposed by the E.C., and seconded by Sir Knight C. J. Banister, was duly elected a joining member. The Encampment was then closed in due form, and the Knights dined together under the presidency of their E.C.

COSTUME OF AMERICAN TEMPLARS.

At the triennial session of the General Grand Encampment at Hartford, United States, in 1856, the following regulations respecting costume were reported by a committee, but for want of time, action upon them was postponed until the coming session at Chicago:—

"The costume of a Knight Templar shall consist of a full suit of black, dress coat, and pantaloons, white cravat, black gloves, boots, and gilt spurs, and over all a white surcoat, on the left breast of which shall be embroidered a red cross; an undress military cap, and on the front a Templar cross; a cross-hilted sword, the scabbard of black suspended from a black velvet or leather baldrick, a short dagger on the left side, a black velvet apron of a triangular form, having on the centre a patriarchal cross, and on the flap a skull and cross bones, all in silver. The edging of aprons and collars shall be of gold for Grand Bodies, and of silver for Subordinate Commanderies.

"Every Knight will also be permitted to wear on all occasions the Templar's badge, namely, a patriarchal cross, enamelled red and edged with gold, suspended from the breast by a red ribbon or gold chain. He shall be permitted to wear, on the index finger of his right hand a gold ring, ornamented with the Templar cross between the letters P. D. E. P., and inscribed on the inner side with the name of the wearer and the date of his initiation. And it is recommended that the Commander present to every Templar such a ring on creation.

"The great standard of the Order is the beausèant, which consists of alternate pales or vertical stripes of black and white, with the red Templar cross over all, which must be borne in all public processions.

"All Knights Templar, when signing Masonic documents, shall prefix to their signatures the sign of the cross; Grand Officers of Grand Commanders shall prefix the patriarchal cross; and Grand and Past Grand Officers of the Grand Encampment shall prefix the double patriarchal cross, and when this can be conveniently done, the cross shall be made with red ink.

"The jewels of the Order shall be those now used, with this regulation: The jewels of a Commandery shall be of silver; those of a Grand Commandery of gold, suspended with a double delta or triangle; and those of the Grand Encampment, of gold, suspended with a circle."

SCOTLAND.

GRAND LODGE.

THE quarterly meeting of Grand Lodge was held on the 1st instant. Prior to the opening of Grand Lodge, Bro. Elisha D. Cooke, of Kentucky, had the honour of an interview with his Grace the Duke of Athol, M.W.G.M. of Scotland, and presented his Grace a letter of fraternal salutations from M. W. Rob Morris, G.M. of Kentucky, for himself and for the following Grand Masters:—John L. Lewis, of New York; Horace N. Stokes, of Ohio; J. Adams Allen, of Michigan; Solomon D. Bayliss, of Indiana; John A. W. Buck, of Illinois; L. D. Toracey, of Wisconsin; J. R. Hartsock, of Iowa; A. T. C. Pierson, of Minnesota; of which he had the honour to be bearer. The officers of Grand Lodge and distinguished visitors assembled in the Grand Secretary's room, and marched into the great hall, accompanied by the solemn peal of the organ. On arrival in front of the dais, the files opened to the right and left, when the Grand Master marched through, followed by his Deputy and visitors.

The dais was occupied by the Duke of Athol, M.W.G.M, on the throne, supported by Bros. J. White Melville, R.W.D.G.M.; and P. I. Ghuken, from the Grand Lodge of the Netherlands; E. S. Rousey, G. Chaplain; and Elisha D. Cooke, from the Grand Lodge of Kentucky.

Grand Lodge was opened in ample form and with solemn prayer. The attendance was very small in consequence of many brethren being in the country.

There was not much business of importance before the Grand Lodge, but an unusual number of presents, most of which Bro. Laurie, G. Sec. presented on behalf of the donors. Bro. P. I. Ghuken, from the Grand Lodge of the Netherlands, was then introduced, and presented on behalf of that Grand Lodge a very handsome silver medal, together with some

printed documents. Bro. Elisha D. Cooke, from the Grand Lodge of Kentucky, was also introduced, who presented a copy of the History of Freemasonry in Kentucky, with the fraternal regards of Bro. Rob Morris, G.M. of Kentucky; also a package of printed documents from that Grand Lodge. On the motion of the Grand Master, a vote of thanks was recorded to those several Grand Lodges, and also to the brethren on his right and left for the very handsome manner in which they had presented those valuable contributions to the Grand Lodge library.

The Grand Secretary then announced the death of his Majesty Oscar, late King of Sweden, and an honorary member of the Grand Lodge of Scotland. The following is an extract from the letter conveying the news to the Grand Lodge:—"In the night succeeding his birthday (the 5th of July), he again suffered much from cough. His sufferings increased until the 8th, when he expired while lying on a sofa in his chamber, and surrounded by the royal family. This mournful scene was preserved by means of a photograph." The Grand Lodge ordered a letter to be written to Bro. Charles XV., the "present king," sympathising with him in the loss of his father, and congratulating him on his accession to the throne.

The Grand Secretary next announced the death of Bro. Robert Campbell, of Sydney, Prov. G.M. for New South Wales, stating that about one thousand persons attended his funeral, six hundred of whom were Masons, and presenting a petition from the brethren that some brother well skilled in Masonry might be appointed to fill his place. Some other little discussions on Lodge affairs then took place, and concluded the business of the evening. The Grand Lodge was closed a little after eleven, P.M.

CANADA.

GRAND LODGE.

At the Grand Lodge held at Kingston, Toronto, in the early part of last month, two brethren were put in nomination for the office of Grand Master, the M.W. Bro. Wm. Mercer Wilson, the immediate Prov. Grand Master, and the R.W. Bro. Thos. D. Harington, formerly Prov. Grand Master for Quebec. Bro. Wilson had expressed his intention of retiring from the distinguished position he has held since the formation of the Grand Lodge, but from the strong representations made to him that it might prove injurious to the Craft in Canada, were he to retire at present, he consented to again assume the duties if re-elected. On the votes being taken, Bro. Wilson was re-elected by a majority of more than a hundred. Bro. Harington was elected Deputy Grand Master. The Right Hon. and Right Worshipful Bro. the Earl of Ripon, P.G.W., was appointed representative of the Grand Lodge of Canada in the Grand Lodge of England.

The following are the other Grand Officers appointed:—Bros. F. W. Barron, S.W.; Stevenson, J.W.; T. B. Harris, Sec.; S. B. Harman, Reg.; D. Groff, Treas.; Rev. Jos. Scott, Chaplain; S. B. Campbell, S.D.; J. W. Thomas, J.D.; W. G. Storm, Supt. of Works; L. L. Levey, Dir. of Cers.; T. R. Ridout, Assistant Dir. of Cers.; G. Masson, S.B.; S. D. Blondheim, Purs.; D. G. R. Fripp, Org.; A. M. Munro, Asst. Org.

The M.W. Grand Master was pleased to confirm the nomination of the following brethren as District Deputy Grand Masters for their respective districts:—Central District, R.W. Bro. G. F. Leserre; Toronto District, R.W. Bro. F. Richardson; London District, R.W. Bro. Thompson Wilson; Prince Edward District, R.W. Bro. C. Frank; Montreal District, R.W. Bro. A. Morris; Eastern Townships District, R.W. Bro. L. H. Robinson; Ontario District, R.W. Bro. W. H. Weller; Wilson District, R.W. Bro. G. W. Whitehead; Hamilton District, R.W. Bro. Richard Bull. The rank of Prov. Grand Master was unanimously conferred on Bro. T. G. Ridout.

As no doubt Canadian certificates will shortly be seen in England, it cannot be otherwise than interesting that the various Lodges should be acquainted with the official seal of the Grand Lodge of Canada, the designing and execution of which was entrusted to Bro. Moring, of 44, High Holborn, and an engraving of which we now present. As will be seen, the form of the seal is vesica, the centre containing a figure of St. John, and the whole being edged with maple leaves. It is beautifully executed, and reflects great credit on Bro. Moring, the impression coming up with great sharpness and relief.

COLONIAL.

MAURITIUS.

The Masonic procession of the four Lodges of Port Louis took place on the 24th of June, and was conducted in the most satisfactory manner, and with the greatest *éclat*. St. James's Cathedral was crowded, and every one appeared to take great interest in the excellent sermon preached by Bro. the Rev. M. O'Dell. The service was further enhanced by the beautiful chanting in the choir, and the Lodges generally have to tender their heartfelt thanks to those ladies who so kindly lent their valuable aid on the occasion. The anthem, "Behold how good and how pleasant it is for brethren to dwell together in unity," appeared especially to impress the audience with its solemn harmony. The procession was highly imposing, and all the arrangements were admirably carried out. After service the brethren proceeded to the Lodge "Triple Esperance," from whence they dispersed. The crowd that was assembled to witness the procession was one of the largest ever seen in Port Louis; there were no constables visible, and the utmost order prevailed. After the procession, the brethren of the Military Lodge (deputations from the other Lodges being visitors) met for the installation of their officers, and to present to the Rev. Bro. O'Dell a handsome timepiece as a token of their regard. After the proceedings of the Lodge were concluded the brethren sat down to a substantial repast, during which many loyal toasts were given and responded to with the utmost cordiality. Amongst the visitors were Sir David Barclay, and another eminent Mason, Mr. Bosuson, recently arrived from Paris. Shortly after eleven o'clock the party broke up, and every one appeared much gratified with the proceedings from the commencement to the termination.

SOUTH AMERICA.

BUENOS AYRES.

Excelsior Lodge (No. 900).—On the 19th of May last, at the sixty-second regular Lodge night, a more than usually large attendance of brethren was attracted by the circumstance of its being the last occasion of Bro. Samuel Hesse's attendance prior to his departure for England. In addition to the members of the Lodge there were several visitors present, and amongst the latter, Bros. Mariano Billinghurst and Santiago Albancier as a deputation to represent the native brethren working under the auspices of the local Grand Orient; and Bros. A. Villatte, S. Wiarda, and J. Wappers Melis as a deputation sent by the Lodge Amis des Naufragés, acting under warrant from the Grand Orient of France. The Lodge being duly opened in the first degree by the W.M., Bro. Frederick Hughes, assisted by Bros. C. P. Lunet as S.W., and G. Nuttall as J.W., the minutes of the last regular Lodge night, were read and approved of. The Lodge was then raised, when Bro. Walter C. Comyns was raised to the sublime degree of M.M. by the Worshipful Master. The Lodge being lowered to the first degree, Bro. A. Dorr, by order of the Worshipful Master, read a letter from Bro. R. Fresco, asking for pecuniary assistance, when Bro. Rev. J. C. Ford, P.M. and Chaplain, proposed, and Bro. A. Dorr seconded, and it was unanimously carried, "That his letter should be handed to the Finance Committee to report upon." Bro. J. C. Ford then proposed, and Bro. L. B. Wilckie seconded, Chas. A. Wm. Jeppener, aged thirty years, native of Hanover, and Bro. W. C. Thompson, P.M., proposed, and Bro. A. Dorr seconded, George Fair, aged twenty-seven years, a British subject, as candidates for initiation. The Worshipful Master then communicated to Bro. Hesse, that as he was about to bring before the Lodge a question relating to his past services among the brethren, he would request his retirement for a few minutes while the same was being discussed. Bro. Hesse accordingly left the Lodge room, when the Worshipful Master addressed the brethren as follows:—"Brethren, I beg to lay claim to your indulgence if on the present occasion I depart from the course I had laid down for my observation at my installation, and submit to your consideration a motion from the chair of this Lodge; I do so, however, in the full conviction that it will merit your unanimous approbation and hearty concurrence. The minutes of our last meeting, which, in the earlier stage of this evening's proceedings, were read to you, announce the loss we are about to suffer in the departure for England (and that for good) of the worthy brother who first was called by the suffrages of his brethren to fill that seat in this Lodge which I have now the honour to occupy, and who proved himself therein so worthy of the confidence reposed in him, and so true to the obligations it involved. On a former occasion you testified your appreciation of the services he had rendered to the Craft in general, and to this Lodge in particular, by presenting to him a Past Master's jewel in gold. I now beg to move that the address I am about to read to you, written on parchment, be presented to Bro. Samuel Hesse in open Lodge, on this the last occasion of our meeting together in this room, as an humble memento of our affection and regard towards him. In submitting this resolution to your approval, I do so with the conviction upon my mind that your inclinations would prompt you to vote a more costly and munificent testimonial of your appreciation of the services rendered to our antient and honourable institution by Bro. Hesse; but on the other hand I feel assured that the brother we so highly regard and love, will best esteem this simple, though truthful, recognition of his worth in the assurance it conveys, that the widow and

the orphan, the friendless and the distressed, the sick and the needy, will thus find our pockets more free to their call and more open to their claims. Brethren—I need not, I think, say more, but proceed to lay before you the address I have prepared for your acceptance." Bro. Ford then read the address, as follows:—

"Buenos Ayres, 19th May, A.D. 1859. A.L. 5859.

"To Bro. Samuel Hesse, P.M. and first W.M. of the Excelsior Lodge, No. 900.

"Worshipful Sir and Brother,—We, the Worshipful Master, Past Masters, Officers, and Brethren composing the Excelsior Lodge, No. 900, in this city, beg leave on the eve of your departure from among us, to offer you the expression of our sincere regret at the separation which will deprive us of that active co-operation and of those efficacious services which have proved so important to the welfare, so congenial to the progress, and so valuable to the support of that branch of our antient and honourable institution first planted under your auspices in this remote region of the globe. The bright example which your past intercourse amongst us affords to the brethren in general, and to ourselves in particular, of Masonic excellence and equity, prompts our warmest gratitude and heartiest thankfulness. With feelings, therefore, of grateful veneration, and in the bonds of brotherly love, mingled with our liveliest regret at your departure, we beg you to accept the assurance of our prayers that the Divine Author of every good may long preserve you in health and in the full enjoyment of the social love and mutual affection of those nearest and dearest to you, which your safe return to your native land will, we trust, shortly afford to you. May it please the G.A.O.T.U. to water with the dew of his blessing those seeds of holiness and good which you have planted around you, that they may ripen into a rich harvest of personal blessing here, and be found laid up in the garner of heaven hereafter. With every sentiment that sincere love and warm esteem can prompt, we bid you affectionately, farewell; and subscribe ourselves, Worshipful Sir and dear Brother, your loving brethren."

Bro. J. C. Ford, P.M. and Chaplain, rose and addressed the brethren, expressing the great pleasure he had in seconding the motion put from the chair, when it was accordingly put, and carried unanimously. At the request of the brethren, a deputation from the Lodge room, composed of Bros. J. C. Ford, P.M.; Thompson, Billinghurst, Albancier, and A. Villatte, went out and conducted Bro. Hesse to the pedestal in the midst of the brethren all standing, when the Worshipful Master addressed him from the chair as follows:—"Bro. Hesse, it is my pleasing duty to inform you, that during your absence from the Lodge your brethren have voted an address to you, expressing their regard and affection towards you. It is with infinite pleasure that I obey their unanimous behest to present it to you, proud of the distinction it affords to me of rendering honour to whom honour is so justly due, and deeply gratified with the unmistakeable demonstrations that it has called forth to prove how securely you have entwined around you the love, the sympathy, and the goodwill of your brethren of the Excelsior Lodge. As already expressed, we only render honour to whom honour is due; and recognize, though in a humble form, those services of our first Master which have so materially helped us forward within the good old landmarks of our antient institution; and were it not for the shadow that intervenes to dim the pleasure those reminiscences afford, my satisfaction would indeed be complete. But we have also to bid you farewell—the course of human events calls you from among us, and the minutes of this evening's meeting will record, as far as we can see, your last occupation of that seat in this Lodge, so regularly filled, and so highly distinguished by your actions; but like the conqueror in a hard fought battle, you take your departure from amongst us with the laurels of a hero encircling your brow, and with the greater satisfaction, that yours has been no conflict of bloody strife and vindictive contest, but the more unostentatious, though equally difficult struggle, of good against evil, of principle against passion—of promoting and establishing true happiness around you, against the opposition offered thereto by the seductive temptations and noisy turmoils of the world beyond our quiet precincts. And now that the place which once knew you so well amongst us here, will henceforth know you no more, I trust, dear brother, myself and brethren will justly value the bright example which your good deeds offer to our imitation, and ever heed the warning voice annexed to us in the legacy you therein bequeath, saying, "Go and do thou likewise;" and thus be led to labour and to strive for that perfection, in square conduct, level steps, and upright intentions, that with you we may hope finally to ascend to those immortal mansions from whence all goodness emanates. We thank you, dear brother, for your gift, and although it is with sorrowful hearts and with mournful feelings that we now pronounce to you the words, good bye—yet we hail the soothing consolation extended to us to mitigate their bitterness, in the knowledge that although absent in the body, you will yet be present with us in the spirit, and in the assurance which fraternal confidence inspires, that in your life and actions the sacred motto of brotherly love, relief and truth, borne on our Masonic banner, will ever continue unfurled, and in its onward course will ascend higher and higher in attractive beauty, displaying alike to the gaze of men and of brethren that Freemasonry, in its perfection, is only the consummation of truth, of justice, and of virtue, demonstrated in works of mercy, and of love, and in the practice of the golden rule which bids us to do unto others even as we would that they should do unto us. Go then, dear brother, and God be with you; and while you carry with you the prayers of your brethren, that his all seeing eye may ever benignantly watch over you, to bless, to comfort, and to guard you—let this humble, though sincere expression of their love also accompany you, as a slight memento of what they owe and feel towards you." The effect of these few words served to call forth a very visible manifestation of the affectionate regard of the brethren for the one they were about to lose, and their feelings and emotions had a powerful sympathy on Bro. Hesse, who amid the workings of surprise and agitation of mind at this unlooked for demonstration, remained for several minutes unable to speak; having partially controlled his feelings, he replied as follows:—"Worshipful sir and brethren, not being prepared for the honour now conferred on me, I am afraid that I shall be wanting in words to express my feelings. From my heart I sincerely thank you for the kind sentiment contained in this address; and assure you that I shall ever consider it as one of the most valuable tokens in my possession, for it convinces me that my conduct during the existence of the Excelsior Lodge has merited your approbation and esteem; but I must also say that it will cause me many moments of pain and regret, for whatever part of it my eye may rest upon, some name will present itself to recall to my recollection the loss of friends not easily replaced. Brethren, I am about to leave you, and it is very improbable that we shall ever meet again in this world; but let our actions throughout life be such as to inspire us with hope, that when we are summoned to the Grand Lodge above, we may again be happily united for ever and ever." Bro. I. C. Ruding proposed, and Bro. W. C. Thompson seconded, and it was unanimously carried, that the minutes of this evening's meeting should be sent to the *Freemasons' Magazine* for publication, as a further testimonial of the brethren's regard for Bro. Hesse. Bro. A. Dorr proposed, and Bro. I. C. Ruding seconded, and it was carried unanimously, that the W.M. should inform the brethren as soon as he was able to do so, of the time that Bro. Hesse would embark, on the 28th inst., that the wish of the brethren to accompany him to the mole might be thereby fully gratified. No further business offering itself, the Lodge was closed in due form at a few minutes before ten o'clock, when the brethren adjourned to the refreshment room. In the refreshment room the W.M. apologized to Bros. Billinghurst and Villatte for the involuntary omission he had committed in not acknowledging, before closing the Lodge, the kind and fraternal courtesy which prompted the brethren they represented, to send them as a deputation to unite with the Excelsior Lodge on the occasion of their bidding farewell to Bro. Hesse, which he could only attribute to the agitation that had so much affected him in the performance of the duties of the evening; but he would take an early opportunity of addressing to them an official communication upon the subject. Bro. Wiarda put into the hands of the W.M. the following address he had prepared for the occasion; requesting that it might be added to the minutes of the evening; as a further testimony to the esteem Bro. Hesse had so universally secured among the brethren generally in these distant parts:—"Worshipful Master and brethren of the Excelsior Lodge. On behalf of the committee appointed by the French Lodge, Les Amis des Naufragés, I am desired to express to you its unfeigned regret at being prevented from assisting in Lodge on this interesting and solemn occasion. Solely Masonic business of the utmost importance has caused the representation of the Amis des Naufragés to be delegated to a committee. As the brother whose farewell we receive this evening is too well known and appreciated amongst us to permit of his departure from Buenos Ayres without some expression, however feeble, of good feeling and brotherly love, this pleasing duty has devolved upon me. Bro. Samuel Hesse, you are about to leave us—I give to this word the fullest acceptation as extending to all the Masonic family. You, one of the leaders of the Craft, one of the chief pillars of the temple which you also contributed to erect and dedicate to the glory of the Grand Architect of the Universe—a temple whose present position does honour to the founders—to you no labour has been too great, no difficulty too discouraging during the execution of your great work; and I am here to convey the testimony of Les Amis des Naufragés that to your great Masonic qualities, prudence, and advice, allow me to say not only the Excelsior Lodge, but the entire Order in Buenos Ayres is deeply indebted. During your intercourse with Les Amis des Naufragés you have always carefully applied the square to all the corners of the edifice you proposed to raise; and by your level steps and upright actions have offered an example worthy of the imitation of all Masons. But the consciousness of the purity of heart and truth of purpose which has guided you, will constitute a pleasure far above what any estimation in which you might possibly be held could afford; therefore I will only add, Bro. Hesse, *adieu!* May the Great Architect of the Universe ever guide your footsteps, watch over and protect you, and may the brethren in your native land receive you with the same ardent feelings of regard which have dictated these few words. The good wishes of the French brethren attend you always."

AMERICAN MEMS.

CALIFORNIA.—The Craft in California are harmonious, and peace abounds throughout the jurisdiction. There are one hundred and twenty-two Lodges under the jurisdiction of the Grand Lodge, having a total membership of four thousand seven hundred and twenty-seven.

IOWA.—The Grand Chapter of Iowa will hold its annual communication in the city of Dubuque, on the 7th of September, so as to afford the Companions the opportunity of going directly from said meeting to attend the general grand bodies at Chicago, who commence their session on the 13th of September.

THE WEEK.

The Court.—Last Saturday the royal party at Osborne visited Cowes regatta in the *Fairy;* Prince Alfred's birthday was also celebrated by a dinner party. The Queen and all her children remain in good health. Visits have been interchanged between the Prince Consort and the Grand Duke Constantine of Russia, who is over here again, picking up what information he can as to our navy and arsenals. A plantation of Russian grand dukes and grand duchesses has taken root for some purpose at Torquay, where they have engaged residences for three years. Toussoun Pacha, the little heir apparent to the sovereignty of Egypt, has been taken to Osborne to pay his respects to the Queen, by Sir Moses Montefiore. Other visitors to Osborne mentioned are the Earls of Clarendon and Granville; the Princess Gauromma, and several German serene highnesses. The inevitable Phipps is of course still in head waiting—assisted by Colonel and Mrs. Biddulph and the Hon. Flora Macdonald.

Foreign News.—Our foreign intelligence this week is scanty and unimportant. The Emperor of the French left Paris on Sunday for the camp at Chalons, and has since left Chalons for Plombières. Preparations are quietly proceeding for the Paris fêtes. A pleasing item in the news from France is that the French government appears to have abandoned its seizures of English newspapers. Paris correspondents are somewhat satirical upon the non-appearance of the expected tranquillizing article in the *Moniteur*. These pacific articles not having proved to be oil upon the troubled waters, it is hinted that the most peaceful course has been discovered to be silence. Count de Morny has, it is said, assured certain capitalists, on the emperor's authority, "that peace will be permanent." It is stated in commercial circles that the emperor has determined to reduce the import duties on raw materials. Whether true or not, the rentes rose 30c. on the report. Various articles in the French press keep up some degree of excitement, particularly in the *Constitutionnel* by M. Granier de Cassagnac, directed against England and Belgium, who sees in the repair of the fortifications of Antwerp a hostile demonstration against France. The *Siècle* has a strong article against the proposed Italian arrangements. The *Nord* exclaims against the disarmament of France (?) being met by the Naval Volunteers Reserve Bill.——The state of Italy is described as very unsettled. Accounts from Bologna state that Prince Napoleon's corps is to be marched there, and, by degrees, to assume the position which the Austrians held. King Victor Emmanuel was to make his entry into Milan on Saturday, when a decree would be issued dividing Lombardy into electoral districts, and that the Piedmontese and Lombard united parliament will immediately assemble after the elections. The press also will be released from its fetters. It is sincerely to be hoped that these good intentions will be carried out. There is a gradual increase of public tranquillity in Lombardy, and it is anticipated that the proceedings of the Zurich conference will be merely of a formal character. An official message from Florence informs us that the elections have been concluded with perfect order; that the country is quiet, and the inhabitants full of confidence.——A telegram from Berlin states that symptoms of congestion of blood to the head of the King of Prussia had caused serious apprehensions.——Preparations are making for the congress at Zurich. The plenipotentiaries were to have arrived there on the 6th; the first sitting was to take place on Thursday.——Some excitement has arisen among the Servian population from various acts of the Pacha of Belgrade, the principal being the construction of a rampart round that town.——The Canada has arrived at Liverpool with advices from New York to the 28th ult. The political news is very unimportant. The news of the peace between France and Austria caused great sensation, and was the topic of the day, to the exclusion of nearly every other matter. Its financial effect was but slight. A Mobile merchant had shot his mistress in the streets of New York, out of jealousy.

India.—With regard to the discontented European troops, the *Bengal Harkaru* says:—"It is not yet known how many men will avail themselves of the privilege of returning home, but we are disposed to think that the greater part will stick to their colours, and that the majority of the malcontents will remain with their regiments. A late order, for the present, excludes from the benefits offered to the Indian army in general the 5th European regiment stationed at Berhampore. A fortnight ago, about 300 men of this regiment proceeded to greater lengths than their brethren in the north-western provinces. Separating themselves from the rest of the regiment, they elected officers, appointing one Marshall as their colonel, and framed laws for their government. Marshall, it appears, is a man of ability, and maintained strict discipline. On the receipt of this news in Calcutta, a wing of her Majesty's 99th regiment and a company of the Royal Artillery were despatched by steamers to Berhampore. On the arrival of the troops twenty-four hours were allowed the men for consideration, and on the following day, with the exception of about forty men, they fell in on parade and submitted. The obstinate men have been imprisoned, and a court of inquiry will be held. The authorities have, we think, been too lenient in dealing with the Berhampore mutineers. The whole should have been sent down by steamer to Calcutta, and there tried by court martial.

General Home News.—The ministers have held two cabinet councils as usual this week.——The return of the Registrar General for last week exhibits a further reduction in the mortality of the metropolis, the deaths being 1,337, while in the two previous weeks they were 1,605, and 1,419. There was a corresponding decrease of deaths from diarrhœa. The births registered last week were 1,718.——The trial of Dr. Smethurst for the murder of Isabella Bankes at Richmond, is to be resumed on Monday next. It is thought that the trial will be presided over by the Lord Chief Justice of the Queen's Bench (Sir Alexander Cockburn). During the interval which has elapsed since the last trial the solicitors for the prisoner have been untiring in their exertions to get up medical evidence in opposition to that of Dr. Taylor, and they express themselves confident that they shall be able to demonstrate the fallacy of Dr. Taylor's theory, on which Smethurst was committed.——At the Bodmin Assizes, on Saturday, Stephen Bamfield Lovell Bell, a surgeon, was tried for the murder of Captain Caddy. The crime was committed at Falmouth, on the 23rd of June, and arose out of some family quarrel. A verdict of manslaughter was returned, and the prisoner was sentenced to penal servitude for life.——Joseph Warmington, a bootmaker, was examined on his own confession, at Guildhall, relative to having absconded with a cheque and bank notes to the value of seventy pounds, the property of his master, Mr. Lloyd, Newgate-street. The prisoner was committed for trial.——A shocking tragedy has just taken place at Stoke Newington. A female expired there on Sunday morning, in consequence of an attempt on the part of the man with whom she lived as his wife to procure abortion. The wretched man immediately after terminated his own existence by cutting his throat.——On Saturday, John Riley was executed at York, for the murder of his wife. It will be remembered that Riley, who resided at Hull, cut the throat of his wife, and afterwards attempted suicide, by hanging himself, but was rescued.——At the Court of Bankruptcy, on Saturday, a petition presented against the Howbeach Coal Company, and praying for a winding-up order, was dismissed with costs.——Another man, Henry Williams, or Hudson, has been apprehended on suspicion of being concerned in the late daring robbery and attempted murder in Shoe-lane. The prisoner underwent a preliminary examination before Sir R. Carden, at the Guildhall, when it was stated that a quantity of plated goods, supposed to be the proceeds of a robbery, was found at the house where Williams was taken.——A person named Hebb, described as a commercial traveller, was charged at the Mansion House yesterday with forging a transfer of £500 Three per cent. Consols, and committed for trial. He was apprehended the same morning.——A sad occurrence took place in the Channel, off the North Foreland, on Sunday morning. The steam packet *Ondine* and the collier brig Robert Garden, came into collision during a fog, when the collier was cut in two, sinking immediately, and carrying to the bottom with her four out of the nine persons on board.——The neighbourhood of Leeds witnessed a cold blooded murder on Saturday evening. An old man, named Mr. Richard Broughton, on his way to town for the purpose of transacting some business, was attacked by two ruffians armed with bludgeons, and so beaten that he died next day. The murderers are not in custody, but a reward is offered for their apprehension.——The builders' strike continues, but some of the shops that were closed on Saturday evening were unexpectedly thrown open, the "document" being withdrawn, and the men resumed their ordinary occupations. None of Messrs. Trollope's old men applied for work on Monday; and as upon the refilling of this establishment rests in a great measure the ultimate result of the contest, much interest attaches itself to this firm. The men express their determination never to "go in" unless under the nine hours' system. They were paid their strike money on Monday, the skilled labourers receiving £1, and the unskilled 15s. each.—— Among recent scientific inventions we may notice a new revolver. Such of our readers who take an interest in the improvement of firearms, we would recommend to inspect the Deane-Harding revolver, just produced by Messrs. Deane and Son, of King William Street. It is a simplification of the Deane and Adams revolver, with this advantage, that it is so constructed that it can be readily taken to pieces for the purpose of cleaning, and as readily put together by the most inexperienced and rawest recruit—the whole of the functions of the revolver being performed by the cock and trigger. Notwithstanding the readiness with which it can be taken to pieces, yet its firmness and solidity when put together again is equal to that of any firearm ever produced. Another advantage is, that by the use of a new lever ramrod, attached to the revolver, it can be loaded with the utmost facility—the ramrod, which is at once simple and powerful, acting vertically on the bullet. To our military and naval brethren such a weapon must prove invaluable.——The funds yesterday were slightly weaker, but at the close symptoms of recovery were manifested, and the last price for Consols was 95¾ to ½ for money and the account. The demand for assistance at the Bank was very active, but this arises from the expectation that the directors may raise the rate of discount, though it is not generally anticipated. Foreign stocks and railway shares left off with a depressed appearance, and the markets were adversely affected by reactionary sales. No bullion operations occurred at the Bank, although there was still an inquiry for remittance abroad.

Imperial Parliament.—In the House of Lords on Monday, the Marquis of Normanby took occasion to enter into details upon the political complications connected with the affairs of Italy, and warned the Government not to meddle in a controversy in which, as he believed, from the antecedents of Lord Palmerston, the interference would be productive of more harm than good. Lord Wodehouse said the only communication was the transmission of the French despatch suggesting

terms of peace to the Austrian Government, and upon these terms no opinion whatever was given. On Tuesday, Lord Stratford de Redcliffe complained of the suspension of the militia ballot, and called attention to the state of the defences of the country. During the last session that had taken place they had peace and war, and peace again, and he feared that they might have the same thing over again during the recess, for he had no faith that the pending negotiations would result in the establishment of peace on a permanent basis. Lord Kingsdown thought the defences of the country would never be in a proper condition unless they resorted to something like a conscription, for they could not otherwise man the requisite defences. The Earl of Ripon said that the Government had the whole question under consideration, and no effort would be spared to place the defences of the country in a satisfactory position; but he thought it would be very injudicious to resort to anything like compulsory service. On Wednesday, several bills were forwarded a stage, but no discussion of any importance arose upon them. The House of Commons sat for some time on Saturday, for the purpose of forwarding a stage several bills, to which there was but little opposition. On Monday, Lord Elcho moved that an humble address be presented to her Majesty, stating that in the opinion of this house it would be consistent neither with the honour nor the dignity of this country, which throughout the late negotiations has preserved a strict and impartial neutrality between the contending powers and used its earnest endeavours to prevent the outbreak of hostilities, to take part in any conference for the purpose of settling the details of a peace, the preliminaries of which had been arranged between the Emperor of the French and the Emperor of Austria. The noble lord said that the conduct of the late government during the war in Italy had been strictly neutral, and he was of opinion that that neutrality should be maintained. He could not agree to consider Austria as the aggressor in the late war, which terminated because the Emperor of France found himself beset by obstacles greater than he had calculated upon on the commencement of hostilities. He believed Austria did not take the step of invading Piedmont until she knew of the extent of the preparations of France, and that, in fact, war was a foregone conclusion. Under these circumstances he could not sympathise with France and Sardinia in a war which he believed to be unnecessary. He believed it was for the benefit of England that she should abstain from interfering in this conference, for he could conceive no possible advantage as likely to accrue from it, while it was full of peril to its future tranquility. Mr. Horsman seconded the motion. Mr. Kinglake moved the previous question. The Chancellor of the Exchequer said the government were prepared to meet the motion of the noble lord with a direct negative; but as the "previous question" had been moved, the government would not hesitate to support it. The fact was that the terms of the peace could be settled by the belligerents themselves; but if a conference should take place it would not be for the purpose of settling the details of a peace, but for the purpose of considering affairs which were not merely Italian, but European. The right hon. gentleman concluded by protesting against binding down the government to a particular course of action in the way attempted to be done by the motion of the noble lord. Mr. S. Herbert said he was sure the house would not agree to the motion. Now that the war was over, it ought not to be said that England refused her sympathies with the allies in their efforts to place matters on a satisfactory footing, and to secure the peace of Europe. Mr. Whiteside said there was no necessity for a congress to settle the affairs of Italy. Lord J. Russell said that circumstances might arise which would render diplomatic intervention necessary, and he could not consent to an ordinance compelling the government to abstain from a conference at which every European power would have a representative. Mr. Disraeli defended the policy of the late government, and recommended Lord Elcho to withdraw his resolution. Lord Palmerston denied that a case had been made out for interference with the discretion of government. The motion was withdrawn. The house did not rise till three in the morning. On Tuesday, on the consideration of the East India Loan Bill, some conversation took place as to the propriety of giving the guarantee of this country for the loan about to be raised for the service of India. In the course of the discussion, Mr. Ayrton animadverted upon the political economical principles which seemed to prevail on the Treasury bench. Sir C. Wood said the question of an imperial guarantee was one of vast importance—far too important to be discussed in the last few days of the session. On Wednesday, Mr. Bright moved for a select committee to inquire into the allegations contained in the petition of Hugh C. E. Childers, Esq., respecting the withdrawal of the Pontefract petition. Mr. Overend said he was glad that Mr. Bright had made this motion, as he had every wish for the fullest investigation, but at the same time he must deprecate the use of the word "defrauding," as applied to his conduct. The hon. and learned gentleman entered into a lengthened explanation in order to show that he had left London under the impression that the scrutiny into the late election for Pontefract was to be proceeded with. Mr. Disraeli thought the house would think that Mr. Overend had at all events vindicated his honour in the transaction. It might have been better if the matter had not been brought before parliament, but as it had been it was better that the inquiry should be proceeded with. Even supposing all that was alleged by Mr. Childers should turn out to be true, he could see no remedy, for the committee could do nothing beyond reporting its opinion, for it could not enable Mr. Childers to present another petition next session. After some further discussion the motion was agreed to. On the consideration of the European Troops (India) Bill, Sir De Lacy Evans repudiated the idea of employing foreigners, and contended that the disaffected troops in India had good ground for complaint that the promises held out to them by the First Minister of the Crown had not been carried out.

Commercial; and Public Companies.—Telegraphic advices have been received from Hong-Kong and Shanghai to the middle of June, the respective dates being the 22nd and 24th. The English accounts were to the 3rd of May. The rates of exchange had receded to 4*s.* 10½*d.*, and 6*s.* 6*d.* It is stated that the export of tea was 60,000,000lbs., showing a decrease of 15,000,000lbs. Large settlements had taken place at Foochow at extreme rates. Silk showed an increase of 11,000 bales, the total being 80,000 bales. The market opened at 22*s.* to 24*s.* 6*d.* for No. 1 Tsatlee. In the recent advices from Hayti, it is stated that a law has been passed and confirmed by the Senate, abolishing the impost of fifth, and establishing an export duty of 1¾ dollars on every 100lbs. of coffee, payable on the departure of the cargo. This law was brought into effect on the 10th July. The project of a legal process against the mercantile firm of Lloyd's, for their alleged implication with the Emperor Soulouque and his associate Delva, in the coffee and mahogany frauds, occupied attention.—— The dividend of the Blackwall railway, for the half-year ending the 30th June last, will be at the rate of £2 15*s.* per cent. on the capital stock, which is equal to the dividend of 2*s.* 9*d.* per share paid at the corresponding period of last year. The North London dividend is at the rate of 5 per cent. per annum against the same payment in the corresponding period of 1858.

Provident Institutions.—A new Assurance Company has lately been established, which contains the principles of life Assurance with that of a tontine, dependent, however, on the death of only one of the assurers. Thus, the Company, which is called the Public, form classes of a given number of persons, at a subscription of £1 1*s.* each; one-fifth is placed aside for expenses of management, and the other four-fifths invested in the names of trustees for the parties assured; one-third going to the family of the person first dying, and the remaining two-thirds to the person fortunate enough to hold the next number in the list, care being taken that no one party shall hold two consecutive numbers. Thus, supposing a class of five hundred members is formed, twenty per cent. is deducted for all expenses, and the remaining four hundred guineas invested; and on one of the members dying his family will receive about £140; and the next member an endowment of £280, with any interest accruing between the time when the class was first formed and the death of the assurer. By joining two or more of these classes, a man will at all times have his life assured for the benefit of his family, and may come in for something considerable during his life. The premium once paid, no second premium is required to keep the policy in force until the class is dissolved by the death of a member.——At the Annual Meeting of the Royal Assurance Company, a report was presented which cannot be otherwise than most gratifying to the proprietors and assurers, as showing that notwithstanding the extraordinary loss by the fire at Valparaiso (upwards of £20,000), the losses still continue less than the calculated average. The premiums in the fire department have increased since 1855 from £130,060 to £196,148 per annum, or more than 50 per cent., whilst in London the the business has increased from £2,150 in 1848 to £37,681, it having increased by upwards of £16,000 during the past two years; the success being attributed by the directors mainly to the exertions of the London manager, Mr. Johnston. In the life department the new premiums amounted in the last year to £12,354, against £8,850 in 1856; the total sum now assured being £387,752. After paying the dividend and bonus of 7*s.* per share, £30,000 will be carried to the reserve fund, which will be thus increased to £140,850.

PUBLIC AMUSEMENTS.

Haymarket Theatre.—The new farce, "Out of Sight, Out of Mind," by Mr. Charles Mathews, is as successful as it is possible for anything to be in the dog days when people are almost too languid either to applaud or condemn. The acting of the author in the part of *Gatherwood* the absent man, is one of the drollest impersonations it is possible to conceive. Poole's farce, "A Nabob for an Hour," has been revived for the purpose of introducing "a young lady" who has never before appeared on the stage, to a London public. The fair *debutante* is, we believe, so young that she has narrowly escaped being a "prodigy." She made a hit, and we have no doubt will become a public favourite.

TO CORRESPONDENTS.

Royal Freemasons' School for Female Children.—We have been requested to correct a statement in our last week's paper, that "Emily Jane Nixon" is the "daughter of the late Bro. *John* Nixon." It should be "of the late Bro. *Robert* Nixon."

"Robert Stubs."—The subject shall be inquired into.

Northumberland Lodge (No. 1003), Newcastle, New Brunswick.—The subscription of this Lodge has been received.

LONDON, SATURDAY, AUGUST 20, 1859.

MASONIC MISSIONS.

It is our mission at this period of the year to record the sayings and doings at the various Provincial Grand Lodges, and to make such notes upon them as they may seem to merit, with the view, as far as possible, to establish that uniformity of practice which ought to exist throughout the Order. We now, therefore, propose to ourselves briefly to review the proceedings at those Provincial Grand Lodges which have been held and reported since the commencement of our present series.

First on our list comes Surrey—and certainly the business of this province is so well conducted under the direction of the Right Worshipful Provincial Grand Master, Bro. Dobie, Past Grand Registrar, and his excellent and indefatigable Deputy, Bro. Dr. Harcourt—and the proceedings of the Prov. Grand Lodge are marked by such close attention to the laws of the Order, that it would be impossible to do otherwise than commend its working to the attention of the brethren of other provinces. One most gratifying fact was, that the Provincial Grand Lodge met in the town containing the youngest Lodge in the province and which had been only consecrated a few weeks prior to this meeting, and under the direction of the members of which every possible provision had been made for the comfort of the brethren. Perhaps the only noticeable point of the evening to which we need allude is to be found in the observations of the Right Worshipful Provincial Grand Master, on some remarks contained in the *Magazine* condemnatory of ladies having been allowed to take part in the musical ceremonies consequent on the formation of the new Lodge. Bro. Dobie clearly showed that they were not in the Lodge, and stated that he was as convinced as any brother of the importance of sacredly guarding the ceremonies from innovations and the outer world. In our remarks we never intended in the slightest degree to reflect on the R.W. Bro. Dobie, Bro. Wilson, or others taking part in the ceremony—making no doubt that the ladies were so placed as to be heard whilst they could not see; but we felt bound to enter our protest against the innovation whilst it was yet in its infancy, in order to prevent its extending; for had we merely reported that ladies added their voices to swell the harmony of the anthems and choruses, without comment—it might, perhaps, at some distant part of the kingdom or the globe, have been taken as sufficient authority for their being brought more closely into connection with our ceremonies, and the *Freemasons Magazine* and Bro. Dobie would have been alike astonished to find themselves quoted as authorities for an act which they could not too strongly repudiate. Again congratulating the Right Worshipful Provincial Grand Master on the prosperity of his province, we may just hint to the brethren that we should like to hear a little more of the proceedings in their various Lodges, and that if their appointments do not generally appear in our weekly list, it is because we have not received a return from a single Lodge in reply to our application for the dates, places, and hour of meeting.

We will now proceed to Kent, the Provincial Grand Lodge of which was held on the 18th ult.; and here we must be allowed to express our regret that the Right Worshipful Provincial Grand Master should have overruled the proclamation of the Director of Ceremonies, calling upon all brethren below the rank of Warden, to retire prior to the opening of the Prov. Grand Lodge, as a violation of the constitution of the Craft—and we say this with all deference to the learned brother—to whose dictum as regards the law of the land we should readily bow, though we cannot do so as respects the law of Freemasonry. A Provincial Grand Lodge consists only of Past Masters, actual Masters, and Wardens for the time being; and no others should be allowed to be present, either during the opening and closing, though the Provincial Grand Master may, if he see fit, admit other brethren to be present as visitors during the period of conferring honours and the transaction of other business, in which however they can take no part. Indeed, we believe it is rather desirable that they should be so admitted, in order to induce them to take such interest in the Provincial Grand Lodge as to attend from a distance; but they have no more right to be present during the opening and closing of the Prov. Grand Lodge, than have brethren below the chair during the ceremony of installation. Beyond the appointment of the Provincial Grand Officers but little business was transacted, that being reserved for a Provincial Grand Lodge of Emergency, the day for holding which we believe has not yet been fixed. Amongst the new appointments we notice that of Bro. Harvey Boys (who has long been well known in the province) as Deputy Provincial Grand Master. As regards the proceedings of the latter part of the day, it is not our province here to speak; but we must be allowed to suggest, that the Right Worshipful Provincial Grand Master having once granted his dispensation for the brethren to give a ball in Masonic clothing, should not have at the last moment withdrawn it merely because he was displeased at the shortcomings of one brother in carrying out the arrangements intrusted to him. It was unfair to the rest of the brethren, and caused great disappointment to their fair friends.

Passing onwards we come to Hampshire, where the Provincial Grand Lodge was held on the same day as that of Kent, and here we find that something like business was transacted. That excellent specimen of the old English gentleman and sailor, the Right Worshipful Bro. Sir Admiral Lucius Curtis, presiding, having held the office of Provincial Grand Master for a period of nineteen years with honour to himself and advantage to the Craft. The first business was the confirming the minutes of the previous regular Provincial Grand Lodge, and of a Lodge of Emergency held to consider the report of the committee on charities, the only question arising being, whether the number of thirty-one, as forming the committee, was not too large; but after some discussion, the number as originally agreed to was approved. After a short discussion on the oft mooted subject of the Provincial Lodges being represented by proxy in Grand Lodge, which was very properly allowed to drop, the most pleasing part of the business of the day was proceeded with —that of the presentation of a testimonial to Bro. J. Rankin Stebbing, in acknowledgment of the great services he has rendered to the Craft in the province of which he is so distinguished a member. It is our misfortune, occasionally, to disagree with Bro. Stebbing on questions of policy, but we have ever felt that a more independent, able, and well intentioned brother, does not exist in the Craft; and we therefore may be allowed to congratulate him upon his services being so handsomely acknowledged by the brethren amongst whom he is best known; and the testimonial must be the more valuable from the manner in which it was presented in presence of the Grand Lodge of the province.

Next in order appears to be Somersetshire—the distinctive feature of which was the consecration of a new Lodge in the ancient town of Glastonbury, by the Deputy Provincial Grand Master, Bro. Randolph, in the absence of the venerable Provincial Grand Master, Col. Tynte, in consequence of illness. The remainder of the business transacted does not appear to call for any comment.

We now come to the province of Norfolk, which a short time since occupied a portion of our attention—and our columns were freely opened to our correspondents to prove, if they could, that on some points we were in error. Our articles on Masonic Missions must necessarily, from want of sufficient data, be somewhat deficient in their details, and we may perhaps be occasionally led into false conclusions for the want of those data. As regards Norfolk, however, all the

arguments brought forward at the late Provincial Grand Lodge to prove that we were in error are only, to our mind, so much corroborative evidence of the general correctness of our views. In the first place, we deny that our remarks were made in the "dictatorial" spirit attributed to us by the R.W. Prov. Grand Master—they were in fact merely suggestions intended to direct the attention of the brethren to the Masonic requirements of the province, with a view of stimulating them to greater exertions in improving its position. The Right Worshipful Provincial Grand Master, however, takes us somewhat closely to task, and because we suggested that certain large towns ought to be in possession of Lodges, informs us that "To propose to establish Lodges in places where there were at present no Masons, seemed to him to be a proposal not exactly in accordance with the ordinary line of conduct which any wise man would consider proper for the accomplishment of the object he had in view." Now we deny that we ever suggested that Lodges were to be established where there were no Masons; but we do hold, that were the Provincial Grand Master and his Deputy—ay, and his Grand Secretary—to exert themselves and look around them, they would easily find many Masons who are denied all communion with their brethren because of the distance at which they reside from any Lodge, and who would willingly exert themselves to raise new Lodges and extend the benefits of the Order if they received sufficient encouragement and assistance from those who are placed in authority over them. But our Right Worshipful Brother asks us, "Was it meant that brethren should travel from a distant part of the country to these places to establish Lodges in them, and not only to establish them, but to work them and carry them on?" To some extent it should be so, but only as we have just indicated; and how far that may be successfully done is shown by the results which have attended the exertions of Bro. Dr. Harcourt, in Surrey, and Bro. Gavin Pocock in Sussex. But Bro. Cabbell suggests a plan of his own—a kind of itinerant Lodge, in which we cannot agree—travelling brethren seeking for converts to the Order—the making of new Masons merely for the purpose of creating new Lodges. Here it is—"He would attempt to supply the gap in the problem which had been so ostentatiously started. He would propose that the services of some brethren should be devoted to the making of Masons in those distant places, and then, when the Masons were made, the means would have been provided for making the Lodges." To this we decidedly object. What we wish to see is the bringing back of brethren separated from the Craft by distance from Lodges into closer communion with their brethren, and the making of new members of our Order only through their example and influence as upright men, good citizens, and sincere friends. We could point out many towns in the kingdom in which there are worthy Masons who fancy they have not the power to create new Lodges within themselves, but would readily assist the Provincial Grand Officers in doing so. We make these remarks not in the spirit of dictation attributed to us, but because we sincerely believe that Bro. Cabbell uttered not one word more than he felt when he said, "He could assure the brethren that there was no brother in the Order who felt a more ardent determination to do everything in his power, and to the fullest extent, according to his humble ability, for the promotion of the cause of Freemasonry; because he thought that in the promotion of that sacred cause he was carrying out all the great behests of a kind and all merciful Creator, and doing everything he could to promote the general welfare of mankind."

But it was not the Right Worshipful Grand Master alone who felt bound to reply to the *Freemasons' Magazine*. Bro. Fox, the Provincial Grand Secretary, informing us "It was true that there were but eight Lodges in Norfolk, but from the present aggregate number of their members, they were equal to sixteen average Lodges. So far from Masonry being retrogressive or stationary in Norfolk, it had materially advanced since the accession to office of Bro. Cabbell, and it was now gradually progressing. Masonry was almost a dead letter in the province till the Provincial Grand Master's installation, but since that time the number of Masons in the county had trebled." We are glad to hear this from so excellent an authority, but then the question naturally arises, how long a period was suffered to elapse between the time of Bro. Cabbell's acceptance of the office of Provincial Grand Master and his installation? It is true there may have been local causes to prevent that installation at an earlier date, unknown to us, but that is no ground for accusing us of misrepresentation or of endeavouring to create by inuendo a feeling against the Provincial Grand Master, as Bro. Fox does in the following passage:—"He could easily understand that from misrepresentations and want of accurate information, the writer of the article in question might in his zeal for the Order reflect in somewhat strong terms on the province, but these should have been confined within charitable bounds, and attempts should not have been made by inuendo and otherwise to create in the minds of the Norfolk brethren a feeling of disrespect if not of hostility to their Provincial Grand Master." Now nothing could be further from the desire of any writer connected with the *Freemasons' Magazine*, as there are no brethren who know better the universal philanthropy of our Right Worshipful Brother, or who can more fully appreciate the value of his services and contributions in aid of our Masonic charities; and we willingly endorse the statement of Bro. Fox, that "the worthy brother by his benevolent actions and universal kindness had merited the love and approbation of the brethren." But is it because we fully appreciate the benevolent disposition of Bro. Cabbell—is it because the poor of every district which he may visit is sure to be remembered and benefited—as they were at North Walsham by the handsome gift of £30, added to the money gathered at the church (and we rejoice that the amount was given to the local charities, as it is not to those out of the Craft that we would appeal for support to our own institutions)—that we are to be tonguetied, and not point out to our Right Worshipful Brother what we believe to be defects in his administration—defects which we feel tend to the injury of the Craft in his province? Now, in the report of the proceedings on the 5th inst., we are informed, (and the report was received from a brother whose character for accuracy as a member of the local press we know to justly rank very high), "the various officers of the Provincial Grand Lodge were reappointed by the Provincial Grand Master." Surely in the eight Lodges, equal to sixteen in other provinces, there were some brethren whose exertions and positions should have entitled them to some recognition—to some share of those honours which it is in the power of the Provincial Grand Master to bestow. Our Right Worshipful brother may rest assured that there is no course so likely to check the exertion and the just ambition of deserving brethren as to keep the same officers for too lengthened a period. In the Supreme Grand Lodge, at least five of the officers are changed every year; and the feeling has long been gaining ground that, excepting in such offices as those of the Grand Secretary and Grand Registrar, the more frequent the change, the better will it be for the interests of the Craft, and the greater will be the opportunity of the Grand Master to reward deserving brethren by giving them a share in the honours of the Craft which, though many may aspire to, few can of necessity obtain. In a province we hold there is no just ground for deviating from the practice of the Supreme Grand Lodge, unless indeed the members are so few that men of sufficient knowledge and standing cannot be obtained to fill the offices—a contingency which we are sure cannot arise in Norfolk. We have spoken thus freely because we feel we were challenged to it by the Right Worshipful Provincial Grand Master and the Provincial Grand

Secretary—and because having been so challenged, we should neither have been doing our duty to the Craft or to ourselves had we shrunk from entering the lists, and fully explaining our views upon the points mooted at the Provincial Grand Lodge and festival. There is another point upon which we would have said a word, had it not been so strongly deprecated by many of the speakers, and because we are aware it is one for which the Provincial Grand Master can be in no way held responsible—the admission of strangers to the banquet, as a restraint is thus put upon that free intercommunication between the brethren which ought to be the characteristic of a Masonic gathering.

In our last number, in addition to our report of the Provincial Grand Lodge of Norfolk, we also published the proceedings at the Provincial Grand Lodge of Cumberland, over which Bro. Greaves, the Deputy Provincial Grand Master, presided, the actual Grand Master, Sir James Graham, having, from the pressure of political duties and other causes, long ceased to take any active part in Freemasonry. We have heard but little of the province for some time past, and are therefore gratified to find that, under the rule of Bro. Greaves, it is gradually rising in importance and the brethren increasing not only in numbers but in intelligence. The Lodge at Maryport, where the Provincial Grand Lodge was held, was a few months since all but extinct, but is now rapidly increasing; and the Whitehaven Lodge, which five years ago possessed only twenty members, now numbers nearly one hundred and twenty, and Bro. Fletcher, one of its members, has served the office of Steward to the Girls' School. This is the more gratifying to us, because we had the honour of being present at the first Provincial Grand Lodge held by Bro. Greaves, towards the close of 1854—ere our pen had begun to show itself in the *Masonic Mirror*, then on the eve of starting—and we could not but witness with pain that there were dissensions in the province that boded no good for its prosperity. These, under the influence of Bro. Greaves' kindly rule have happily passed away, and he has the satisfaction of feeling that, though not a large, Cumberland is a happy and united province.

The Right Worshipful Bro. Colonel Vernon, the Provincial Grand Master for Staffordshire, has held his Provincial Grand Lodge and congratulated the brethren on the progress which the Order is making in his province, the number of brethren having nearly doubled in the last twelve months—now numbering something like six hundred—a result which we believe may, in a great degree, be attributed to the high estimation in which our gallant brother and his worthy deputy, Bro. Ward, are held throughout the province. Amongst other appointments we notice that of Bro. Major M'Knight as Provincial Grand Superintendent of Works. Can any of the brethren inform us what are the qualifications of the gallant Major for the office? Is he an officer of Engineers—or an architect with the rank of Major in a rifle or other local corps?

The Provincial Grand Lodge of the Eastern division of South Wales has been held, under the presidency of Bro. Charles Kemeys Kemeys-Tynte—the worthy scion of a worthy and truly Masonic house; but we do not notice anything in the proceedings to call for special remark, excepting that the Provincial Grand Master transacted the business of Provincial Grand Lodge in one apartment, and then with his Provincial Grand Officers joined those brethren of the province not yet members of the governing body in another room—they being assembled under the banner of the Neath Lodge. This is as it should be.

In Dorsetshire, (which has for the last two years been under the direction of the Grand Registrar in consequence of the death of Bro. Willett), a new era is opening in the Craft, Bro. Grundy having just been installed, at Bridport, as Provincial Grand Master, by Bro. Cosens, the Worshipful Master of the youngest Lodge in the province—the St. Mary's (1009). An excellent sermon was preached at Allington Church by the Rev. Bro. Henry Rawlinson, and the whole of the proceedings appear to have been marked by the utmost cordiality—the presage, we hope, of a happy and prosperous reign for the new Provincial Grand Master.

Having thus briefly observed on the Provincial Grand Lodges which have been recently held, we proceed to notice some errors into which it appears that we have unwittingly fallen in previous numbers. Thus Bro. Herbert, the Secretary of the St. Cuthberga Lodge, No. 905, and Past Master of No. 154, Hants, informs us that we were in error in stating in our number of June, that Bro. C. Rawe of No. 963, was the Provincial Grand Registrar—it should have been Bro. C. R. Rowe, of No. 905—he having been appointed whilst Worshipful Master of his own Lodge by the late Provincial Grand Master, Bro. Willett, in 1857, the year of his death. He further states that he is not aware that Wrexham has a Royal Arch Chapter, and that statement is an evident error of the writer. On other points Bro. Herbert (whose letter is only dated the 12th inst.) shall speak for himself:—

"I hope you will also allow me a word or two on behalf of the Lodge with respect to its place of meeting. We are stated to meet at a tavern, although you believe that Wimborne and other places named 'have town halls in which the Lodge could meet.' Your informant does not appear to have been aware that we have no choice. There are, indeed, in the town, two other rooms, but from the high rent demanded for each, and from other causes affecting one of them, both wholly inevitable, we are obliged to rent a room at the Crown Hotel, of which we keep the key, thus making it, in fact, a private room. Be assured, that we fully agree with you as to the ineligibility of a tavern, if a suitable room could be obtained elsewhere.

"Again, with respect to our name, which you designate as 'fanciful and of no significance.' All I shall say on this point is, that on looking through the list in the *Freemasons' Pocket Book*, I see very many names to which (not knowing the reasons for their selection) I conceive those terms might be applied with much more propriety; and that when our name was proposed by our first W.M., it was considered by the brethren as peculiarly appropriate and significant.*

"Finally, may I add a word on the working of the Lodge. It has been considered by visiting brethren as respectable and efficient, and has been honoured with the approbation of the D. Prov. G.M. We have music in our ceremonies, and every W.M. hitherto has been able to go through his own initiations, &c. The average attendance for a year and a half to Christmas last was twelve, and, notwithstanding all losses by deaths and removals, we still number twenty-five."

A correspondent also corrects some errors into which we have fallen in our article on Warwickshire. Neither Foleshill or Coleshill have Lodges, the asterisk having been accidentally placed against them. A new Lodge has been or is about to be petitioned for, for Sutton Coldfield, under the auspices of the Rev. Bro. Bedford, rector of that place, Provincial Grand Chaplain, and P.M. of the Lodge of Light, Birmingham, having succeeded Bro. Blake in the early part of 1858. Bro. Dr. Hopkins continues a member of the St. Paul's, and, having paid his fees to the close of the present year, he was a few months since elected an honorary life member, he being now a resident of Jersey. Bro. Weiss was the Worshipful Master of the Howe Lodge in 1858, and was a munificent benefactor to the Lodge. Bro. Hall, erroneously stated to have been the Worshipful Master of this Lodge, was installed as Worshipful Master of the Lodge of Light in May last, as successor to the Rev. Bro. Bedford. The Royal Arch Chapter of Fortitude (No. 51), Birmingham, is still at work, but not with much efficiency; the Howe (No. 857), of which Comp. Dr. Hopkins is the First Principal, being the favourite, all the officers being well up in their duties, and the furniture and appointments most complete. There is no Chapter at Alcester. We are informed that the Athol Lodge (No. 88), Birmingham, about six months ago purchased a building for many years

* We shall be happy to receive another letter from Bro. Herbert giving us the reasons.

used as a synagogue, and have converted it into a Masonic hall.

As we shall shortly proceed with our Masonic Missions, we shall be obliged by any information or statistics with which the brethren may favour us, in order to ensure the utmost possible accuracy.

MASONRY IN INDIA.

GREAT and important changes are taking place in our Indian empire, and at such a critical period of its history a brief review of the present condition of Masonry, with a few remarks on the practical inefficiency of existing Masonic institutions, may not be amiss.

The several presidencies constitute Masonic districts, though one of them (Bombay) has not yet been entrusted to a Provincial Grand Master. Lodges, however, working therein under Scotch warrants, enjoy provincial government. Bengal, comprising a vast extent of country, in which there are considerably more European stations than in either of the subordinate presidencies, whilst possessing a District Grand Lodge, has not established it in a central position so as to ensure a speedy communication with the numerous Lodges under its control, nor indeed as at present constituted would such an arrangement be feasible. Calcutta with its nine Lodges demands a separate government, and until additional provinces are formed, must imperatively remain the head quarters; but the remoteness of so many Lodge stations from the seat of authority renders highly expedient the creation of additional provinces. If correspondence were the only subject for consideration, no alteration in existing institutions would seem necessary; the almost unrivalled postal arrangements of India, which combine speed with economy, making such objection invalid. But the personal supervision of the Provincial Grand Master or his deputy, ought to be experienced by every Lodge in the district, and these brethren must be enthusiastic Masons as well as travellers, to favour the Peshawur or Lahore Lodges with even an occasional visit, that is to say, of course if residing (as such officers are wont to do) in the vicinity of Calcutta.

Bengal should be subdivided into at least three provinces, though more are really requisite; these ought to comprise, respectively, the northern, midland, and southern Lodge stations, and might be named the District Grand Lodges of the Punjaub, of Meerut, and of Calcutta. In the event of such a project being seriously entertained, it would be a matter of but slight difficulty to arrange and determine the limits and extent of each jurisdiction. A further solidity and durability could be cemented by the selection of Deputy Provincial Grand Masters from brethren situated at a distance from the stations inhabited by the Provincial Grand Masters, a greater number of Lodges being thus brought under the direct notice of, and amenable to, high Masonic authority.

The presidency of Madras should possess another District Grand Lodge, whose jurisdiction ought to comprise the Lodges situate in its western and southern territory. The capital, Madras, has quite enough Lodges to form a separate province, there being no other station in India with so many. This presidency would enjoy a more complete Masonic government if it were formed into the provinces of Trichinopoly and Madras, having, as recommended to the Bengal side, Deputy Provincial Grand Masters at convenient stations. The Bombay presidency shews a great weakness in English Lodges; Masonry there being almost a monopoly of our Scotch brethren, to whose possession of a Provincial Grand Lodge whilst English Masons are without one, may be chiefly attributed the present decay. A District Grand Lodge under the constitution of England should at once be established, or in a few years English Lodges in Bombay will be amongst the things that have been.

An able Provincial Grand Master would soon alter this state of affairs, and it is to be hoped that, ere long, provincial government will be granted to this presidency.

The Birman empire will soon demand a distinct government, but for the present should remain a dependency.

The importance of an adequate supply of Masonic provinces in this vast country cannot be over estimated; the necessity for local authority, to exercise a vigilant supervision and prevent the constant reference of trivial matters to head quarters in London, is as requisite in India as elsewhere; but many, very many disadvantages under which Indian Masons labour, their brethren in other colonies are wholly exempt from. In Hindostan the European population is not permanently resident, and persons take at the utmost but a life interest in the country. Military men and civilians in her Majesty's Indian service comprise by far the bulk of the white society. At each of the three principal stations, viz., Calcutta, Madras, and Bombay, there is of course a considerable sprinkling of professional men, such as surgeons, lawyers, &c., and also merchants and sailors, but even then they bear but a slight proportion to the government *employés*. There are few Europeans located in India, no matter to what profession or trade belonging, who expect to end their days in that country. In possession of a moderate competence, or of a hardly earned pension, the majority of Europeans gladly avail themselves of the facilities for overland transit to the civilized lands of the west afforded by the magnificent steamers of the Peninsular and Oriental Company. Few of our war worn veterans remain in India to repose upon their laurels, after a protracted residence has secured a comfortable and honourable retirement. Merchants and professional men have generally made ample fortunes and departed long before time has tinged their locks with grey. It thus follows that a lasting and time honoured connexion with the Lodge of one's initiation is a rare and almost unheard of occurrence; no staff of veteran Past Masters exists in any Lodge—brethren who have watched with mingled feelings of fear and hope its changing fortunes; the members of to-day will be unknown and forgotten twenty years hence. Brethren at the upper stations have yet more to complain of—Lodges up country being composed almost entirely of military officers or government officials, any disturbance or call for troops may deprive one of them at a swoop of half its members, and render a future meeting impossible. If, by some good chance, enough brethren are quartered together to apply legally for a warrant of constitution at a station unprovided with a Lodge, so much time is expended in obtaining the necessary authority, that on its arrival there are possibly not two of the applicants remaining together.

It is in the north west provinces, and in the Bombay presidency (more especially the latter, where direct communication with London is necessary upon every occasion), that the evils of procrastination are principally apparent; and there is great reason to believe that a few appointments therein of Provincial Grand Masters would much benefit the Craft.

When seven or more brethren are for a time occupants of the same station, and desirous of establishing a Lodge, a dispensation to commence working ought to be at once procurable, and the permission cheerfully accorded by the delegated authority. Upon such occasions there is generally a rush of candidates for initiation, and after the first meeting but little fear of a dissolution need be apprehended, at least for a time. It will often happen that members of Lodges (long constituted) are distinguished at intervals by alternate fits of enthusiasm and apathy for many consecutive months. Zeal and attention will animate every brother, whilst through an unfortunate selection of a Master, or other disastrous calamity, the Lodge may be plunged into temporary difficulties; members begin to look coldly upon one another, become slack in their attendance, irregular in the payment of dues, careless in their behaviour, and slovenly in their work—lose

all pride in themselves as a body, and become divided into cliques, all of which herald an approaching dissolution. A timely warning of their possible fate, together with a short admonition from the Prov. Grand Master, would in most cases recall these erring brethren to a proper frame of mind, and dispose their hearts to profit by his advice; but without local supervision, in the event of such gloomy feeling prevailing, what must be the inevitable result? One Lodge the less on the roll of England.

A sudden outbreak, a simultaneous change of station, causing a partial dispersion of working brethren, would in many parts of India be fatal to the prospects of a Lodge; the Worshipful Master, Past Masters, and Wardens, might all be removed from the scene of their labours, and the remnant be of too recent initiation to act prudently at such a crisis. A Prov. Grand Master or Deputy could in the majority of cases readjust matters upon a firm and satisfactory basis, either by actual attendance or by the selection of an efficient brother to preside over the deserted flock; in fact it is scarcely possible for a contingency to arise, that will prevent a really good Prov. Grand Master from continuing every Lodge under his jurisdiction in active existence. It may be necessary to remark that Prov. Grand Masters should be selected as far as possible from amongst professional men or persons in permanent civil or military employ; for if such office be held by brethren liable to removal, Indian Masons would gain but little by the more plentiful establishment of Masonic provinces.

Thus far have we written on data with which we have been kindly furnished by correspondents in India; but there is also an English side to the picture, which, being within our knowledge, we should not be acting fairly were we to withhold it from the brethren. The subject of a re-distribution of districts and the addition of three Provincial Grand Masters for India, has for many months past occupied the attention of the authorities at home, and a scheme was prepared for dividing India into five districts (there are at present only two, Bengal and Madras) viz., Bombay, Madras, Bengal and Burmah, the North West Provinces, and the Punjaub. This scheme, which we have heard met with the approval of the Most Worshipful Grand Master, was by his lordship's desire submitted to a considerable number of influential Masons in India, including the past and present Grand Masters and others, and with, we believe, one exception declared to be impracticable, and likely to prove injurious to Masonry in India; it being urged that it would be very difficult to find brethren to fill the office of Grand Master, stationary at one district, of sufficient standing to make Masonry respected; and that owing to the constant moving of the members of Lodges from place to place, it would very shortly render it impossible to hold a Grand Lodge at all. We believe that our foregoing observations have proved these statements to be to a considerable extent at least, fallacious; but, under the circumstances, we do not well see how the Grand Master could act in the face of these opinions excepting by abandoning the scheme. It now, however, remains for the brethren in India themselves to consider the matter. If they wish, as we are assured they do, for a re-distribution of the districts, and the appointment of a greater number of resident Provincial Grand Masters, they have only to memorialize the Grand Master upon the subject; and should the majority of the Lodges concur in opinion, we feel no doubt, from his lordship's repeated declarations in Grand Lodge, that he will readily fall in with their wishes, and appoint such brethren to rule over them as may appear best fitted to promote the interests of the Order, maintain its dignity, and receive the support of the Craft in the districts which they may have intrusted to their superintendence; and no persons will be better enabled to judge of this than the members of the Lodges whom they may be called upon to preside over, if they can mutually agree on one or two names to submit to the Most Worshipful Grand Master, care being taken that nothing like local jealousies shall be allowed to interfere with their choice.

MUSIC AND THE MASONIC RITUAL.

BY BRO. MATTHEW COOKE.*

[Owing to the change of form in *The Freemasons' Magazine*, many persons who did not subscribe to the last series would only become partially acquainted with the present subject, unless they felt sufficient interest in it to procure the previous numbers. The author has, therefore, prefixed a *resumé* of the two preceding papers on "Music and the Masonic Ritual, which have already appeared.

Fully recognizing the revival that has taken place in Masonry through the instrumentality of the papers in the *Freemasons' Magazine*, known as "Our Architectural Chapter," we put in a plea for a revival of the musical element in our body, founding our pretensions on the increased interest that has been manifested by the outer world, as well as in the Craft, in religious, artistic, and architectural subjects; and we further based our claim on the recognition of music as one of the seven liberal sciences recommended to the especial study of every Craftsman.

In the first paper (p. 537, Vol. vi.), we opened with some remarks on music, both as an art and science, and we combated the erroneous impression that few people are gifted with the voice to produce music, showing that every individual that has the powers of speech *must*, of necessity, be able to sing, although that gift should be of the most limited extent. We then passed on to remark that music was given us, among other perceptions of the beautiful, by the G.A.O.T.U. himself, for our especial delight and amusement; that the most noble use to which we could devote it was to hymn his praise as the Giver of all good gifts; and that licentious ideas could not arise from music itself, but only when used to heighten the expressions of loose and profane words; finishing with a curious extract on the value and uses of a good voice.

In the second paper (p. 688, Vol. vi.), we entered upon the inquiry of the wonderful effects of our art recorded in the writings of the ancient pagans, and its medicinal virtues. We also gave general definitions of melody, harmony, and rhythm; and, returning to our starting point, discoursed of the kinds of music adopted by the ancients in their mysteries, and the instruments in use among them. We traced the Pythagorean system of sounds to its formation; the rites of the Druids, so far as they were illustrated by music, and some general remarks upon the Phallic or song-dance of the ancients; concluding this portion of the subject by the various references to Holy Writ in which music and the dance are commemorated.]

In the previous papers, above referred to, it will have been particularly noticed by such of our readers who have perused them, that we have avoided the subject of the music of the Egyptians, while alluding to the rites of initiation of the principal mysteries of antiquity. This we have done advisedly, because the Egyptian and Hebrew music are so closely allied, that we can hardly consider the former without trenching on the latter. However, we hope in the present paper to dispose of the Egyptian music before entering upon the great inquiry of the art, as recognized in the Jewish and Christian churches. And as we know of no better authority than Sir Gardner Wilkinson† on all that appertains to Egyptian antiquities, we shall make considerable use of his labours to elucidate our meaning, and transfer from the work referred to such portions as we find suitable to the subject matter in hand. With these remarks we continue our investigation, and find that in Egypt it was not thought unbecoming the gravity and dignity of a priest to admit musicians into his house, or to take pleasure in witnessing the dance; and, seated with their wives and family, in the midst of their friends, the highest functionaries of the sacerdotal order enjoyed the lively scene. In the same manner, at a Greek entertainment, diversions of all kinds were introduced; and Xenophon and Plato inform us that Socrates, the wisest of men, amused his friends with music, jugglers, mimics, buf-

* Honorary Music Master to the Royal Freemasons' School for Female Children.

† "Manners and Customs of the Ancient Egyptians."

foons, and whatever could be desired for exciting cheerfulness and mirth.

Though it is impossible for us now to form any notion of the style of Egyptian music, yet we can make some near approach to its character, and we may be allowed to conjecture that it was studied on scientific principles; for, from the great attention paid to it by Pythagoras, many of whose years were spent in learning "the wisdom of the Egyptians," there is every reason to believe that music was looked upon as an important science, and diligently studied by the priesthood. According to Diodorus, it was not customary to make music part of their education, being deemed useless and even injurious, as tending to render the minds of men effeminate: but this remark can only apply to the custom of studying it as an amusement, which might lead to luxurious and dissolute habits; and Plato, who was well acquainted with the usages of the Egyptians, distinctly says that they considered music of the greatest consequence, from its beneficial effects upon the mind of youth. This is confirmed by Strabo who asserts that the children of the Egyptians were taught letters, the songs appointed by law, and a certain kind of music, established by government to the exclusion of every other; and Diodorus himself, not only allows the invention of music to have been ascribed by the Egyptians to divine origin, but shows that the poets and musicians of Greece visited Egypt for the purpose of improvement.

The authority of Plato, who had spent thirteen years in the country and had paid particular attention to the institutions of the Egyptians, is of the greatest weight on this question; and the whole passage connected with it is of so much interest that Sir Gardner Wilkinson quotes it as follows:*—

"*Athen. Guest.* The plan we have been laying down for the education of youth was known long ago to the Egyptians; that nothing but beautiful forms and fine music should be permitted to enter into the assemblies of young people. Having settled what those forms and what the music should be, they exhibited them in their temples; nor was it allowable for painters, or other imitative artists, to innovate, or invent any forms different from what were established; nor lawful, either in painting, statuary, or any branches of music, to make any alteration. Upon examination, therefore, you will find that the pictures and statues made ten thousand years ago are in no particular better or worse than what they now make.

"*Clin.* What you say is wonderful!

"*Athen.* Yes; it is in the true spirit of legislation and policy. Other things, practised among that people, may, perhaps, be of a trifling nature; but what they ordained about music is right, and it deserves consideration, that they were able to make laws of this kind, firmly establishing such melody as was fitted to rectify the perverseness of nature. This must have been the work of the Deity, or of some divine man; as, in fact, they say in Egypt, that the music which has been so long preserved was composed by Isis, and the poetry likewise; so that, as I said, if any one is able to apprehend the rectitude of them, he ought to have the courage to reduce them to law and order. For the search of pleasure and pain, which is always directed to the use of new music, perhaps possesses no great power of corrupting the consecrated choir by an accusation of its antiquity. It appears, therefore, that the choir of the Egyptians was by no means capable of being corrupted, but that the contrary was entirely the case."

That they paid very great attention to the study of music, and had arrived at a very accurate knowledge of the art, is evident, when we consider the nature of the instruments they used, and the perfect acquaintance they must have had with the principles of harmony; for Athenæus† expressly tells us that both the Greeks and barbarians were taught by refugees from Egypt, and that the Alexandrians were the most scientific and skilful players on pipes and other instruments.

In the infancy of music, as Dr. Burney has justly remarked, "no other instruments were known than those of percussion, and it was, therefore, little more than metrical." Then followed the pipe, made of reeds, which grew in the rivers and lakes, and as improvement followed improvement, by the time the Egyptians were a great nation, music became a noble and valued science. They also appear to have perfectly understood how to produce a scale from a smaller number of strings, by shortening them on a neck, in a similar manner to our modern violin. From this we argue that they must have attentively studied the nature of musical sounds, and extended to this the same minute and serious investigation as to the other sciences. Though Diodorus thinks that the Egyptians did not consider music a necessary part of an accomplished education, yet he attributes* the invention of it to the same deity who gave them laws and letters, who regulated the affairs of religion, and who taught them astronomy, and all useful and ornamental arts. This fabulous account of its origin evidently shows music to have been sanctioned and even cultivated by the priests themselves, who invariably pretended to have derived from the gods the knowledge of the sciences they encouraged, of which their body was the sole repository and source; and serves to prove the great respect paid to music by the Egyptian priests, who thought it not unworthy of a deity to be its patron and inventor.

In noticing the harps of a tomb at Thebes,† Bruce ‡ makes the following remark:—

"They overturn all the accounts hitherto given of the earliest state of music and musical instruments in the east; and are, altogether, in their form, ornaments, and compass, an incontestable proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics and music were at the greatest perfection when this instrument was made, and that the period from which we date the invention of these arts, was only the beginning of the era of their restoration."

We may mention that the instruments chiefly in use among the Egyptians were the single and double pipe, harps, from three to fourteen strings, guitars, tambourines, and various instruments of percussion. These were also frequently used to accompany bands of singers, and these bands frequently consisted of more than twenty persons, who were often all blind, two of whom responded at the end of the verses by clapping the hands in the rhythm of the preceding music.

If it was not customary for the higher classes of Egyptians to learn music for the purpose of playing in society, and if few amateur performers could be found among persons of rank, still some general knowledge of the art must have been acquired by a people so alive to its charms; and the attention paid to it by the priests regulated the taste, and prevented the introduction of a vitiated style, so that music was studied by the priesthood with other views than that of affording pleasure and entertainment, the same science being borrowed by Pythagoras from Egypt.

The Egyptians may not have had the means of handing down their compositions with the same fidelity as modern nations, yet this objection does not apply to the study of the science itself; their object being rather to touch the feeling than delight the ear. It is impossible for us to determine whether the Egyptian priests, in later times, devised any method of preserving their melodies, or trusted entirely to oral tradition, as this secret would have been concealed by them with the same jealous care as the mysteries themselves.

Without entering upon the *quæstio vexata* where Pythagoras obtained his doctrine of the theory of sounds, the fact of his having studied all the learning of the Egyptians, and his being the sole teacher of that system among the Greeks, goes far to prove that it did not originate in Greece, and that his opinions were founded on Egyptian data. For what that philosopher asserted respecting sound emitted by a long and short string of the same quality and thickness, "that

* Plato, "Second Book of Laws."

† "Annals of Alexandria," iv., 25.

* Diodorus, lib. i., 16.

† Of the time of Rameses III., B.C., 1235; consequently far from being the oldest harps represented in Egyptian sculpture.

‡ "Travels in Abyssinnia," i., c. 6.

the shorter made the quicker vibrations, and uttered the acuter sound," had been already shown by the Egyptians; and we may fairly conclude that he derived his knowledge of this subject from the same source* as that of the solar system, which remained unknown in Europe from his time to the days of Copernicus, and with which Pythagoras, of all the Greeks, was alone acquainted.

At the religious ceremonies and processions of the Egyptians, when music was introduced, there is reason to believe the attendance of ordinary musicians was not admitted, but that performers attached to the priestly order, and organized for this special purpose, were alone employed, who were considered to belong exclusively to the service of the temple, in the same manner as each military band of their army to its respective corps.

Among the instruments of Egyptian sacred music may be reckoned the harp, lyre, flute, double pipe, tambourine, cymbals, and even the guitar; but neither the trumpet, drum, nor mace, were excluded from the religious processions in which the military were engaged. They do not, however, appear to have been admitted, like the former, among those whose introduction into the courts of the temple was sanctioned on ordinary occasions; and perhaps the peculiar title of "the holy instrument" ought to be confined to the sistrum.

The harp, lyre, and tambourine, were often admitted during the religious services of the temple; and in a procession in honour of Athor, represented on the frieze at Dendera, two goddesses are observed to play the harp and tambourine. The priests, bearing the sacred emblems, frequently advanced to the sound of the flute,† and entered the temple to celebrate their most important festivals; and with the exception of those of Osiris at Abydus, the sacred rites of an Egyptian deity did not forbid the introduction of the harp, the flute, or the voices of singers.

At the feast of Diana, or Pasht, at Bubastis, music was permitted as on other similar occasions, and Herodotus ‡ mentions the flute and the *crotola*, which were played by the votaries of the goddess, on their way down the Nile to the town where her far-famed temple stood. In the processions during the festival of Bacchus, the same author says, the flute player goes first, and is followed by the choristers, who chant the praises of the deity; and we find the flute represented in the sculptures in the hands of a sacred musician, attached to the service of Amun, who is in attendance while the ceremonies are performed in honour of the god. And that cymbals were appropriated to the same purpose, we have sufficient reason for inferring, from this having been found buried with an individual whose coffin bears an inscription, purporting that she was the minstrel of Amun, the presiding deity of Thebes.

That the harp was a favourite instrument in religious ceremonies, is evident from the assertion of Strabo, from the frequent mention of minstrels of Amun, and other gods, in the hieroglyphic legends placed over those who play that instrument, and from the two harpers in the presence of the god Ao.

With most nations it has been considered right to introduce music into the service of religion; and if the Egyptian priesthood made it so principal a part of their earnest inquiries, and inculcated the necessity of applying to its study, not as an amusement, or in consequence of any feeling excited by the reminiscences accompanying a national air, but from a sincere admiration of the science, and of its effects upon the human mind, we can readily believe that it was sanctioned, and even deemed indispensable, in many of their religious rites. Hence the sacred musicians were of the order of priests, and appointed to this service, like the Levites among the Jews: and the Egyptian sacred bands were probably divided, and superintended, in the same manner among that people.

Herodotus states, indeed, that women were not allowed in Egypt to become priestesses of any god or goddess, the office being exclusively reserved for men;* but though it is true that the higher functions of the priesthood belonged to the latter, as far as regarded the slaying of victims, presenting offerings, and other duties connected with the sacrifices, yet it is equally certain that women were also employed in the service of the temple, and, according to the historian himself, were so fully instructed in matters appertaining to religion, that two, who had been carried away and sold into Libya and Greece, were enabled to institute oracles in those countries. Although these two accounts by the same hand are contradictory of each other, it is probable that Herodotus merely refers to the higher offices of the priesthood, without intending to exclude them altogether from those sacred employments.

However difficult to decide as to the name, or the precise rank or office they bore, the sculptures leave no room to doubt they were admitted to a very important post, which neither the wives and daughters of priests, nor even of kings, were ashamed to accept. In the most solemn processions they advanced towards the altar with the priests, bearing the sacred sistrum.

By some, the sistrum was supposed to have been intended to frighten away Typhon, or the evil spirit; and Plutarch, who mentioned this,† adds, that "on the convex surface is a cat with a human visage; on the lower part, under the moving chords, the face of Isis, and on the opposite side that of Nepthys." The chords (more properly bars) to which he alludes, were generally three, rarely four, and each was passed through three or four rings of metal, whereby the "rattling noise made with the moveable bars" was greatly increased.

Songs and the clapping of hands were both considered as connected with sacred music, and they are frequently alluded to by ancient authors. The worshippers at the festival of Bubastis are said by Herodotus to have celebrated the deity in this manner, with the music of flutes and cymbals; and the Jews followed the same custom, as is evidenced in the first verse of Psalm xlvii., where the invitation is, "O clap your hands together, all ye people: O sing unto God with the voice of melody," a custom which is still retained by the Moslem inhabitants of modern Egypt. That they also had a sacred dance in their temples, in honour of the gods, is evident from the representations of numerous sacred processions, where individuals are depicted as performing certain gestures and dances as they approach the precincts of their holiest places.

Such is a sketch of the musical knowledge of the Egyptians; and although we have been more diffuse than was at first intended, yet, from the close resemblance between the rites, customs, and arts of the Egyptians and Israelites, until the giving of the law from Mount Sinai to the latter nation, it was necessary to our purpose previous to approaching the subject as applied to God's own chosen people. And we also desired to get rid of all other systems of pagan belief before entering upon the great record of holy writ, so as to be enabled to follow our theme in its ritual application, both under the Jewish and Christian dispensations; and if we now appear to retrogade for a time, our readers will, after having been acquainted with all that is to be said on the science in

* Iamblichus, *De Vita Pythagoras*, informs us that Pythagoras derived his information upon different sciences from Egypt, and taught them to his disciples (i. 29); that he learnt philosophy from the Egyptian priests (ib. i. 28), and that he employed music for curing both diseases of body and mind (ib. i. 25, 29, and 31.)

† Apuleius says,—"Ibant et dicati magno Serapidi tibicines, qui per *oliquum calamum* ad aurem porrectum dextram, familiarem templi deique modulum frequentabant, et plerique qui facilem sacris viam dari prædicarent." Metamorph., lib., xi. Compare also Herodot., ii., 48.

‡ Lib. ii., 60.

* Lib. ii., 35.

† Plutarch *De Iside*, s. 63.

connection with remote faiths and systems, now be led forward by the sure light of the volume of the sacred law.

Want of space must plead our excuse for deferring this part of our subject to another number.

THE TWIN BEECH TREES.*

BY THE M.W. BRO. ROB MORRIS, GRAND MASTER OF KENTUCKY.

In one of the popular books of floral illustrations, the beech tree (*fagus sylvaticus*) stands as the emblem of wedded love, and a tale is introduced to show the propriety of the selection. It tells of a wife who had been married twenty years, who wrote a message to her husband, warm from an affectionate heart, and inscribed it upon a large beech tree that stood by his favourite walk. The *denouement* is affecting. The smooth bark of the beech renders it a very tempting tablet to all that class of beings who yearn to perpetuate their names, if they cannot any thing else, by engraving them on natural bridges, pyramids, starved rocks, albums, and everywhere else. Sober travellers are struck with evidences of this propensity in passing along public roads that lead through clumps of beeches. Frequently you may see every trunk covered for six feet up with initials, full names, and figures. In the grove where I sit writing this article I have amused myself by counting how often a certain person, "D. C. Perry" by name, has inscribed it; and it is a fact almost incredible, yet true, that I find it upon seventy-four trees. The task must have occupied his leisure hours for months; but his purpose is effected; for although the oldest inhabitant cannot tell who "D. C. Perry" was, every tree has a voice to speak his name for centuries to come. Such is human fame.

It is a singular fact that I have never discovered any evidences of this propensity among all the Indian tribes who lately inhabited this country. There is not a mark upon any of the ancient beeches but what may be traced to the hand of a white man. These Indians, degenerate descendants or subduers of a people that built the mounds, and run the walls, and dug the trenches of circumvallation, have died and made no sign. This is the more remarkable, as the warriors repose, day after day, perfectly idle and listless, while their squaws perform all the labour except that of hunting and fighting. Now the uninstructed reader may possibly suggest that the marks made by these dwellers of the forest are overgrown by the bark, and might still be found under it, but such cannot be. Marks made upon the bark always remain outside of a tree. All surveyors have abundant occasions to know this, and when practicable, they never permit their markers to go through the bark. In cases where it is removed it will afterwards grow through the scar, if not too large, and conceal it; but even then it is easy to discover the place, and now if the new growth of bark be removed the surveyor's marks will be found duplicated in *relievo* upon the portion removed, and in sunken letters upon the tree. Another interesting fact here; if a mark be made upon a tree at a certain height from the ground, it will continue exactly at that height so long as the tree lives. Upon a tree before me are the marks of six boys made twenty-three years ago, and they stand at the height indicated by the accompanying figures. Alas! the six blooming youths, who jostled and jested with one another while it was done, are all scattered and slain until but one survives—the eldest—a consumptive, hopeless man, coughing his last hours away in misery!

Much ingenuity is often displayed in these beech-tree hieroglyphics. Here we are startled by an immense serpent, carved as if winding up the trunk, and so naturally done that you cut a club, in the true spirit of Eve's descendants, to kill it. The large spider styled the *tarantula* is here copied with accuracy by hunters too illiterate to sign their own names. Let us take a stroll through this beech grove and make notes. Here, upon this monster with a double trunk, is a full set of Masonic emblems, the compass and square, the gauge and gavel, the plumb and level, even to the full paraphernalia of mysticism. Not to be outdone by this, some fervid mind that has been aroused into action by riding the goat in tyled recesses, has drawn here the insignia of Odd Fellowship and arks, bows and arrows, crooks, &c., form a strange contrast with the solitude of the place.

Schoolboys have been here, for here is a monstrous figure having in one hand an ominous resemblance to a cane, and in the other a book, while from its hideous mouth emerges a scroll with this pedagogical motto, "Taik kare boys." Under it is a name that helps to solve the mystery, "Mister blake." It is clear that the youthful artist laboured to perpetuate some of the peculiarities of the said Blake, for he has most comically bandied his legs, and stuck a pipe stem in his pocket. Doubtless "Mister blake" will be remembered long after the little fellows who smarted under his castigations shall have grown to manhood and forgotten the whole injury, or only remembered it to wonder that the blows of his teacher fell so sparsely on his unworthiness. Schoolgirls have been here: these buds and flowers, this well drawn bouquet, these little fragile hearts, pierced yet united by that delicate shaft of love, and this motto, *pensez à moi*—no dull masculine hand had wit or patience to execute these. All the ovals on the tombs of the Pharaohs excite no tender or sentimental thought like that group embroidered by dots from the scissors points of some fair hand. The remainder of the group bears the usual variety of initials in every possible combination, and whatever emblematic devices the mind has conceived.

All objects that pervade air, or earth, or water, have their types here; also, inkstands, watches, books, hats, shoes, guns, bows, mathematical problems, numerals, quills, spectacles, saddle-bags, chairs, pitchers, maps, and all things else. And now as we turn homeward—at the very verge of this cluster by the brook, now so full, but usually a mere ravine—let us notice this pair of beeches only a yard apart, so nearly of a size as doubtless to have grown from the same year's nuts, and joined together at the top by that fruitful grapevine. These twin beeches have a history sufficiently pathetic to make melancholy a summer hour and bedew a fair cheek in tears. Will you hear it?

No rude hieroglyphic is here; no initials have scarred its white surface, but close by the ground, so closely as to be almost hidden by the clean, green moss, there is a broken sentence, at first view quite inexplicable. It is thus inscribed:—

"Weary waiting———
———sad belating;
These lines mating,———
———unabating."

Do not let us turn away as if in contempt at the jargon, for upon the twin tree opposite we shall find the corresponding words, although the storms of ten seasons have laboured to obliterate it. They read thus:—

"———do not tarry,
Hither, hither,———
———I will marry:
Thine in fondness"———

Only ten years have passed since a pair of lovers sat between these twin beeches face to face, and plighted their vows. Their acquaintance was no affair of yesterday; for Oliver Saunders and Ellen Littleton had been reared from early childhood by the same kind hands, and it was in the unrestrained intercourse of childhood that they had learned to consider each as destined for the other. Both were orphans, both dependent upon charity, both shy and unsocial to all the world, save one another. Thus they grew up together until Oliver arrived at years of manhood, and determined to take his place among the sons of men. What his plans were he disclosed to no one, not even to the affectionate friend who had reared him, or the confiding girl whose "smiles had cheered his daily labours and studies for so many years." In reply to their anxious looks, however, he said that his mind was fixed upon trying his fortune in a distant part of the Union; and then the two, who of all the world alone felt any interest in his movements, expressed their acquiescence with his views, and lent their best aid to facilitate his departure. No formal declaration of love had ever passed between the orphans, but fond eyes had long ago told the tale, and it needed no other language. But now that every preparation was made for his departure, upon the very last day of his stay, as the sun was sinking below the tree tops, the youthful pair sat between the beeches, which are now shedding their tenth suit of leaves since that hour. The thrilling words as yet unspoken—those words that linger on the ear long after all other music of life is forgotten—were now uttered and answered in love's own response.

The Omniscient above heard the vow which bound them together and for ever in holy troth, and the registry was made in heaven. Then said Oliver—"I go, dearest, to win of this world's goods a competency for our support, and for the declining years of a beloved aunt. If God spare my life I will return upon this day twelvemonth. Here at this hour let us again meet as now. Should fortune crown my efforts, I will then claim you in marriage; if not, I will depart for further trial; but punctually upon each anniversary I will return, no other person recognizing me, and join you at this trysting place.

"I have read in the Greek poets, that when friends parted in ancient days, expecting to meet again, they consecrated a *tessera* sacred to memory, divided it into two parts, and each carefully concealed a fragment, wearing it next to the heart.

* (Written for the *Freemasons' Magazine.*)

"Here is a medal on which I have sketched some rude lines, and thus, dear Ellen, I break it. When this portion which I have reserved for myself, is presented you by the hands of a stranger, mourn for me as dead, and believe that your lover has gone down to death, blessing you to the last." And then each knelt down and wrote upon the trees the fragmentary lines which we have already seen.

Daylight bore him from their anxious eyes. Time blunted the keen impression of their grief, and the affairs of that quiet household resumed their accustomed course. The neighbours soon forgot that such a person as Oliver had ever existed, and the most inveterate gossip ceased, ere long, to inquire concerning him. Occasionally they received a letter, brief, but affectionate, and always enclosing a remittance for his aunt, and a more lengthy epistle for Ellen. So passed away the first year, and as the anniversary drew nigh, a paleness began to be evident upon Ellen's cheek. No letter had come for several weeks, and she feared some hidden evil. A sleepless night preceded the day, and punctually at the hour she directed her feet, trembling and unsteady, to the appointed spot. Did her eyes deceive her as she crossed the little bridge and turned from the path? Was it her lover rising from between the twin trees and advancing to meet her? It was—she could not be mistaken—it was Oliver—but how changed! his eyes were all bloodshot, his cheeks bloated, his nerves quivering—Oliver had bowed to the idolatry of the bowl and become a drunkard! Staggering back at the sight, Ellen would have fallen to the ground had he not sustained her. He led her forward to her own seat, placed himself opposite, and hiding his face in his hands, burst into tears. Then, after a long silence, for all voice was denied her, he told his tale of sadness, the same that is found on every page of human history. He had gone out with a heart strong in self confidence, yet ignorant of the world's ways. He had put his trust in men, and men had again and again deceived him. Then he had despaired, and instead of returning to find sympathy in the faithful hearts left behind, he consigned himself to forgetfulness, and sought it in dissipation,i n drink, in gaming—in worse than that. Ellen listened for hours to his melancholy story, and then the lovers parted, she to her maiden pillow, he to the world, yet both bearing the pledge to meet again on the anniversary.

The twelvemonth rolled slowly by, for his letters were few and contained no cheer. Her aged companion sickened and died, the little property was claimed by nearer relatives, and Ellen left the neighbourhood to take charge of a small country school. Her step was no longer buoyant, nor her voice the voice of early days. But where was he, to whom Ellen's misfortunes were to be attributed? Alas! where was he not? Amidst all things evil, breaking jail after jail to engage in further enormities, at times the victim of the drunkard's madness—once an inmate of the asylum for the insane—never in any scenes of good—Oliver was hurrying down the hill of life with fearful rapidity. Yet the second meeting came round and he was there, there to renew his first vows, to promise amendment, to press to his purple lips the *tessera* which had never left his breast, to call on God to witness his honesty of purpose. And the third meeting was full of hope to both; for there was a spring in his step and a light in his eye that spoke of reformation commenced, and the good angels whispered comfort to their hearts as they arose at midnight to say farewell. Once more now, dear reader, listen to his words—"Bride of my heart, all this I owe to you. Your love was the only fixed point in the shifting scenes of my evil career, and but for that I had long since found a hopeless grave; and now the promise of the future is yours. I have become changed, I am now experienced in the things of life, and shall be able in another year to accomplish the object with which I first set out. Prepare yourself then, dear Ellen, to become my wife when next we meet; God's hand will lead us out and bring us in, in safety. Farewell." And so they parted again, Ellen to her school, by this time a school of character and profit, Oliver to fill a responsible office offered him by a kind friend who had witnessed his capacity and trusted in his promises of amendment. Another year passed, not on tedious pinions, and except that Oliver did not write so frequently as her loving heart demanded, there was not a cloud in her vision. Fondly and stealthily she prepared her wedding dress, gave notice to her attached patrons that her school would terminate at a certain period to be resumed no more, and as the fourth anniversary came round, you would have thought, to look upon her, that there was no happier heart in the creation of God. Cruel fate to confiding love! Oliver was there, but intoxicated; and his swollen features and emaciated appearance indicated a total relapse into dissipation.

Oh, that she had died at the first glance! Oh, that she had no more sat opposite to him between those fair trees, or consented to hear his words! They parted; there was no more light in the sun for Ellen. She drooped visibly day by day; a broken heart, a thing rarely seen, yet in her case all too real, inclined her soul to God, and in faith she waited her summons to depart. She received no message from him whom she could not loathe, and daily prayed to forgive. As the well remembered hour again came round, she became impressed with an irresistible longing to visit the twin beeches once more. It could do her no harm. Surely he would not be there; he would not presume to desecrate that holy spot again. Fortifying herself with these thoughts she took the path to the glade, crossed the little bridge, and turned her eyes towards the trysting place. She had guessed rightly; the place was solitary—but lo! suspended by a ribbon over his own seat there hung the *tessera*—the broken medal—the pledge of love; and with it there was a letter, which once again brought peace to her troubled heart. "When once more you visit our trysting place, dear Ellen, I shall have gone before you to the world of shadows; but not in a hopeless departure. For near this close of life I have found One who was always waiting to be gracious, and his staff supports me now even in the valley of the shadow of death. Farewell, dearest, but come to me soon. I have seen you more than once through the past year, although unseen by you, and I know that our parting is not for long. The christian brother who supports my dying head has learned all our sad history, and has promised to perform this last kind act, which will notify you of my fate. I feel that you have forgiven me, for God has accepted my repentance, and his acts may well be sealed by one so pure as you. Farewell, beloved—we meet again."

Now there is a grave near the Spring Creek church, and its stone is inscribed with the name of Ellen Littleton, with this passage below—"Though I walk through the valley of the shadow of death I will fear no evil."

Poetry.

WINTER SCENES.

BY S. H. BRADBURY.

The leaves have fallen from the trees,
  The alder trembles at the door;
And like the surge of angry seas,
  The mad storm moans across the moor!
The frosts are pencilling the panes
  With many a quaint and rare device;
About the leafless village lanes
  Are seen unbroken spots of ice.

The rime upon the hedgerow seems
  More purely white than ermine robe,
The solemn sun but weakly beams—
  Hangs in the sky like blood-red globe.
The poor birds flit from spray to spray,
  A dense mist hangs upon the wold,
And in the day-light waxes grey,
  Like smoke from heavy ordnance rolled!

Deep silence reigns in every vale,
  No streamlet tinkles as it flows,
Save when struck by the northern gale,
  That harps in thunder as it blows!
The ivy round the cottage door
  Looks perished in the dim cold light;
And round our homes the mad winds roar,
  And strike with all their groaning might!

The holly's muffled with the snow,
  Thro' which the rubied berries peep
Like drops of coral, while below
  The river's bound in icy sleep!
We list the north, with thunder-tone,
  Rock giant trees from root to crown,
While massive clouds look sad and lone,
  And with a sullen grandeur frown!

The snow-flakes fall in reeling showers,
  In many wild and grotesque forms;
And soon the hills appear like towers—
  The bulwarks of the rolling storms!
And day, storm-vanquished, coldly dies,
  Then night in savage glory reigns;
With snow-bound earth and unstarr'd skies
  Amid the howl of hurricanes.

OUR ARCHITECTURAL CHAPTER.

WOOLWICH is soon to be numbered amongst the towns which have the advantage of a Masonic hall, some brethren connected with the Florence Nightingale Lodge having arranged for the rental of a building in a very eligible situation, and which has hitherto been used as a chapel. We are assured that very little alteration will be required to adapt it to the purposes for which it is intended, and for which it will be shortly opened. At present, we believe the only Masonic bodies that have arranged to meet in it are the Florence Nightingale Lodge; the Florence Nightingale Lodge of Mark Masters (S.C.); the Kemeys Tynte Encampment of Knights Templar; and the Invicta Rose Croix Chapter.

The "strike" and "lock-out" which still continues must, if not shortly brought to a termination, have a serious effect upon the profession of the architect, many works which were in contemplation having been laid aside to await the contest, some of them perhaps never to be revived. The architectural event of the week may be considered the laying the foundation stone of Mr. Spurgeon's new tabernacle on the site formerly occupied by the Fishmongers' Almshouses, opposite the Elephant and Castle, at the corner of the St. George's and Kennington roads. The building is to be Corinthian in its character, and will be built under the direction of Mr. Pocock, whose design has met with general approbation. The interior of the tabernacle will be one hundred and forty-five feet long by eighty-one feet wide, and from the floor to the ceiling will measure sixty-two feet. The total area will, therefore, be 11,745 square feet, and the cubic measurement of the apartment 728,190 cubic feet. Allowing two square feet to each individual, the floor of the building would afford standing room to upwards of 5,800 persons; the architect's calculation, however is, that the body of the chapel and the two galleries which are to run round it will afford full accommodation, free of crushing, to 6,500 people. As in all buildings in which large crowds are to assemble it is desirable that the means of egress should be ample, the tabernacle is to have nine doors, each six feet wide, communicating with the galleries by eight staircases, four to each gallery, so that the building may, even on the most crowded occasions, be emptied in something like ten minutes' time, should occasion require it. The most noticeable feature of the day was the handing in by Mr. Inskip a cheque for £3,000 from an invalid gentleman at Bristol, who offers a further sum of £2,000 in the event of twenty gentlemen subscribing £100 each, or forty £50 each within the next three months, towards the funds required for the completion of the building.

A new building of considerable pretensions is now in the course of erection in Seething-lane, from the designs of Mr. Ed. I'Anson. The building which is being erected for the Corn Exchange Chambers Association, has a frontage of eighty-eight feet, a depth of sixty-five feet, and its height from the curb level to the eaves of the roof is sixty-eight feet. The front, to the sills of the first floor windows, a height of twenty-six feet, is constructed entirely of Portland stone; and above the walls are faced with red bricks from Rochester. The whole of the dressings round the windows, string courses, and upper cornice, are to be of Portland stone. The prevailing style of the building is that of the French Renaissance. The ground floor portion of the *façade* is composed of a series of six semicircular headed windows, and a corresponding doorway, which latter will be a highly elaborate production, to be of ornamental ironwork. The windows are seventeen feet six inches high in the clear, and eight feet wide, having circles and spandrels at their heads. One of the principal features of the interior will be a large and handsome subscription room, fifty-five feet by forty feet, and seventeen feet eight inches high, adjoining to which there will be a refreshment room forty-three feet long by seventeen feet wide. The larger portion of the basement is planned for bonded vaults, and another part of it contains a large kitchen thirty-five feet by twenty-nine feet, scullery, beer cellars, and other conveniences. The building, when completed, will comprehend six stories of the following heights in the clear, viz., the basement, ten feet; ground floor, seventeen feet eight inches; the first floor, twelve feet; the second floor, eleven feet; the third floor, nine feet six inches; and the attic, eight feet six inches. The interior of the building is to be fitted up in a very superior manner, the whole of the joinery being intended to be executed either in wainscot or mahogany, with the former of which the walls of most of the rooms will be lined from floor to ceiling. The builder's contract is stated to amount to nearly £30,000.

A new workhouse at Norwich, which has been eighteen months in hand, has just been completed with the exception of the fittings, which it is calculated will occupy another month. The building, which has cost about £21,000, is one of the most perfect of its kind, and with the grounds attached occupies an area of nearly ten acres, or 47,674 square yards. The building proper, exclusive of any enclosed yards, but including workshops, covers 64,000 square feet. The style adopted in the edifice is that known as the Old English, with the usual amount of Gothic element in the composition. Externally the walls are faced with red bricks having white brick dressings. Internally the walls are brick and lime whitened, with the exception of those of the officers' rooms, which are plastered. The length of the front elevation of the building is four hundred feet, and that of the entrance front is two hundred and fifty-one feet. The front of the infirmary portion, measures one hundred and twenty feet, and that of the lunatic wards, one hundred and five feet. The depth of the main building, including the chapel, is two hundred and thirty feet. The front portion is thirty feet, the infirmary one hundred and ten feet, and the lunatic wards, including a corridor one hundred and seventy three feet in length, connecting them with the principal building, is two hundred and sixty-eight feet. The height of the elevations to the eaves gutters is thirty-four feet. In height, the structure is arranged in three stories, the two lower ones being eleven feet each, and the upper one fourteen feet from the floor to the collar beam of the roof. The edifice which has been erected from the designs of Medlard and Maberly is calculated to hold one thousand inmates, and it is in contemplation to erect schools for the accommodation of three hundred children.

A tender has been accepted from Messrs. Piper and Son, for the erection of the new vestry hall of St. Luke, Chelsea, for £5,630, and £630 additional, for the use of Portland instead of Bath stone. The tenders ranged from £10,945 1*s*. 5*d*., nearly £3,000 above the second tender, to £5,630, that accepted, and which was £8 13*s*. 4*d*. below that of the previous tender. We cannot but regard these odd shillings and pence in tenders of such large amounts as from £5,000 to £10,000, as affectations of accuracy, unworthy any firm of eminence.

Several Archæological Societies have been holding meetings of late, at which various papers of interest have been read, some of which are referred to under another head.

MASONIC NOTES AND QUERIES.

STEPHEN JONES.

A Correspondent asks who was Stephen Jones, the author or compiler of a volume of "Masonic Miscellanies"?

POET MASONS.

Was either Coleridge, Byron, or Moore, a Mason?—J. O. E.

THE SWAN LODGE.

This Lodge was constituted in the year 1724, by Martin Folkes, Esq., Deputy Grand Master to His Grace the Duke of Richmond; and afterwards had the honour of a visit from the Right Hon. the Lord Coleraine, whilst he was Grand Master, who declared his approbation and signified his desire of becoming a member thereof, as may be seen now at large in the first sederunt book.

Several remarkable distinctions have been paid to this Lodge by many honourable and right worshipful brethren who have visited it very frequently. Many, also, have been initiated in the solemn mysteries and antient science of Masonry; but as an extraordinary instance of the great regard shown to this Lodge, the Right Hon. the Lord Lovel, Earl of Leicester, when he was Grand Master, summoned the Master and brethren to hold a Lodge at Houghton Hall. There were present, the Grand Master, his royal highness the Duke of Lorrain, and many other noble brethren; and when all was put into due form, the Grand Master presented his grace the Duke of Newcastle, the right hon. the Earl of Essex, Major General Churchill, and his own chaplain, who were unanimously accepted of and made Masons by the Right Worshipful Thomas Johnson, then Master of this Lodge. These particulars are extracted from the *Freemasons' Magazine*, Vol. 7, published by G. Cawthorn, Strand, 1796.—D. Hart, Prov. G.M., Trinidad.

TEMPLAR MASONRY.

Would your correspondent, signing "Alex. Ridgway, of Blackanton, near Totnes," (vol. v., p. 464), favour us with his knowledge of the history of Templar Masonry, to which he refers when expressing his regret at the many fables with which Templar and Craft history are disfigured?—Templar.

HALYWARK FOLK.

The Rev. John Ashe, in his *Masonic Manual*, mentions "a set of men called 'halywark folk,' to whom were assigned certain lands, which they held by the service of repairing, defending, or building churches and sepulchres. * * * These men were stonecutters and builders, and might also be of our profession. The county of Durham entertained a particular set of these halywark folk, who were guards of the patrimony and holy sepulchre of S. Cuthbert." Is any more known of these people? And from what work is the above likely to have been taken?—Apprentice.

ANTIQUITIES OF YORK.

Seeing you admit extracts from standard works, as being conformable to your plan of "Masonic Notes and Queries," I thought the accompanying extract might interest your readers in general, and our York brethren in particular, and as the work from which it is taken, Hargrove's "History of York," 2 vols. 8vo. York, 1818, is both valuable and very scarce, its reproduction in your pages may be none the less esteemed. The seal alluded to I have traced for you, and I presume sufficiently intelligibly, that your draughtsman will find no difficulty in copying it if you think it worth while to engrave it. In vol. ii. of the work alluded to, pp. 475 *et seq.*, our historian in describing the various wards of the city, arrives at Bootham-ward, and in the place referred to states as follows:—

"*The Masonic Coffee-house.*—This tavern was originally the Roman Catholic chapel; but being disused as such after the erection of the new building, it was purchased by the members of the York Union Lodge of Freemasons, in February, 1806, in sixteen shares of £25 each, and subject to a mortgage of 200 guineas; the alterations and repairs at that time having incurred an additional expense of £200."

"This leads us to a brief notice of the history of the several Lodges of Freemasons that have existed in York. In searching the archives of Masonry, we find the first Lodge was instituted in this city at a very early period; indeed, even prior to any other recorded in England. It was termed the most Antient Grand Lodge of all England; and was instituted at York, by King Edwin, 926, as appears by the following curious extract from the ancient records of the fraternity:—"When the antient mysterie of Masonrie had been depressed in England, by reason of great warrs, through diverse nations, then Athelston, our worthye king, did bring the land to rest and peace. And though the ancient records of the brotherhood were manye of them destroyed or lost, yet did the Craft a great protector find in the royal Edwin, who being teached Masonrie, and taking upon him the charges of a Maister, was full of practice, and for the love he bare it caused a charter to be issued, with a commission to hould every yeare an assembly where he would, within the realme of England, and to correct within themselves statutes and trespasses done within the Craftes. And he held an assembly at York, and made Masons, and gave them their charges, and taught them the manners of Masons, and commanded that rule to be holden ever after; and gave them the charter and commission to meet annually in communicaytion there; and made ordinances that it should be ruled from kings to kings."

"And when this assembly was gathered together, they made a cry that all Masons, both old and younge, that had any writeing or understanding of the charges that were before in this land, or in any other land, that they should bring them forth; and when they were secured and examined, there was found some in French, some in Greek, some in Englishe, and some in other languages; and he commanded a booke thereof to be made, and to give his charge; and from that time to this Masons have kept and observed that form, &c."

"The Grand Lodge of all England, thus instituted at York, acknowledged no superior, paid homage to none, existed in its own right, and granted constitutions, certificates, &c. The Grand Lodge of England, held at the Queen's Head Tavern, Holborn, in London, had its constitution granted by this Lodge in 1799, being only for that part of England which lies south of Trent. This Lodge also granted constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotheram, &c. The seal of this Lodge, affixed to its constitutions and certificates, was as here represented.

Obverse.

Reverse.

There is a tradition, that in the vault or crypt under the choir of the cathedral, king Edwin held his infant Lodge; and some Masonic brethren conceive there are certain appearances in the columns which support it, that justify the rumour. Be this as it may, not many years ago several brethren of that ancient body held a Lodge in the third degree, in the same place,* in honour of Edwin, the great patron and founder of the Masonic Order in York.

This Lodge, which had flourished during more than forty years in the eighteenth century, was, from causes which are not at present known, discontinued for a length of time; but, on the 17th of March, 1761, it was renewed by six surviving members, viz., Bro. Francis Drake, F.R.S., author of *Eboracum*, Grand Master; Bro. George Reynoldson, D. G. M.; Bros. G. Coates and Thomas Mason, G.Ws.; Bros. Christopher Coulton and Martin Croft.

* In the *Anacalypsis* by the late Godfrey Higgins, vol. i., book x., chap. viii., sec. 1, p. 768, speaking of the Culdees at York, as Masons, he says:—"In consequence of this I went to York and applied to the only survivor of the Lodge, who shewed me, from the documents which he possessed, that the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment, all of which it calls itself, was held for the last time in the crypt, on Sunday, May 27th, 1778. At that time the Chapter was evidently on the decline, and it is since dead."

A little further on in the same page, before alluded to, Higgins states:—"The documents from which I have extracted the above information respecting the York Masons, were given me by —— Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness the Duke of Sussex. It appears, from the documents above named, that Queen Elizabeth became jealous of the York Masons, and sent an armed force to York to put them down." The above extracts are important: by them we are enabled to trace the records alluded to in the possession of the late Duke of Sussex. But where are they now, and in whose custody are such precious documents placed? They ought to be fac-similed, and the originals deposited in some established place of security. Our correspondent, "History," will also find in this note an answer to that part of his question which touches on Queen Elizabeth's interference.

Among the parchments belonging to the Lodge is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770, at the feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than one hundred and twenty brethren went from the Grand Lodge room in the York Tavern, to St. John's church, Micklegate. And as a further proof of the importance of this Lodge, we find it recorded that on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion-house, where a Lodge in the third degree was opened, and Bro. Wm. Siddall, Esq., at that time the Right Hon. the Lord Mayor, and Grand Master elect, was installed, according to ancient usage and custom, the Most Worshipful Grand Master Mason of all England; and was thus saluted, homaged, and acknowledged."

"About the year 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the *York Chronicle*, to whom the writer is indebted for information on the subject. He was a member many years, and being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

"Such was the original Masonic Lodge in York, from which several less important ones have, at different times, emanated. There have also been established in York, the Apollo Lodge, the Rockingham Lodge, the Provincial Grand Lodge, and the Union Lodge. Of these, the Apollo Lodge has been removed from York; the Rockingham Lodge held its meetings at the George Inn, Coney-street, but it no longer exists as a body, though the room in which the members assembled is still called the Rockingham; the Provincial Grand Lodge yet holds its annual meetings in the room in Little Blake-street; and the Union Lodge, the one whose members purchased the Lodge room already mentioned, and now the most important one in York, consisting of more than one hundred brethren, holds its annual meetings at the Masonic Coffee-house, assembles at the Golden Lion in Thursday Market, alias Sampson's-square, on the first and third Mondays in each month, and holds Lodges of Instruction every Wednesday at the same place."

"On all occasions of extraordinary public joy or calamity in the city, the Masonic brethren are prominent in their processions, &c., which so far constitutes them a public body as to claim some notice in the annals of the city in which they reside.—M.C.

THE KILWINNING LODGE AND ST. JOHN'S LODGE OF GLASGOW.

In your *Magazine*, as in most other Masonic publications, it is stated (vol. vi., p. 335-6) that "some travelling Masons went to Scotland and established themselves at Kilwinning in the year 1140, where they erected a stately abbey, and here was the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge to this time." And again, "The Scotch Masons claim their origin as a body from the time of building the Abbey of Kilwinning, about 1150." I also read in your *Magazine* (vol. vi., p. 86), that the St. John's Lodge of Glasgow, the most ancient one in the city, holds a charter from Malcolm III., King of Scotland, dated 1075, wherein it is stated that "none in my dominions shall erect a Lodge until they make application to the St. John's Lodge of Glasgow." In 1181, also, it is affirmed, this Lodge received a charter of confirmation in its favour.

Perhaps some of your correspondents can reply to my question,—Which of these two Lodges should be placed first in authenticity. If the St. John's Lodge is to be believed on the faith of its charter, how came the Kilwinning Lodge to be established so close to it—of course without any authority from Glasgow, or else, in later years, it would not have so quietly assumed the first place? Or is the charter of Malcolm III. to be considered a forgery? which so many of the mediæval documents are found to be.—One Perplexed.

MASONIC ANTIQUITIES.

Among the "Correspondence" of (vol vi., p. 791) the *Freemasons' Magazine*, "R. E. X." refers to an ancient MS. in his possession, which states that Masonic institutions were proscribed by the British parliament in 1425. This of course relates to the celebrated statute, 3 Hen. VI., which has formed the groundwork of so much controversy.

As to another proscription in 1561, *temp.* Q. Eliz., I have been unable to find any reference to the proceeding in any book, save the usual Masonic histories. I throw out a hint—Would a search at the State Paper Office elucidate the point?

I should also be glad to know of an authority for the statement that "in 1327 all the peers of parliament were brethren of our ancient Order!"—History.—[See a preceding note.]

Literature.

NOTES ON LITERATURE, SCIENCE, AND ART.

Had the lamented Bayle St. John lived, his next work would have been a biography of Rabelais, which, we believe, will be completed and edited by his younger brother, Mr. Horace St. John. We hear that the labours of the author have been with a view to show that the world-famed humourist has been misrepresented to English readers by his translators, especially by the witty and learned Urquhart.

A letter from Paris says:—"Guizot has just arrived from Val Richer, in order to finish the third volume of his memoirs; and it is so near the 24th, the day fixed for the great Orleanist meeting, that it is not astonishing to learn that Thiers should have just come back to his hotel likewise, in order to finish his volume, too."

In connexion with the inauguration of the Chambers's Institution at Peebles, a dinner took place on Tuesday night, in the new hall of the Institute, at which Mr. William Chambers presented the deed of gift to the Provost, Magistrates, and Town Council of the borough. In the speech of the evening he said:—"I never was, and never will pretend to say that I am the originator of cheap literature. All I presume to claim is, that about 1832, there was an extraordinary aptitude for the purchase and reading of cheap literature. Most of it was very poor, and not of a quality which ought to have been addressed to intelligent readers. I endeavoured to turn the tide of popular taste, and get for it that material for which there was a craving; and in that attempt I was successful. *Chambers's Journal*, which was originated in the month of February, 1832, about six weeks in advance of the *Penny Magazine*, was received with a degree of acceptation which astonished me and my friends. Assisted by my brother, I entered on the career. With his graphic and elegant papers, that publication became soon more successful than I had ever any reason to expect. It went on, and goes on now, with a degree of popularity which has astonished and surprised all who are connected with it. Having gained the public ear in 1832, it has not lost it in 1859."

The adjudicators of the prizes for the best essays "On the Causes of the Decline in the Society of Friends" have been prevented from arriving at an earlier decision by unforeseen hindrances, and by the large number and extent of the essays submitted to them, and by their exceeding desire to deal justly. It has, after careful consideration, been determined that an essay, bearing a motto from the epistle of the York Quarterly Meeting of the year 1855, should receive the first prize; and one, bearing the motto *verbum, vita, lux*, the second prize. The author of the first essay is Mr. J. S. Rountree, of York; of the second, Mr. Thomas Hancock, of Nottingham.

A reproduction of the "Biblia Pauperum," from the copy in the British Museum Library, is announced by Mr. J. Russell Smith. It will consist of forty engravings, printed in one volume, uniform with Mr. L. Leigh Sotheby's "Principia Typographica."

Mr. Hotten, the bookseller, has recently published a "Dictionary of Slang," and so rapidly has it gone off that he is about to bring out a second edition. With respect to a statement that he had received offers of assistance from Lord Strangford, Mr. Monckton Milnes, and others, he writes to the *Critic*: "I am reluctantly compelled to give a partial contradiction. I am, it is true, preparing a second edition of my work, but I have not the honour of an acquaintance with the gentlemen you mention as interested in the reissue, and I have certainly never received offers of assistance from them."

The Exhibition of the Royal Academy has produced this year £8400. Last year, owing to the attractions of Mr. Frith's "Derby Day," the receipts ran to several hundred pounds more. Fourteen hundred works of Art combined to draw this sum from the pockets of the shilling public, of which one hundred and fifty works were supplied by the Academicians. These Academicians (says the *Athenæum*) take the whole of the proceeds, and the rest of the artists have the comfort of making the show. It is the old story in the comedy: the churchwardens eat the venison, and treat the congregation to a ring of bells.

The Archæological Institute, whose meetings we have had small occasion lately to report, simply because there has been no tangible business done at them, has just concluded its annual festivities—this year at Carlisle. The customary papers were read, though many of these were not of the customary importance. Excursions were made to Corby Castle and Brougham Hall.

At the meeting of the Kent Archæological Society at Rochester

there was exhibited a larger number of purely local antiquities than is usually brought together on such occasions. Those illustrative of the Roman and Saxon epochs were particularly remarkable. Some forty or fifty examples of various types of the Roman fictile vessels, found upon the site of the ancient potteries on the banks of the Medway, were exhibited by the Rev. T. Woodruff. The chief objects found in the Roman villa at Hartlip were arranged by Mr. Pretty, and collections of Roman remains from Ightham, Plaxtol, and the neighbourhood, were contributed by Major Luard and Mr. Biggs. A selection from the contents of an extensive Roman cemetery at Strood was exhibited by Mr. Humphrey Wickham. There were exhibitions of Saxon remains, which were of interest; such were the earthen vessels from Harrietsham, and the silver enamelled hair pin and ornaments from Chatham. The antiquities were exhibited in the deanery, where on Wednesday evening a large company assembled. Mr. Roche Smith for upwards of two hours gave an extempore explanation of the Roman and Saxon antiquities with reference to the aims and objects of true archæology. The papers were all of local interest, and were read by the Rev. E. Trollope, the Rev. T. Hugo, Major Luard, Mr. Corner, and the Rev. L. B. Larking.

The annual general meeting of the Sussex Archæological Society was held last week at Bosham and Chichester. After visiting Bosham Church, where a paper was read by the vicar, the Rev. H. Mitchell, on the relics of the church, the Roman villa, the archæologists returned to Chichester and visited the cathedral, inspecting the close, cloisters, vicar's hall, bishop's chapel, palace, market cross, and other antiquities of the place; after which they dined in a marquee erected in the beautiful grounds of the bishop's palace. The Dean of Chichester presided, and the Bishop of Oxford made an eloquent and humorous speech upon the occasion.

We have before us some specimens of photographic reproductions of maps, executed by Mr. George Downs. These show yet another application of this most wonderful and beautiful art. The sheets reproduce for us an Austrian official survey of Lombardy, enlarged or diminished to any size at the will of the operator; yet with a perfect fidelity of lines, names, surfaces, mountain shades, and the like. We have never seen a more beautiful map.

The National Botanical Gardens at Kew, containing the great palm-house, the old and new museums, the tropical aquarium, &c., and the royal palace pleasure grounds, flower gardens, and new arboretum, having been greatly improved and adorned, are now open every week-day from one o'clock till dusk; on Sundays, from two o'clock till six. Free admission to the whole. In the old tropical aquarium, or hothouse No. 6, there is a fine specimen of the lace or lattice-leaf plant of Madagascar. It is said that it has been copied by the artificial florists of London for ornamental purposes.

REVIEWS OF NEW BOOKS.

The Jews in the East. By the Rev. P. Beaton, M.A., Chaplain to the Forces. [From the German of Dr. Frankl]. London: Hurst and Blackett (successors to Colburn), Great Marlborough Street.

As Freemasons we admit into brotherhood and fellowship individuals of every nationality, people, and tribe, without reference to their religious faith; and as long as they acknowledge the existence and power of a Supreme Being we do not inquire into their mode of worship, for we tolerate all religions and sects, and the question of each being right or wrong is no business of ours—if they believe in God we are content. But yet the Jews are to us, Masonically speaking, a people of the greatest interest and importance, as every brother must know for himself, and every companion bear witness to. They were the chosen people of God, and yet await the time when he, in his infinite wisdom, shall again assemble them and make them his chosen, according to his promise, when they shall be again collected into a nation, and no longer be a dispersed and distinct race, mixing with the whole human family, yet never absorbed by it, but remaining a separate people in faith, language, manners, laws, and even personal appearance.

The title of *The Jews in the East* is partly a misnomer. The first volume has little or nothing to do with them, and the name of the Rev. P. Beaton published in large type, with that of Dr. Frankl bracketed in small type, is an entire reversal of the order of things, Mr. Beaton taking the post of honour, while he is the mere translator, and Dr. Frankl, who is the real author, modestly bringing up the rear. The work itself is one of the numerous class of tours in the East, so plentiful nowadays. True it is that Dr. Frankl went on a special mission to Jerusalem, and wherever he stopped appears to have made himself thoroughly acquainted with the actual condition of the Jews in those places; he has certainly told us more about them than any previous traveller has done of late years.

As we before intimated, the first volume tells us but little of *The Jews in the East*, but deals chiefly in classical allusions, and as Dr. Frankl, who appears to be a German Jew, as well as a physician, a poet, and an editor of a not unknown edition of Hippocrates, it is scarcely to be wondered at. He opens with a description of a visit to Athens and the preliminary voyage down the Adriatic, and the account he gives us is full of his terrors, emotions, and sensations, which were caused by a navigation of the Ionian sea about the time of the vernal equinox, and are, no doubt, faithful pictures of the horrors of a sea voyage to a German landsman and poet to boot.

We pass over the various places he saw with admiration and excitement, as they will readily suggest themselves to the memory of the classical geographer, and incidentally mention that he seems not to have recognized the scene of a poem of his own on the battle of Lepanto, although he more than once complacently alludes to that performance. But with his experience of the first roll of the vessel in a gale of wind, and its magical effect on the breakfast table, he tells us how horribly seasick he was, and what fearful despair and fright his situation engendered. Yet under these perils mind for a time overcame matter, and he struggled to behold the majesty of the great deep in its fury, the poetical overcoming the landsman's feelings. Still it was but for a short time that his heroism lasted, for he crawled to the scuttle of his cabin and opened it to look upon the waves, "like stout gigantic women, wearing powerful crowns of silvery foam, and dancing wild dances to the mad music which thundered down from the clouds;" and like most other "stout gigantic women," in their "wild dances," they did not like being watched so closely, and so unceremoniously dashed through the scuttle, drenched him and his bed, and he became so utterly helpless and hopeless, that not even an attempt of the "friendly doctor" to "divert his attention" to the classic shores around could rouse him from his abject state of misery.

Safely landed at Athens, he expresses himself amply compensated for having "crossed the stormy ocean," for there he seems to have been perfectly bewildered with enthusiasm. Even the chipping of the stones by the Athenian stonemasons recalled to his recollection and made him think of the passages he had read concerning "the clink of Amphion's lyre which built the walls of Thebes." Here he falls in with an Athenian sculptor, M. Pittakis, "a thin, little, elderly man, with fiery eyes, rather poorly dressed in the French style, working in a small room in Hermes-street, among hundreds of fragments of marble, and thus pathetically describes the end of his visit:—

"I asked M. Pittakis for a small piece of marble to carry home with me as a sign that I had been in the Holy Land, to which he said I was a pilgrim. He looked on the ground and handed me a small piece which had formed part of a gutter, and bore at least some traces of the chisel. After I had received it with thanks, he took it back again, and looking at it with a sorrowful air, said:—

"'Go; thou hast witnessed the lapse of thousands of years. It may be that the hand of Pericles touched thee, that his eye gazed upon thee; thou hast survived the destruction of bygone ages, and now thou art about to go forth to the land of the barbarians. Do not take this impression amiss, sir; you know that every country but Greece was considered barbarous.'

"When I saw how painful it was for him to part with it, I did not wish to take the stone, but he said—'I have mastered my feelings—take it, take it.'"

Passing over the author's various disquisitions respecting the modern Greek poets and professors, the affability of the king, and the horsemanship of the queen of Greece, the Sultan's new palace at Constantinople, Omer Pacha, and the Emir Beschir, we come to the real subject matter of the work, *The Jews in the East.*

The condition of this once favoured people is, according to Dr. Frankl, one of the most melancholy and sad spectacles that can meet the eye. He describes them, not as a lofty high souled race, bearing their misfortunes with dignity, but as the lowest, ignorant, and most abject people of the east. They exist in self governed communities, adhering to the old theocracy, organized and ruled by the rabbinical class whom he calls a priesthood; but surely this must be a mistake, seeing that the daily sacrifice cannot be restored till Shiloh come. These Rabbis have the power of taxation, both for political, social, and charitable purposes, as well as criminal jurisdiction, including the administration of punishment by imprisonment; and, if we read Dr. Frankl aright, this also in-

cludes capital punishment, but this, we presume, must be an error, for have not the Jews themselves, at various times, repudiated the power of condemning criminals?

They also profess, and really make noble efforts, to relieve the poor, but all their attempts are neutralized by a bad and vicious system of administration. Our traveller expresses his complete horror at the condition of the Jewish hospital at Smyrna, and tells us that when the Sultan granted them a site at Constantinople, on which to erect an hospital, they commenced the building, but have left it unfinished to this hour. Their schools, he tells us, are of the very worst description; education is looked upon with a distrustful eye, and any interference on its behalf by the western brethren is jealously resented as coming from a source suspiciously liberal. Early marriages seem to be the curse of the Jewish race in the east, inducing premature decay, and the dependence of a family on parents who are themselves little else but children. This is sought to be palliated on the ground of preventing worse consequences, but it weakens the community so much that in some places they seem to be gradually dying out under its effects. To the surprise and indignation of the western and more civilized Jew, polygamy, to the extent of a second wife, is not uncommon where the first wife has no children, or the children are all females. They are also a very superstitious race, and Dr. Frankl is a minute recorder and indefatigable collector of strange stories of their belief in the supernatural. The most prominent notion of this kind is the belief that women are regarded by spirits and demons with love and jealousy. The Hatti Humayoum is more feared and disliked, than looked upon as a hopeful indication in their favour. The military service which they are called upon to render to the sultan is hateful in the extreme, as they believe it to be a secret attempt to undermine their religion. So far has this feeling extended, that in the Hebrew slums of Constantinople Dr. Frankl heard it made the subject of a song, and tells us:—

"I asked the man if he knew any new songs.

"'You have come to a king in the realm of song.'

"We laughed at this haughty Spanish answer, and ordered him to sing. He sang a song, just out, the production of some unknown poet, the subject of which is the Jews of the place, showing how they have violated all that is old and highly prized, have cast aside their piety and their reverence for the Supreme Being, and been rendered apostate and godless by the Tanaimat and Hat Humayoum."

This feeling also coincides with a subject that, at the time, wrought the most dismal dismay among them when the *chalebi* was prohibited, of which he says:—

"The chalebi is the old traditional head-dress of the Jewish women; its ugliness is only equalled by the difficulty of describing it. Imagine a ball of linen rags, about the size of an ostrich's egg, tightly compressed, and placed on the crown of the head of the woman who is about to be adorned with the chalebi. Then a female attendant holds this ball in its place, while another winds a shawl over it in curious folds. Thus the chalebi rises aloft like a tower, and carefully conceals the hair of the wearer; it not only detracts from the personal appearance of those who wear it, but also exposes them to the derision of the Mohammedans, by showing that they are Jewesses.

"Redschid Pasha signified, when the Chacham of Nischan paid him his official visit, that it would be agreeable to him if the women reformed their style of dress, and laid aside the chalebi. On this the Chacham Baschi ordered the chalebi to be prohibited in the synagogues. The old women shed tears, and lamented as if they were about to lose a favourite child, and persisted in wearing the chalebi. Then the Chacham Baschi gave forth an anathema against it, and the souls of the old women were overwhelmed with a feeling of profound sorrow, as they saw in this innovation the presage of the ruin and decay of the sacred Jewish religion, in the same way as the old Polish Jews, when the young men laid aside the long black caftan, and impiously cropped their long unshorn locks.

"But there is a tale of mystery connected with the chalebi.

"Soon after the anathema had been hurled at the heads of the aged women, one night, a female, concealed by a grey veil, made her appearance at a place of embarkation on the Bosphorus, and stepped into a caique. When the boatman asked her where he should row, her answer was, 'Row on.' Having arrived at a landing-place, he ceased rowing, and asked her if she would land. 'Row on,' was her only answer, and this occurred several times. It struck the boatman that his boat passed through the water as lightly as if there had been no one in it. At length they arrived at the landing-place at Chasköi, where most of the Jews reside. The woman with the grey veil stepped from the caïque to the land, and said to the boatman—

"'Know that I am the cholera, and that I have come to punish the Jews, because their women have laid aside the chalebi.'

"There followed a fearful outbreak of cholera at Chasköi."

On Dr. Frankl's journey to Jerusalem, whither he has been commissioned to go by a benevolent Austrian lady in order to open a school there for the benefit of the Jewish children, he experienced a proof how a poetical and touching custom had degenerated into a burlesque; and he gives the following account of his approach to the holy city:—

"I was now some hundred yards in advance of the caravan, and quite close to the walls of the city. Suddenly a man, whom I had not previously observed, rushed upon me, and seized the collar of my great coat with his left hand, while he brandished a long glittering knife in his right. My reverie, from which I was suddenly roused by this unexpected attack, gave place to a feeling of indescribable terror, and I was almost mechanically drawing my pistols from the holster, when the man quickly loosened his hold, lowered his arms, and, with pale lips, exclaimed—

"'Schema Israel! what are you going to do?'

"All this happened in less than a minute, and recognizing one of the same creed, I, who may have been just as pale with terror myself, could not help bursting into a laugh. He explained to me that every Jewish pilgrim, before he enters the city, must tear his dress from sorrow at its destruction, in the same way as on the occasion of the death of a relative. So I allowed Mr. Mosche Kural, who derives a small income from this office, 'a krie cut'—*i.e.*, I allowed him to make a rent in my dress, while I repeated after him the usual formula—'Zion is turned into a desert, in lies in ruins.'"

At Jerusalem he found the degradation, degeneration, immorality, and superstition of his race at the lowest possible depth; and however accustomed we may be to the denunciations of the Christians of the Latin and Greek churches located there, among themselves, or to the slanders of the Anglo-Prussian Bishop Gobat, with all the abuse the latter has heaped on those who differ from him—yet in comparison to Dr. Frankl's indignant description of the ways and doings of the Jews at Jerusalem, the former are comparatively mild and inoffensive. The Jews have a favourite practice, particularly those of Germany and Poland, and they leave the lands of their birth when advancing in years, in order to lay their bones in the tomb of their forefathers at Jerusalem; and as many of them reach the holy city not overburthened with wealth, they are supported by alms collected for that purpose in almost every city of Europe. Three consequences follow this continual immigration and collection. The first is an immense amount of peculation and fraud amongst the rabbis and other persons through whose hands the money passes. Another is the idleness, falsehood, sycophancy and selfishness of professed mendicants, which inflames the ferocious party quarrels among the various sects of eastern and western origin, who fight their battles in the holy city, each to secure the greatest amount of assistance derived from the pious offerings of their people abroad. And lastly, these immigrants bring their families with them, who lapse into the evil habits of the country, contract premature marriages, lose all habits of industry, and add to the number of the enfeebled and depraved race who prey on the benevolence, and frustrate all the munificent plans for their welfare, formed by such noble-minded Jews as Sir Moses Montefiore, who came with barrels of dollars to distribute among his people, but all whose schemes for permanently improving them have wellnigh come to nought, and who was ultimately excommunicated by them for offending their superstition by visiting the Mosque of Omar.

Dr. Frankl, though a Jew, does not consider himself bound to accept the ideas, or hide the faults of his race. Even while conforming to their customs, he expresses no respect for some of them. He openly proclaims the unworthiness, fraud and rascallity of most of their rabbis. He enumerates, with bitter precision, the varieties of their parties. He descants at large on the greediness, the unfitness for anything useful or good, of the poorer population; and though he does not tell us that his own benevolent errand was unsuccessful, he dwells on what he had to endure from the malice and calumnies of unscrupulous opponents, and scarcely leaves much reason to hope that his schemes would prove more lasting than those of his noble and openhearted predecessors, Sir Moses Montefiore and Mr. Cohen.

A darker and more miserable picture could hardly be drawn of a race lost to every feeling of self-respect and good, sinking deeper and deeper each generation into sensuality and corruption of mind and body, eaten up with the grossest superstitions, and grossly, ruthlessly, and systematically oppressed and plundered by rulers professing to govern, and even to feed them, in the name of God!

He quotes the indignant expression of a Polish merchant who went to Jerusalem expecting to find it the seat of sanctity, but found nothing there save immorality, hypocrisy, and utter helplessness. The Pole said:—"He that will enjoy *aulom haze* (the pleasures of this world), must live in Moldavia; he that wishes to renounce them and to obtain *aulom habo*, (the pleasures of the

other world), must live in Russia, but let him that wishes to have neither *aulom haze*, nor *aulom habo* live at Jerusalem." And it is "in Jerusalem alone," adds Dr. Frankl, "where every word of the Bible is regarded as sacred, the command of the Bible, 'In the sweat of thy brow shalt thou eat bread,' is practically ignored." Our author also tells us,

"It is deeply to be regretted that many Jewish workmen, who come to Jerusalem with the honest intention of making their own bread, soon abandon their different trades, which no doubt are more exhausting in a hot climate, and live on alms. For example, about sixteen years ago a tailor, dressed in the European fashion, made his way from Amsterdam to Jerusalem: the last production of his needle was a Polish suit, made a short time before his arrival. He at once renounced his trade, and, following in the footsteps of his tailoring countryman, the Prophet John of Leyden, he became a president, and of course wealthy. A tailor from Bavaria, who had previously tried to make his fortune in America, and and at length succeeded by a marriage at Jerusalem, had to give up his trade, because his aristocratic spouse at Jerusalem told him roundly, 'I do not sit'—*i. e.*, I will not live 'with a tailor,' and they now both live very comfortably on alms."

Dr. Frankl, who collects all the quaint stories he can, tells us the following one, illustrative of this city of beggars:—

"The following still more amusing event, as it tends to illustrate the character of the people, may here be introduced:—Sir Moses Montefiore brought with him in wooden barrels dollars in specie, and resolved, with his usual kindness of disposition, to give with his own hand a dollar to every poor person. It took many hours before his task was done and the miserable exhibition of poverty concluded. It so happened that the noble distributor, forgetful of himself, gave away the sum which he required to pay his travelling expenses home. He was obliged to borrow money. A man was soon found, who expressed his readiness to oblige him—for a consideration—and supplied him with the necessary sum, the amount of which was considerable, in specie. And yet this man the previous day seemed to be the neediest of the needy, and had received a silver dollar from the hand of the benefactor of Palestine."

The ignorance of the presidents, chachams, rabbis, and other spiritual heads of the community is very gross, and Dr. Frankl writes in severe terms of them generally. He says:—

"When any knowledge of the Talmud is found to exist among the Aschkenasim at Jerusalem—the Peruschim enjoy the highest reputation in this branch—it has never been acquired in the Holy City, but been brought by the immigrants from their native land. They never study the Bible, and derive all their knowledge of it from the Talmud, to which they have recourse without any previous knowledge of grammar. But all study here is a mere mechanical exercise of memory, and in the land of Tamaim and Amoraim there is not a single person engaged in learned researches. I happened to mention to a rabbi, who enjoys a high reputation for learning, that I was about to visit Mount Gerizim and Ebal, and expected to reach them in the course of two days. 'What! are they not a thousand miles from this?' asked the rabbi, in astonishment."

Dr. Frankl also charges them with appropriating to themselves the lion's share of the princely contributions of the European Jews for their people at Jerusalem, and he further adds that—

"The poverty of some is so great that it cannot fail to excite surprise and compassion, while the wives of the presidents, who came there at first quite as poor, are dressed in silk, and decked with gold and precious stones. The daughter of one of them, on the day of her marriage, wore a dress which cost 1,000 piastres; and the marriage feast, to which all the more distinguished members of society at Jerusalem were invited, cost 1,500 piastres.

"When that active philanthropist, Mr. Albert Cohen, paid his second visit to Jerusalem, the wives of the rabbis were expressly forbidden to wear their jewels during his stay. We have often heard the poor, when speaking of their contributions, and the way in which they are applied by the rulers, use the characteristic expression, 'They devour them!' We would not go quite so far as this, or assert that the highly honoured presidents are guilty of embezzlement. We would take a charitable view of the subject, and say that they have an overweening idea of their own rank and importance, which is all quite natural and pardonable. But then rank must be supported, and they perhaps deduct a little too much for themselves in the shape of 'Kadima.'"

So also he tells us the office of travelling collector is highly prized, and—

"With what feelings of veneration is a Sheliach, a begging delegate from Palestine, greeted when he enters our houses to collect money for our poor co-religionists at Jerusalem? Does not the dust of the sacred soil still adhere to his dress? His eye has lingered and wept over the ruins of the temple, and tearing himself from the bosom of his family, he has gone forth and exposed himself to the dangers of the stormy ocean and of a long journey by land. He tells us of those who are languishing in poverty and starving with hunger in Jerusalem, who are weeping and praying for us.

"But how should we greet him if we knew that this collecting of alms is simply a trade, and that the delegate himself will pocket the greater part of the money which is contributed in perfectly good faith for the relief of those who are languishing and starving at Jerusalem?

"The office of delegate is sold in the holy city to the highest bidder; usually to some respectable chacham or rabbi, to enable him to amass a fortune. It is quite true that he is bound to pay a certain sum to the community. The highest bidder continues to enjoy his right; he is not bound to enter on his journey immediately; he may put it off for months, or even for years, provided always that he pays the interest of the sum, which increases according to a fixed scale. This interest often amounts to a considerable sum, and there are cases where it has been paid for five or eight years. On his return the delegate receives the third part of the proceeds of his journey, but he does not receive the sum originally deposited; it is, therefore, quite natural and pardonable that he should repay this sum to himself, and hand over only the balance to the community, which pays him the third part of the balance also."

Dr. Frankl prides himself on his enlarged ideas, and makes free with the superstition of his eastern brethren. Among the various attempts made to obstruct his school was one which recalls a kindred species of superstition much nearer home. He tells us he had taken a house and arranged it with no little difficulty and trouble. Crowds of miserable people brought their children asking for their admission, and invoking all kinds of eastern blessings, such as "Receive my child into this institution, and thou shalt eat with the pious of the fish Leviathan;" at last all matters likely to give offence having been carefully looked after, "The small synagogue of the school had to be removed from the first to the second floor, because it is forbidden to walk over the ark where the thora or law is kept." This accomplished, the day fixed for opening, when at the last moment a cry was raised that there was a crucifix in the school:—

"The restless, idle zealots contrived to give me considerable annoyance to the last. The night before the ceremony of inauguration I was woke up and informed that the report had been spread by the Russian Jews that there was a crucifix in the institution. I imagined that a crucifix might have been wantonly thrown into it, or painted on the walls. I hastened to the house, but I could discover nothing, till my attention was directed to the fact that the Grand Cross of the Emperor's own Order was painted on his breast. I contrived with some difficulty to scrape off the points of the cross with a knife; in the same way I managed to remove the carving of a silver lamb, part of the arms of Simon von Läinel, which were introduced beneath his picture, as a graven image is not allowed in a synagogue."

In taking leave of Dr. Frankl, we must say, though he is a western Jew, and his accounts are both quaint and grotesque, there is nothing ill natured in them. He deplores, as we do, the degradation of the eastern portion of the house of Israel, but we believe, and for the sake of our Hebrew brethren, we hope, that as the eastern Jews sink into insignificance, the western Jews will rise higher and higher towards the goal. To our Hebrew brethren and companions we cordially recommend the perusal of a work which treats so much of the customs and peculiarities of *The Jews in the East;* and to all who feel, as strongly as we do, such an interest in everything that concerns the immediately once favoured, and again to be the favoured, people of God, we say—read this work, which contains such a mass of information, pleasantly told, as no other series of books on *The Jews in the East* have told us before.

THE MASONIC MIRROR.

MASONIC MEMS.

The R.W. Prov. G.M., of Wiltshire, Lord Methuen, has convened a Prov. Grand Lodge to be held in the New Hall, Chippenham, on Tuesday, the 23rd August.

The Prov. Grand Lodge for Worcestershire is to be held at Kidderminster, early in September. The brethren are to proceed in procession to church, where full cathedral service is to be performed.

METROPOLITAN.

Bradon Lodge (No. 902).—A meeting of this Lodge was held at the Star and Garter, Kew, on Wednesday, the 17th, when Bro. Collins was duly installed as W.M. Amongst the officers appointed were Bros. Avery, S.W.; Sweeny, J.W.; Jno. Scott, P.M., Treas.; J. W. Adams, P.M., Sec.; and Daly, Tyler. A handsome supper closed the proceedings of the day.

INSTRUCTION.

Crystal Palace Lodge (No. 1,044).—The fifteen sections will be worked at this Lodge of Instruction, held at the City Arms, West-square,

on Monday, September 5th. Bro. Farmer, W.M. No. 25, has consented to officiate as W.M., and will give the introductory address to each lecture. The Lodge will meet at seven o'clock precisely.

PROVINCIAL.

DEVONSHIRE.

Stonehouse.—*Lodge of Sincerity* (No. 224).—At the regular meeting of the Lodge, on the 8th inst., Bros. Rodd, W.M., in the chair; Lord Graves, S.W.; Dr. Dowse, P.M., J.W., *pro tem.*; Spence Bate, Secretary; Rae, J.D.; Walker, I.G.; Hunt, P.M.; Brizzi, G. L. Triscott, Dix, and Jackman being present, as well as the following visiting brothers:—Tate, No. 460, and Saunders, No. 351, the Lodge having been duly opened, and the minutes of the last regular meeting confirmed, it was passed to the second degree, when Bros. Risk and Dix were examined as to the progress they had made in the hidden mysteries of nature and science peculiar to the degree of Fellowcraft; and having shown that they had made such progress as entitled them, were entrusted with the test of merit that would enable them to obtain admission in a Lodge of a superior degree. The Lodge was then raised to the third degree, when Bros. Risk and Dix were admitted in due form and raised to the sublime degree of Master Masons. The Lodge was then closed to the second and first degrees, when the Secretary read by command of the W.M. the second of the antient charges, "Of the civil magistrate, supreme and subordinate." The W.M. ordered that a letter of sympathy and condolence be sent to the widow of our recently deceased Bro. V. Narracott. The Lodge finally closed in harmony at a quarter before ten o'clock.

DORSETSHIRE.

PROVINCIAL GRAND LODGE AT BRIDPORT.

On Thursday, the 11th inst., the Right Worshipful Bro. Joseph Gundry, Prov. Grand Master of Dorset, held his first Grand Lodge since his appointment to this distinguished office, for the purpose of re-organizing the various Grand Offices of the province, which had been some time in abeyance, owing to the decease of the late Prov. Grand Master, Bro. H. R. Willett, and latterly had only been under the charge of Bro. Roxburgh, the Grand Registrar of England.

The brethren of the province were received in the Town Hall of Bridport, occupied as the temporary Lodge room of the Lodge of St. Mary's, Bridport, No. 1,009, Bro. Frederick Cosens, W.M., where they assembled at high twelve.

The Prov. Grand Lodge having been opened in antient form, a Board of Installed Masters was first held, at which the Prov. Grand Master was duly installed. The Prov. Grand Lodge was then opened for the admission of the brethren of the several Lodges, who inscribed their names on entering to the number of upwards of one hundred.

The R.W. the Prov. Grand Master then addressed the brethren in acknowledgment of the high honour that had been conferred upon him in placing him in so exalted a position in the province; and pledged himself to do everything in his power for the promotion of Masonry and of those sublime and sacred objects which it has in view, calculating on the support of the brethren of the Order.

The Prov. Grand Pursuivant marshalled the brethren under their respective banners, and preceded by a band playing the Masonic anthem, the brethren walked to Allington Church to attend divine service. The day was peculiarly favourable, and the effect was acknowledged to be highly imposing. Arrived at Allington Church, the brethren took open order, lining the churchyard path, as the officers of the Grand Lodge passed through the midst of them, and entered the body of the church.

Bro. the Rev. J. B. Ferris, of Corscombe, read and conducted the services for the day; the sermon being preached by Bro. the Rev. Henry Rawlinson, Chaplain, No. 1,009. Kent's anthem, (from the 1st Chron. xxix., 10, 11, 12, 13) for four and two voices and chorus, was admirably given. Bro. Case presided at the organ, and the choral services were executed under his direction.

The sermon, by Bro. the Rev. Henry Rawlinson, curate of Symondsbury, who wore a collar and badge of the Order, was listened to with the deepest attention. The text was taken from Acts vii., 47, 48—"But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands." The reverend brother went on to show that a brotherhood like theirs believing as they did in the volume of the sacred law, and from whose hallowed pages they derived their sacred symbols and allegories, first assembled, with much propriety, in the house of God before taking any important step. As there were also exoteric persons present, strangers to their antient and enlightened Order, he sought to disabuse them of the impression that its institutions were principally of a social and convivial cast, by urging first the deep debt of gratitude which Christendom owed to this antient and honourable fraternity, and secondly, demonstrating the high standard that they, their successors in the Craft, endeavoured by God's grace to reach. The first part of his discourse he adapted to his text by a reference to the progress of temple-building, from the altars of the first ages, to the idolatrous tabernacles and shrines of antiquity, till the greatest of human in that direction culminated in the temple of Solomon, completed in seven years and a-half, its ornaments so applicable to their Craft, and so figurative of its excellence, by a body of Freemasons under Hiram, King of Tyre. He then went on trace from this time downwards the history of the Craft. The desire for splendid monasteries and magnificent cathedrals procured from the Roman pontiffs the most important privileges. From the Continent the association passed into Scotland, where they built the abbey of Kilwinning, and erected their first Lodge, and from Scotland the Order was introduced into England, the earliest Lodge being at York. There was scarcely a cathedral, abbey, or public building of note, that was not erected by the associated body of Freemasons. He instanced the Temple church in the reign of Henry II.; on the accession of Richard II., William of Wykeham, G.M., founded at his own expense New College, Oxford, and Winchester College; in the reign of Henry IV., the Guildhall of London; in that of Henry VI., Magdalen College, Oxford, Eton College and King's College, Cambridge, Bishop Wanefleet, G.M.; in that of Henry VII. (who was G.M.), the east end of Westminster Abbey (Henry VIIth's chapel); under Cardinal Wolsey, G.M., Hampton Court, Whitehall, and Christ Church, Oxford; under his successor Cromwell, St. James's Palace, Christ's Hospital, and Greenwich Palace; finally, Sir Christopher Wren, G.M., erected that masterpiece of architectural skill, St. Paul's Cathedral. Passing on to the second head of discourse, he showed beautifully the end that Masons—no longer pursuing the operative, but devoted exclusively to the pursuit of the speculative branch of their Craft—sought to obtain, dealing extensively in the symbolism of the Order, and freely expounding its meanings. With a stirring exhortation to the brethren to walk in the paths of religion and virtue, to which the symbols of their Order pledged and bound them, the reverend gentleman wound up a most animated discourse.

The brethren then returned to the Town Hall in the same order of procession.

The Prov. Grand Lodge being re-constituted, after the transaction of a variety of business, including approbation of the Grand Treasurer's accounts, which that functionary stated showed the funds of the province to be in a more flourishing condition than ever before had been the case during his term of office, the Prov. Grand Master made the following nomination of Grand Officers, who were all called up to the dais and invested by Bro. the Rev. Thomas Pearce, No. 543, D. Prov. G.M., viz.:—Bros. Thos. Coombs, W.M. No. 605, Prov. S.G.W.; Phippard, W.M. No. 542, Prov. J.G.W.; the Rev. J. St. John, Prov. G. Chaplain; Hannen, No. 694, Prov. G. Treas.; F. Cosens, W.M. No. 1009, Prov. G. Reg.; J. Maunders, W.M. No. 199, Prov. G. Sec.; W. Parr, W.M. No. 160, Prov. S.G.D.; R. N. Howard, J.W. No. 199, Prov. J.G.D.; J. Soppit, No. 542, Prov. G. Supt. of Works; Godden, No. 963, Prov. G. Dir. of Cers.; T. Rawlins, No. 905, Prov. Asst. G. Dir. of Cers.; W. Manley, S.W. No. 1009, Prov. G.S.B.; Robinson, No. 605, Prov. G. Org.; Bosworth, No. 199, Prov. G. Purs.: Prov. Grand Stewards—Bros. E. Colborn, No. 640; W. Godwin, No. 694; J. P. Gundry, No. 1009; R. Phillips, No. 640; Lovelace, No. 605, Prov. G. Tyler. The venerable and respected Prov. G. Tyler, Bro. Fairie, having—from infirmity and advanced years—been obliged to tender his resignation; as an acknowledgment of his long and faithful services, a gratuity of £5 was granted him.

The thanks of the Prov. Grand Lodge were voted to the Vicar of Allington for the use of his church; to the Rev. J. B. Ferris for officiating; to the Mayor for his grant of the use of the Town Hall; to Mr. Case and the choir for their services, and most especially to the Rev. Henry Rawlinson for the truly Masonic sermon he had preached.

The Prov. Grand Lodge was then, after the transaction of the remaining business, closed with all due formality.

THE BANQUET

took place at four o'clock, at the Bull Hotel, where Bro. Knight provided an excellent dinner.

The usual toasts were given by the R. W. Prov. Grand Master (who presided), commencing with "the Queen and the Craft," which was briefly but loyally prefaced.

In proposing the Bishop and Clergy of the diocese, the Prov. Grand Master observed that as the principles of the Craft were founded upon religion, the toast was always most appropriate, and he had no difficulty in recommending it to their attention since the Bishop was himself a Mason.

Bro. the Rev. T. B. Ferris, rector of Corscombe, in returning thanks, observed that the field of duty open to a Mason was indeed a wide one, and he would do well to imitate the diligence and the wisdom manifested by those who worked in the different professions, discharging those important duties which were so beneficial to the world. He believed that the R. W. Prov. Grand Master would not be alarmed if he recommended to him, and to the brethren, an imitation of the lawyer's handicraft. Certainly they would do well and would act consistently if they understood the doctrines and the duties of *distributive justice*. Next, he certainly recommended them to imitate the parson. At any rate, if they were true to their Masonic duties, let them preach peace wherever they go, and, whenever called upon, let them stand up like men and give a reason for the hope which they profess to have. Then, again, let them not pass over the doctors. (A laugh.) Society is in a very disordered state, and their duty was to choose the remedies which soothe and allay, instead of irritate and increase, the sorrows of mankind. Next, let them imitate our noble soldiers—let them go forward, never regarding being called peacemongers and enthusiasts, but honestly in their hearts

Preferring a blessing to a bayonet, and a volume from Dr. Oliver to a shell from Sir W. Armstrong—stedfastly resolving, wherever they were, to try and conciliate the severity of private and individual opinion, and, as far as possible, to annihilate all party strife.

The D. Prov. Grand Master Pearce proposed the health of the Prov. Grand Master, upon whom he passed a very high but well deserved compliment.

The R. W. Prov. Grand Master, in returning thanks, said that while he felt that many brethren were far more able to fill his high office than himself, yet, having the welfare of the Craft at heart, and there having been a strongly expressed wish that he should fill the office, he had been induced to accede to that wish, and they might rely upon his best efforts to promote the good of Masonry generally, and of the province of Dorset in particular. He hoped that as long as he held the office he should be supported by the sympathies of the brotherhood as evidently as they had been manifested that day. He proposed the health of the D. Prov. Grand Master.

The Rev. Bro. Pearce, D. Prov. G.M., observed that he believed that he was one of the youngest D. Prov. Grand Masters in England, and, therefore, he the more highly regarded the honour.

The Prov. Grand Master afterwards gave "the Visiting Brethren," for which Bro. G. P. R. Pulman returned thanks.

ESSEX.

Chigwell.—*Chigwell Lodge* (No. 663).—This Lodge held a meeting on Saturday, the 13th inst., when Bros. Lomas and Winter were passed to the second degree, and Bros. Glasscoxon and Jager were raised to the sublime degree of Master Masons. Bro. Paas was then elected W.M. for the ensuing year, and it was unanimously agreed that a P.Ms. jewel be presented to Bro. Richard Geo. Motion, the present W.M., on his retiring from the chair. The visitors were Bros. Ransford, Muggeridge, Nelthorpe, Tomkins, Osborne, E. W. Davis, W. and W. C. Harvey.

HAMPSHIRE.

Southampton.—*Royal Gloster Lodge* (No. 152).—The regular meeting of the Lodge was held on Thursday, the 11th inst., the W.M., Bro. F. Perkins presiding, supported by his officers and several P.Ms. Bro. Leete was raised to the degree of M.M. by the W.M. in his usual impressive manner, after which Bros. A. Weston and Preece were passed to the second degree. Bro. G.M. Passenger, S.W., congratulated the W.M. on his appointment as Prov. S.G.W., after so many years of good and useful service to the Craft, and expressed his conviction that he would discharge the duties of that high and important office with credit to himself and justice to the province. Bro. Passenger concluded a long and eloquent speech in the following words:—Worshipful Sir, you work your Lodge like a Mason, and preside over it like a gentleman. We are gratified at the same time to find that the onerous duties of your office have not diminished the comforts and pleasures of domestic life; and shall ever be pleased to remember that during the time you have filled that chair you have taken unto yourself as a wife the daughter of a distinguished brother Mason; a lady who possesses all those virtues and accomplishments which are calculated to render an Englishman's home happy; and have added to your household gods another son. We wish your sons may become as good men and as worthy Masons as their father; and that you may live to a good ripe old age, to see and enjoy it, and that the chair of S.W. of this province may never be filled by one less desirous and capable than yourself of promoting the best interests of Masonry in general, and this province in particular. By your leave, Worshipful Sir, I will propose the following resolution:—"The officers and members of this Lodge desire to congratulate their W.M. upon his appointment as S.W. of the province of Hampshire, wishing him a happy and successful year of office, and that the G.A.O.T.U. may grant him health, long life, and prosperity to enjoy the high rank to which his services will entitle him." Bro. Douglas, P.M., seconded the resolution. He believed the W.M. would still do, as he always had done, his utmost to promote everything which would benefit the Craft. He perfectly agreed with all those kind expressions of the S.W. towards the W.M., and he was quite sure that every brother who knew him was delighted at his appointment. Bro. Abraham, P.M., then put the resolution, and it was carried unanimously. The W.M. in returning thanks alluded to the lateness of the hour, and on that account would not detain the brethren by any remarks, excepting to state that he was deeply sensible of their kindness towards him, and the allusions which had been made to those who were near and dear to him. Masonry had been to him the exciting cause for any good he had done, and although it brought with it its own reward, it was highly gratifying to his feelings to find these proofs of appreciation recurring so often. He would always endeavour to merit their esteem, and he hoped the same fraternal feeling might exist in every Lodge between the W.M. and the brethren, which marked in so decided a manner the career of the Royal Gloster. The Lodge was then closed in harmony at two o'clock. A large number of brethren sat down to the usual banquet, and a very pleasant evening was spent.

LANCASHIRE (EAST).

Bury.—*Lodge of Relief* (No. 50).—On Thursday, the 11th inst., the monthly meeting of the above Lodge was held at the Hare and Hounds Inn, when Bro. John Redfern, Dir. of Cers., officiated as W.M.; Bro. Parkes as S.W.; and Bro. Fishwick, P.M., as J.W. A ballot having been taken for Mr. James Grimshaw, of Prestwick, and found to be unanimous in his favour, he was initiated into the degree of E.A., after which, two other candidates were proposed to be balloted for at the next meeting. The brethren then adjourned to refreshment, and spent a comfortable evening together.

SOMERSETSHIRE.

Highbridge.—*Rural Philanthropic Lodge* (No. 367).—The monthly meeting was held on Friday, the 12th inst., Bro. Henry Bridges, P. M., presiding in the absence of the W.M., Bro. W. Harwood. The ballot was taken for Mr. Henry Leaker, and was forthwith initiated into the mysteries of the Craft. Bro. Down, the architect, reported that the new Lodge room was completed by the builder, and he had possession of the key, and that it was quite ready for decoration. It was then agreed that the committee should get the room finished with as little delay as possible. A letter was read from the W. M., stating he should not be able to attend the next regular Lodge, to be held on the 9th of Sept., and it was unanimously agreed that the next Lodge meeting should be held on the 16th of Sept. Bro. Henry Bridges then stated that the next festival for the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, would be held in January next, and he trusted that from so numerous a Lodge as No. 367, numbering seventy-six members, they would be able to find a brother to serve as Steward. The Lodge was closed, and the brethren adjourned to refreshment; the proceedings of the evening terminated in an agreeable manner at an early hour.

STAFFORDSHIRE.

PROVINCIAL GRAND LODGE AT STAFFORD.

On Tuesday, the 9th instant, the brethren of this province met in Prov. Grand Lodge, at the Shire Hall, Stafford; upwards of one hundred brethren were present.

The Prov. Grand Lodge was opened in antient and solemn form at high twelve, by the R.W. Prov. Grand Master, Bro. Lt.-Col. Vernon, assisted by his Deputy and the Provincial Grand Officers.

The gratifying announcement was made that during the past twelve months the Freemasons of Staffordshire had nearly doubled their number, and now counted about six hundred. The official appointments for the year were made as under:—Bros. Ward, D. Prov. G.M.; Hon. G. Vernon, Prov. S.G.W.; F. A. Edwards, Prov. J.G.W.; Rev. J. Downes, Prov. G. Chaplain; Rev. Dr. Armstrong, Prov. G. Asst. Chaplain; William Lloyd, Prov. G. Treas.; D. Peacock, Prov. G. Reg.; F. Dee, Prov. G. Sec.; J. Butterworth, Prov. S.G.D.; C. H. King, Prov. J.G.D.; Major M'Knight, Prov. G. Supt. of Works; S. Hill, Prov. G. Dir. of Cers.; W. B. Hayley, Prov. G. Asst. Dir. of Cers.; J. Ford, Prov. G. Sword Bearer; E. Shargool, Prov. G. Org.; J. Lowndes, Prov. G. Purs.; Carlo Bragazzi, Prov. G. Standard Bearer; H. Bagley, Prov. G. Tyler; and Bros. J. Duke, Samuel Hughes, W. Homer, H. Gillard, J. Collis, and R. Lowe, Prov. G. Stewards.

The Provincial Grand Lodge has sanctioned such an appropriation of its funds as will ensure for the Benevolent Institution, and for the Boys and Girls School, the sum of £50 each, being an amount which will entitle the Provincial Grand Master to act as a vice-president and one of the committee of management of each institution. This has been done by capitalizing £150, and ensuring the life of the Provincial Grand Master for £157 10*s.*, the annual premium of which amounts only to £6 4*s.*, the payment of which will secure the capital, and render it available for a like purpose in case of the death of the assured. This is setting a noble example to other provinces which many of them will not be slow to follow, and thus materially add to the financial resources of the charities.

The business of the day having been completed, the R.W. Prov. G.M. proceeded to close the Lodge in due and solemn form.

The brethren then walked in procession to St. Mary's Church, where prayers were read by the Rev. Bro. Lowe, Prov. G. Steward, and an excellent sermon preached by the Prov. G. Chaplain the Rev. Bro. Downes, from the text "This commandment have we—that he who loveth God love his brethren also."—1 John iv. 21. The discourse was intended as an exposition of the principles of the Royal Order of Masonry, which the reverend brother declared had nothing belonging to it inconsistent with the strictest rule of our holy religion, whether it respected our duty to God or man; yea, so far was it from anything of this, that any part of it, if duly followed, had a direct tendency to enforce and encourage the performance of every one of its most holy precepts, nor did he know a more prominent or distinguishing feature it possessed than that set forth in the text, "Love to God and love to the brethren."

After the sermon a collection was made, amounting to £11 16*s.* 4*d.*, during which the offertory passages were read by the Rev. Bro. Dew, assistant chaplain at the county gaol. It was ordered that the collection should be applied as follows:—Five guineas to the Staffordshire Infirmary, and the remainder to the Rector of St. Mary's, Stafford, in aid of his new schools.

The brethren afterwards dined at the Shire Hall, which was hung for the occasion with banners and emblems; the latter were very tastefully and artistically executed, and consisted of Masonic devices. From the three galleries, which were filled with ladies, were suspended banners belonging to different Lodges in the province. The banner of the Prov.

Grand Lodge was hung from the front gallery, facing the chairman's seat. This was surmounted by a banner, and above it was the motto, "Brotherly Love, Relief, and Truth," with the words "Faith, Hope, Charity;" and beneath, "Sit Lux et Lux fuit." In front of the other galleries were the inscriptions—"Temperance, Fortitude, Prudence, Justice;" and "We meet on the level, we part on the square." Above the chair occupied by the Prov. Grand Master was the illuminated device of a "Staffordshire Knot," white upon black ground, with a V.R. and crown.

After dinner the Prov. Grand Master proposed "The Queen—God bless her:" he alluded to her Majesty's eminent virtues as displayed by her in the government of this great and prosperous country, and to the fact that the Queen was the daughter of, and the niece of, illustrious brothers who had once ruled over the Craft.

The D. Prov. Grand Master in proposing "The Prince Consort and the rest of the Royal Family," expressed a hope that they might, ere long, have the honour of receiving the Prince of Wales as a member of the Craft.

The Prov. Grand Master, in proposing "The health of the M.W. Grand Master, the Earl of Zetland," said that, notwithstanding they had heard remarks from time to time during the last two or three years implying a want of confidence in their M.W. Grand Master, he thought the fact of the re-election of the Earl of Zetland to that office for the sixteenth time was sufficient proof that he enjoyed the confidence of his brethren. (Cheers.) The voice of faction and detraction might have been heard—but a man was to be judged of by the esteem and regard in which he was held by those who knew him best. It was not a faction, a party, or a newspaper that could write down a deserving and good man; and, therefore, he repeated that they had reposed confidence in their M.W. Grand Master as was shown by the fact that he had recently, for the sixteenth time, been placed at the head of the Order. His character, which had been tried severely during the last two or three years, shone more brightly than before. He had proved himself an anxious and zealous ruler: perhaps he had his faults, but no human being was without them—and the manner in which he had ever ruled over the Craft—the zeal, the quiet, gentleman like good feeling which he had shown in every way—entitled him to their esteem and respect. (The toast was drunk with enthusiasm.)

Bro. H. C. Vernon, Prov. Grand Master of Worcestershire, proposed "The Most Worshipful Grand Masters of Scotland and Ireland—the Dukes of Athol and Leinster," who were at all times most happy to unite with the Grand Master of England in furthering the interests and stability of their great Masonic institution.

Bro. Colonel Hogg, as an Irish Mason, expressed his acknowledgments for the enthusiastic manner in which the health of "Ireland's only Duke" had that evening been received. An additional reason why the Masons of Staffordshire should drink his grace's health was that he was married to a daughter of the Duke of Sutherland, and felt an interest in what transpired in this county. He (the gallant colonel) could assure those brethren present who had visited the sister isle that if ever they did so they would receive from the Masons there such a hospitable reception as would prove the truth of the proverb that an Irishman's heart and purse invariably went together. He was proud to add that Masonry in his country was advancing rapidly. They did not go for numbers but for men, and that was the system carried out with success in all parts of the world where Masonry was known. (Cheers.)

Bro. Dudley Parsons, whose name was associated with the toast, also returned thanks as an Irishman.

Bro. Dr. Burton said that some delicate allusions had been made to what had transpired relative to the conduct of the M.W. Grand Master, who had been so materially strengthened in his official usefulness by the confidence of the Craft at large, and although he (Dr. Burton) was not personally acquainted with their Deputy Grand Master, Lord Panmure, he had the best reasons for asserting that that nobleman had proved himself a straightforward man in office, and under all circumstances an able and zealous supporter of the Grand Master. He proposed "The Right Worshipful Deputy Grand Master and the Officers of Grand Lodge." (Cheers.)

The R.W. Bro. H. Vernon replied to the toast. No one could be more anxious for the extension of Masonry, no one could be more attentive in the performance of his duties, and no one had the principles and practice of Masonry more at heart than Lord Panmure. With regard to the officers of Grand Lodge, whom himself and brother represented on that occasion, he could only say that at all times they would be happy in conveying the opinions of Grand Lodge to the brethren of their respective provinces. If they wanted them to do anything it was their fault if they did not ask, and, if asked, they would do their utmost to give satisfaction. (Applause).

The V.W.D. Prov. G.M., Bro. Ward, said that it was his privilege to propose the next toast, and he always approached it with much diffidence, because he felt that it should be entrusted to able hands. It was, however, a toast which did not require any eloquence, inasmuch as the subject of it lived in the hearts and esteem of the Masons there assembled. He begged, therefore, to propose "The R.W. Prov. G.M., Lieut.-Colonel Vernon." He knew that there was no need of eloquence in making such a proposition. They were all perfectly aware of the consummate skill and talent which their Prov. G.M. possessed; of the kind, gentlemanlike, and courteous way in which he ever conducted himself towards his brethren. They might ask of him to "be to our virtues very kind," although they could not, with equal confidence, say "be to our faults a little blind." When their Prov. G.M. saw a fault he was not afraid to speak his mind, which was like medicine, very disagreeable to swallow, but it nevertheless did those who took it good. The R.W. Prov. G.M. had already told them in Lodge of the flourishing state of Masonry in this province. He (the speaker) could safely endorse that statement. Since he had known Masonry, a period of upwards of half a century, he had never known it in so flourishing a condition in that province as it was now. Not only were new Lodges being opened, but fresh zeal and energy were infused into those in existence, which argued well for their future career. They owed a deep debt to their Prov. G.M. for the state in which the province then was; and when they looked at the manner in which he made his talents useful in other parts of the kingdom, the Craft generally owed him a deep debt of gratitude. (Loud cheers).

The Prov. Grand Master replied, his brethren would believe him when he said he was not at all insensible to the value of the warm applause with which his health had been received. He trusted that he had an honest pride in the feeling that he was esteemed by his brethren, and that he had the good will and the good wishes of those who were connected with his brethren. (Cheers). In alluding to the kind and flattering terms in which his health had been proposed, he thought that his deputy must have been misled by an amiable weakness to speak of him, not as he was, but as a Provincial Grand Master ought really to be. (No, no). He thanked them for that disclaimer; but he knew the kindly feelings of their warm hearts induced them to think and speak of him in a manner which he did not deserve; and he felt deeply gratified by their kindness on that occasion. The testimony which they had given him on many occasions of the regard and esteem in which he was held among the brethren made him proud of the position which he sustained among them—a position involving trouble and labour, but attended with little or no difficulty. If his course had been an easy one, it was because he had their good will. In speaking of himself they had kindly attributed to talent on his part what was only patient steadiness and fixedness of purpose. They knew that the interests of the province, and of Freemasonry generally, were the dearest objects of his care. With firm and steady views in that direction a little talent would go a great way. If there was any method of kindness in his intercourse with the brethren, it was prompted by the kindness with which he was invariably received among them. He was proud of the co-operation and assistance which he received from all brethren in the province, and especially from his officers; and here he might remark that if his office occasioned him any difficulty it arose from the anxiety of knowing that there were forty or fifty men annually deserving of the purple, and only eight or ten offices at his disposal. His brethren at large would, he knew, give him credit for effecting as much as he could; and thanking them for their renewed confidence, he trusted that every day and year of his life would be an endeavour to deserve it. He had great pleasure in proposing "The V.W. D. Prov. Grand Master, Bro. Ward," and feelingly alluded to the zeal and efficiency of his most valuable services. In a province of the extent of Staffordshire, where Lodges were scattered widely, north and south, it would be impossible for any single individual to attend to them all, even if he had the time to devote to such a purpose. He had the effective and zealous assistance of the D. Prov. Grand Master, especially in the superintendence of the northern districts of the province. From him he received abundant information; so that if he (the Prov. Grand Master) was not able to visit the north so frequently as the south, he was by no means ignorant of what was going on there; and that information was not only backed by the weight of the opinions of one who had been fifty years a Mason, but whose conduct had been that of steady progress through life, and whose excellent conduct had made him an upright man and a Mason. He could not sufficiently thank Bro. Ward for his valuable assistance, especially when he (the Prov. Grand Master) was away from the province, when he knew that his services were freely given, and were more effective than his own would be under any circumstances. He placed every confidence in Bro. Ward, in whom, too, every Mason had confidence. That brother had arrived at a goodly time of life, and they hoped that God would still bless and preserve his honoured hairs, so that he might remain among them for many many years. (Cheers.)

The V.W.D. Prov. Grand Master, who was loudly cheered, said that the gratifying reception he had met with was almost too much for a man of his age. In thanking them for the kind manner in which his health had been drunk, he could assure them that it was his greatest ambition and pleasure to stand well with them all, and to earn the esteem and approbation of his brethren. After an experience of half a century he was not likely to be led away, like a young man, by any fancied enthusiasm for Masonry. He had outlived anything of that kind; he had had experience enough of it, for mere enthusiasm too long ago had worn itself away; and the longer he lived the more he had become attached to Masonry and his many brother Masons. He could boast of being the senior Mason in that room and of the province; he was the eldest of four living generations, his son being a grandfather, and had learnt deeply to value the principles and practice of Masonry; and he trusted that his long course had been such as to justify their approbation and esteem.

Bro. Trubshaw, in proposing "The Prov. Grand Wardens and other Officers of the Prov. Grand Lodge," after remarking that independently of Masonry flourishing from the purity of its principles, it was sure to prosper in that province so long as the name of Vernon, was associated

with it; and as there were many present who were newly initiated into its mysteries as well as many who had not had that advantage, he (the speaker) took the opportunity of telling them that amidst the revolutions of states and empires, of human laws and customs, Masonry had remained without any material change in its outward forms. Its pillars had remained unshaken through the rage of every varied storm. Its stability thus showing the soundness of its principles and their conformity to right reason and the best dictates of the human heart, and he hoped that one and all present would join with him in the prayer that the Almighty Architect of the universe might preserve the edifice pure and entire to the latest posterity, as it was the asylum of feeble man against the shafts of adversity, against the perils of strife, and, what was more to be dreaded, against the conflict of his own passions. It inculcated this great maxim as, a means of social happiness—that however separated by seas or distance, distinguished by national character, or divided into sects, the whole community of mankind ought to regard each other as members of the same family, for we are all children of the same eternal Father. (Cheers).

This toast having been duly responded to, there followed the toasts of "The Visiting Brethren," "The Ladies" (to which the Rev. Bro. Lowe replied), "The Prov. Grand Stewards," whose arrangements were highly and deservedly extolled. "The Masonic Charities," "The health of the Chaplain," "The Vocalists" (replied to by Bro. Pearsall), &c.

Among other distinguished visitors present on the occasion were Bros. H. C. Vernon, Prov. G.M. of Worcestershire; Masefield, P. Prov. S.G.W., Worcestershire; J. Ross, P. Prov. S.G.D., Warwickshire; J. Machin, P. Prov. S.G.W., Warwickshire; C. J. Vigne, P. Prov. S.G.W., Somersetshire; H. K. Harvey, P. Prov. S.G.W., Staffordshire; C. Trubshaw, P. Prov. S.G.W., Staffordshire; Col. Hogg, P. Prov. S.G.W. Staffordshire; J. Hallam, P. Prov. S.G.W., Staffordshire; Dr. Burton, P. Prov. S.G.W., Staffordshire; C. T. Davenport, P. Prov. S.G.W., Staffordshire, &c., &c.

WALES, SOUTH.

PROVINCIAL GRAND LODGE AT NEATH.

The annual Provincial Grand Lodge was held at the Masonic Hall, Neath, on Friday, the 5th inst., under the presidency of the R.W. Prov. G. M. Colonel C. K. Kemeys-Tynte, supported by Bros. Dr. Bird, D. Prov. G.M.; M. Moggridge, Prov. S.G.W.; J. W. Russell, P. Prov. G.W.; R. F. Langley, Prov. G. Reg.; N. B. Allen, Prov. G. Trea.; Geo. Allen, Prov. G. Sec.; R. Jones, Prov. J.G.D.; F. D. Michael, Prov. G. Dir. of Cers.; Wm. Cox, Prov. G. Org., and other provincial officers and brethren.

The Prov. Grand Lodge having been opened in solemn form, the minutes of the proceedings of the last Provincial Grand Meeting, at Brecon, were read by the Prov. G. Sec., and duly confirmed; after which the Prov. G. Treasurer's accounts were received, audited, and passed.

The R.W. Prov. Grand Master then called the attention of the brethren to a letter from the Grand Secretary on the subject of the Masonic Schools, in which the R.W. brother appeared to take a strong interest; he urged the claims of these institutions forcibly and earnestly, and recommended the establishment of provincial committees for the purpose of assisting and extending the advantages of these excellent charities. From the appeal made by the R.W. Prov. G.M., we doubt not that at the earliest opportunity the several W. Ms. in the district will bring the subject before their respective Lodges, and will endeavour to co-operate in this good work.

The usual votes for charitable purposes were then agreed to, viz., the annual subscriptions to the Masonic Schools for Boys and Girls; to the Swansea Deaf and Dumb Asylum, &c.; also a donation to the Neath Schools. After which the R.W. Prov. Grand Master appointed his officers for the ensuing year, in the following order:—Bros. Alexander Bassett, Prov. S.G.W.; R. S. Langley, Prov. J.G.W.; Theo. Mansel Talbot, Prov. G. Reg.; Geo Allen, Prov. G.Sec.; Robt. Jones, Prov. S. G.D.; Edward J. Morris, Prov. G.J.D.; P. H. Rowland, Prov. G. Supt. of Works; F. D. Michael, Prov. G. Dir. of Cers.; Jas. Gawn, Prov.G. Org.; Blunt and Donaldson, Prov. G. Stewards.

Bro. N. B. Allen was unanimously re-elected Prov. G. Treas.

The R.W. Prov. Grand Master, accompanied by his officers and the members of the Prov. Grand Lodge, then visited the Neath Lodge, which was held in the new and extensive school-rooms adjoining the Masonic Hall, kindly lent for the occasion, and where the members of the various Lodges of the district were assembled in goodly numbers. The R.W. Prov. Grand Master was warmly greeted, the brethren, under the direction of Bro. F. D. Michael, Prov. G. Dir. of Cers., giving the customary salutes of welcome in good Masonic style. The R.W. Prov. Grand Master having acknowledged the compliment in a very feeling and eloquent address, the brethren formed in procession and proceeded to the parish church, to attend divine service. The sermon was preached by the rector, the Rev. John Griffiths, who selected for his text, Micah vi., 8. "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God," and delivered a most impressive and eloquent discourse, which was most attentively listened to. The musical service was well performed by an efficient choir. Bro. Dr. Wastfield, Prov. G. Org. for the western division, presided at the organ.

At the conclusion of the service, the brethren returned to the Lodge-room in the same order, (preceded by the excellent band of Mr. Hallam, of the Forest Tin Works, who had kindly placed their services at the disposal of the brethren for the day), passing through the principal streets, which presented a very lively appearance, the windows and balconies being filled with ladies and interested spectators.

The usual collection for charity was then made, and the amount liberally contributed was, at the suggestion of the R.W. Prov. Grand Master, placed at the disposal of the rector for the poor of the town. After which the R.W. Prov. Grand Master and his officers returned to the Provincial Grand Lodge, which was closed in antient and solemn form.

The brethren re-assembled at the Castle Hotel, at four o'clock, when about ninety sat down to partake of the excellent fare provided for them by Bro. Hancock; and during the dinner the band played several choice selections, contributing much to their gratification.

After the removal of the cloth, the R.W. Prov. Grand Master gave the customary loyal and Masonic toasts. The health of the R. W. Prov. Grand Master was proposed in graceful terms by the D. Prov. Grand Master, Dr. Bird, and drunk with full Masonic honours and the greatest enthusiasm. After responding to the toast, the R.W. brother vacated the chair, which was taken by Bro. M. Moggridge, the P. Prov. S.G.W., and W.M. of the Swansea Lodge.

Bros. Dr. Wastfield and Geo. Allen successively presided at the pianoforte, and the pleasure of the evening was much enhanced by the excellent singing of these brethren, and also of Bros. Gawn, Jno. Jones, H. W. Williams, Angel K. Smith, and others.

The greatest praise is due to Bro. P. H. Rowland, W. M. of the Neath Lodge, for the excellent manner in which everything was arranged for the convenience of the brethren, which gave complete satisfaction. The brethren separated at an early hour, having passed a most agreeable day.

The next Provincial Grand Lodge will be held at Aberdare.

MARK MASONRY

PROVINCIAL.

Birkenhead.—*Joppa Lodge* (No. 5, S.C).—The Brethren of this Lodge held their usual meeting at the Park Hotel, July 27th, 1859, Bro. J. P. Platt, R.W.M., in the chair; there was a good attendance of the officers. The following brethren were advanced to the degree of Mark Masters:—Bros. J. B. Hughes, No. 864; Jas. D. Casson, No. 864; S. G. Broomhead, No. 245; T. J. Markham, No. 232; W. G. Pinchin, No. 310.

THE WEEK.

The Court.—On Friday afternoon Her Majesty and the Prince Consort embarked on board the *Victoria and Albert* at Osborne on a cruise of several days. The Queen was also accompanied by several of the royal children. They visited the islands of Guernsey, Jersey and Alderney, and were everywhere received with enthusiasm, arriving safely at Osborne on Monday morning. There have been no visitors at Osborne House this week. Tuesday was the Duchess of Kent's birthday, and was celebrated in a very quiet way. Prince Alfred has returned from his visit to his brother in Edinburgh.

Foreign News.—The great Paris event of the week has been the celebration of the *fêtes* on Sunday and Monday. On the former day the entry of the troops into Paris took place. The emperor and his suite proceeded along the Boulevards from the Bastile to the Place Vendôme amidst the acclamations of the crowd, which was immense. The defiling of the troops terminated at half-past two, p.m. The empress and the prince imperial were stationed at the Place Vendôme. Before the defile was over a tremendous shower fell, and rain continued during the evening, diminishing the effect of the illuminations, which otherwise were of a very brilliant description. The reception of the troops, which was most enthusiastic along the boulevards, was very cold in the faubourg. At the banquet given to the principal chiefs of the army of Italy, at the Tuileries, the emperor expressed regret to see separating so soon the elements of a force so well organized and redoubtable. "A part of our soldiers," said his majesty, "are going to return to their hearths. You also are going to resume the occupations of peace. Nevertheless, do not forget what we have done together. If France has done so much for a friendly people, what would she not do for her own independence?" The short speech contained no political allusion. Two facts of importance are, the formation of a large camp at Lille, under the command of Marshal Niel, and the announcement in the *Moniteur* of a full amnesty to all individuals who have been condemned for political crimes, or who have been the objects of measures of general safety. The details of this important measure will be looked for with great interest. ——On Monday, at Milan, a solemn *fête* was celebrated in honour of Napoleon. In the morning a *Te Deum* was performed in the cathedral, in the presence of the king, Marshal Vaillant and other officers, the magistrates, and the national guard in grand gala dress. After dinner a spectacle took place in the arena, the expenses of which were defrayed by the municipality, and the receipts destined for the wounded. The king, Prince Carignan, Marshal Vaillant, and about 40,000 people were present. The name of Napoleon was received everywhere with acclamations. Count Arese has arrived

at Turin. An amnesty for small offences has been published.——From Florence we learn by telegraph that the proposition of Signor Ginori, as to the incompatibility of the dynasty of Lorraine to govern Tuscany has been agreed to unanimously, and a proposition carried by the assembly that it is the firm will of Tuscany to form part of the kingdom of Italy under King Victor Emmanuel. The mayor of Parma has addressed a letter to the *Patrie*, giving a positive contradiction to the report of a revolutionary movement having broken out in that city. The real wishes of the duchy of Parma with regard to the annexation to Piedmont were to be ascertained on the 14th, by a *plebiscite*, or declaration of the people, on the matter. General Garibaldi has accepted the chief command of the forces of Central Italy.——All the accounts from Vienna state that there is a great desire for reform in Austria.——The Chamber of Deputies at Munich have rejected the motion for the formation of a central German power.——The last accounts from Berlin represent the state of the King of Prussia as very serious.——New York news is of very slight importance. President Buchanan has positively declined to become a candidate for re-election. The affairs of Mexico remain in a most unsettled state. General Degollada was sparing for a new campaign. The advices from California are to the 11th July. Great excitement existed in Nevada and El Dorado counties in consequence of the new and extensive gold discoveries in Walker's River. A terrible railway accident had occurred in Albany, a train being precipitated in a creek, by which fifteen persons lost their lives.

COLONIAL.—The *Parana* has arrived at Southampton with the West India mail. The *Paramatta* was still ashore when the mail left St. Thomas's on the 1st inst. Business is reported as rather dull in the islands, but the sugar crops were looking well. Health of the islands generally favourable.

IMPERIAL PARLIAMENT.—On Saturday, in the HOUSE OF LORDS, after several petitions had been presented, and the Royal consent given by commission to various public and private bills, the Queen's speech was read by the Lord Chancellor. The commission of prorogation was then read, bringing the session to a close.——In the HOUSE OF COMMONS, on the motion of Mr. Bland, new writs were ordered for Liskeard, in the room of Mr. Grey, now one of the commissioners of Her Majesty's Customs; for Hertford, in the room of Mr. Cowper, who has accepted the office of Vice President of the Board of Trade; and for Berwick-on-Tweed, in the room of Mr. Earle, who has accepted the Chiltern Hundreds. Mr. Westhead then drew attention to the report of the committee on the Pontefract compromise, and moved that the report of the committee be read. He said that as Mr. Childers could not be replaced in his former position, Mr. Overend, as a man of honour, should resign the seat. Mr. Selwyn thought that such a course was uncalled for and unjust, and suggested that the order for the discharge of the Pontefract election petition be itself discharged. Mr. Selwyn afterwards withdrew his motion, and the proposition of Mr. Overend was then adopted, that Mr. Childers should be replaced in his former position. Mr. Gregson asked the Secretary of State for Foreign Affairs when he expected the treaty with China would be ratified. Lord J. Russell could not say exactly when the treaty would be ratified, but he believed there would be no unnecessary delay. The government would require the Chinese to fully carry out the condition of the treaty, and would invite an ambassador from that court. Lord Elcho moved an address for copies of reports relative to the instruction of volunteers in the government musketry school at Hythe. After some observations from S. Herbert, as to the wish of the government to forward these volunteer corps, Lord Palmerston said that ninety such corps had already been formed, and other such corps were in course of formation. The government was most anxious to encourage them, but were still more anxious to encourage volunteer artillery corps along the coasts of the kingdom. The motion was agreed to. The speaker soon after proceeded to the House of Lords to hear the royal commission read for the prorogation of the present session. On his return he read her Majesty's most gracious speech at the table, and the members separated.

GENERAL HOME NEWS.—Two Cabinet Councils were held this week at the official residence of Lord Palmerston.——At the election of a new member for Devonport, in the place of Mr. Wilson, the candidates were Mr. Ferrand, Conservative, and Mr. Buller, Whig. The latter was returned by a majority of 75.——The Registrar General's returns exhibit a further, though slight, decrease in the number of deaths for the past week; but the public health, the Registrar adds, is far from being in a satisfactory condition. The total number of deaths was 1,296; those from diarrhœa numbering 296. The number of births was 1,762.——A melancholy catastrophe is reported in the loss of the British ship *Blenheim*, in the Bay of Bengal. Her commander (Capt. Headley), the second officer, and eleven of the crew went down with the ill-fated vessel.——On Saturday morning a ship lying in the Wear, at Sunderland, was reduced almost to a wreck by an explosion of gas. The vessel was loaded with coal ready for sea, and the cargo had evidently generated a large quantity of hydrogen gas, which became ignited by a light inadvertently brought into the cabin. A number of persons were also seriously injured by the accident.——Mr. Wakley has resumed the adjourned inquest on the body of Elizabeth Freshfield, at Ball's Pond, whose death occurred through an attempt to procure abortion. It will be recollected that a person named Clement John Carnell, who passed as her husband, committed suicide immediately after the death of the unfortunate woman. Very little additional evidence could be obtained, and, after a short deliberation, the jury returned a vedict of Murder against Carnell.——The trial of Dr. Thomas Smethurst, for the murder of Isabella Banks, at Richmond, was resumed on Monday morning, before Lord Chief Baron Pollock. It will be recollected that the prisoner is charged with the murder of a lady named Isabella Banks, by administering to her constantly either of arsenic or antimony, or some other irritant poison. He was a married man; but he had gone through the ceremony of marriage with the deceased shortly before her death, and he had induced her to make a will in his favour, under which he would have come into possession of about £1,800. Mr. Sergeant Ballantine opened the case for the prosecution, Dr. Julius being the first witness examined. Besides his, some other medical testimony was taken. Dr. Taylor was examined at considerable length as to the result of his analysis, and gave it as his opinion that death had been produced by the administration of irritant poisons. Mr. Serjeant Parry then made a long and able address on behalf of the prisoner, and proceeded to call Dr. Richardson, who gave evidence for the defence. This witness, whose cross examination was still proceeding when the court rose, stated the result of certain experiments he had made with poisons on dogs. The impression seemed to be, however, that from the mode of carrying out those experiments they had not much bearing on the present case. The trial lasted all the week, and was not concluded at the time of our going to press.——The funds yesterday were rather weaker, and prices closed about one-eighth per cent. lower, the final quotation of Consols being 95¼ to ⅝.

PROVIDENT AND CHARITABLE INSTITUTIONS.—In a country like England, exhibiting such profusion of charity — where science, the arts, and commerce, the church, and the naval and military professions can each point to its Asylum, where the orphan is clothed and educated, and the aged, whose only sins are poverty and misfortune, is enabled to end his days in comfort, agriculture — employing the largest invested capital, representing as she does the most important interest of the country—stands unrepresented in this glorious list, unable to show any refuge for the unfortunate British farmer, or any asylum where his orphan can find a home, or his widow a resting place. This lamentable fact has not escaped the notice of some philanthropic gentlemen, conspicuous among whom is Mr. Alderman Mechi, who has brought to bear upon the project of a new Royal Agricultural Benevolent College the same energy which has so successfully characterised his life in the pursuits of commerce and agriculture. It is his desire to see established a great institution worthy of the wealth and patriotism of British farmers, and affording a secure refuge to their decayed brethren and the widows and orphans of those who have been less fortunate in life than themselves. The project was first agitated in June only of the present year; but such a hearty response has been made to the worthy alderman's appeal, that already more than three hundred leading members of the agricultural interest have given in their adhesion, including such names as the Dukes of Rutland and Richmond, Earl Howe, Lord Wharncliffe, Lord Combermere, Lord Ashley, *M.P.*, Lord Burghley, *M.P.*, the Lord Mayor, Lord Leconfield, and Lord Henry Thynne, *M.P.* We need hardly point out that some of these names are well known and respected in the Order; and, considering what a large number of English Freemasons are connected with agricultural pursuits, we are sure that we shall not in vain recommend the rising institution to the favourable notice of the brethren.

TO CORRESPONDENTS.

"THE GRAND LODGE OF THE PHILADELPHES."—We are compelled to defer the communication of M. Duquesnes until next week.

ROYAL GLOSTER LODGE.—The report of the meeting of this Lodge, on the 11th inst., only reached us on the eve of going to press. We are, therefore, only able to give a very much condensed account of the interesting proceedings.

BRO. ROBERT STUBS.—The question has been considered in Committee of Grand Chapter, and we have no doubt will be officially noticed. The transaction took place so far back that we do not see any use in further alluding to it. The truth is, it is a great mistake to allow the same brother to be Prov. Grand Master under both the English and Scottish constitutions. Much of what took place in Canada was attributable to that cause—though, doubtless, the brother acted conscientiously, though, as we think, mistakenly in his proceedings.

"Δ."—In the Book of Constitutions, p. 18, is the following rule:—"Brethren of eminence and ability, who have rendered service to the Craft, may, by a vote of the Grand Lodge, duly confirmed, be constituted members of the Grand Lodge, with such rank and distinction as may be thought proper." There is no power, however, so far as we can see, to make honorary Prov. Grand Officers; nor is it likely that any attempt will be made to confer honorary rank on any brother unless under extraordinary circumstances, such as a prince of the blood becoming a member of the order; the Grand Lodge having negatived a proposition of the Grand Master to confer honorary rank on a Past Asst. G. Dir. of Cers., who had served the Craft for nearly twenty years.

LONDON, SATURDAY, AUGUST 27, 1859.

FALLACIOUS VIEWS OF THE CRAFT.

Our article under the above title had scarcely made its appearance in the *Freemasons' Magazine*, before a singular corroboration of our statement as to the curious misconceptions of the Order which exist among the uninitiated, appeared in the columns of our powerful contemporary the *Times*. A certain Mr. James McCaldin feels himself much aggrieved because Mr. Whiteside, in the full torrent of his parliamentary eloquence (on the question of setting aside certain jurors in the county of Antrim), stated the said McCaldin to be an atheist and a violent political agitator. McCaldin thereupon writes to the *Times* denying the charges in an indignant strain and demanding that his denial should be inserted in the columns of that journal.

Now we can sympathise with the wounded feelings of Mr. McCaldin, and we consider also that the steps which he has taken to vindicate his fair reputation, are proper and manly. But the proofs which he has adduced in support of his counter-statement to Mr. Whiteside involve two such curious *non sequiturs* that we quote them for the benefit of such of our readers as may have overlooked this epistle in their daily *Times* reading.

"As to my being an 'atheist,' (says our injured friend) I am well-known in Belfast as a Presbyterian, not altogether without zeal for my religion. I have from childhood been a systematic attendant on public worship, and since I arrived at a suitable age I have been a regular communicant. So much for the 'atheism' with which Mr. Whiteside has branded my character in the House of Commons. As to my being 'a violent party man,' during a life of twenty-five years in active business I never was a member of *any political association*, never having been an Orangeman, *a Freemason*, or a member of the Odd Fellows, or any other society."

We should much like to know what idea this worthy Irishman has formed of Freemasonry. Judging from the somewhat incoherent document which we have quoted, it is as far from being a favourable one as it is from being correct. He assures us that he is not an atheist, which we are delighted to hear; he also further gratifies us by the information that he is not a "violent party man"; and in support of these assertions he declares himself to be totally unconnected with the Masonic body, which he lumps together with such societies as the Odd Fellows and Orangemen—thereby implying that he is neither a political agitator nor an atheist *because* he is unconnected with Freemasonry and those two societies.

We trust that among Mr. McCaldin's acquaintance in Belfast, there may be found some brother of the Craft who will charitably point out to him those passages in our antient charges which are suited to his benighted condition; from which he may learn that a genuine Craftsman can neither be "a stupid atheist" nor involve himself in plots and conspiracies against the government of the country where he dwells. It would be as well also to explain the vulgar error of classing the Order in the same category with such modern and totally dissimilar societies as those named above; and to inform Mr. James McCaldin that his being a Freemason would be considered by most educated and well-informed men, as a far greater security for his being a worthy member of society, than even his being a "zealous Presbyterian" or a strict attendant upon the ministry of the Rev. John Macnaughten. Of one thing he may rest assured, that a man who knows the world so well as Mr. Whiteside will not be likely to class him as a violent party leader—since his total inability to lead his fellows in any way, either for good or bad, is by no means faintly shadowed forth in that ignorance of the phases of life which are passing around him—which would be fatal to any one wishing either to lead the minds or enlist the sympathies of his fellow-citizens.

A SCOTTISH ARCHIMEDES.

About the year 1768 there lived, but can hardly be said to have flourished, in the world of literature, a self taught genius, named Martin Murdoch. Of the early career of this author we know but little; his own account of his origin was that he was the son of a Scottish clergyman, whose cure of souls was situated in the remotest part of the Highlands. The elder Murdoch taught his son the principles of mathematics, and left him at his death a little flock on a small farm; but science alone flourished with Martin. Misfortunes and accidents, and the unsuitableness of his occupation to the bent of his mind, compelled him in a short time to break up and dispose of his stock and farm. Finding himself in great distress, and without any prospect of ameliorating his condition where he was, he determined upon going to London to try if he could get a living there by teaching arithmetic and mathematics. London, however, he was not destined ever to reach; at Cleator, in Westmorland, fortune threw him in the way of a benevolent clergyman, who was possessed not only of considerable wealth but also of a keen appreciation of merit, and a sincere love of science. Yielding to the friendly solicitations of this good priest, Murdoch appears to have here terminated his travels, and to have remained under the protection of his benevolent patron, pursuing those studies which are the subject of the following observations.

It is well known that the picturesque county of Westmorland abounds in lakes and impetuous streams, which in the winter are occasionally so swollen as to overflow their banks; the Eden, the Dove, and Winandermere, are all beautiful, but sometimes very perilous; being remarkably deep and clear, they deceive the eye of those who attempt to ford them without a guide. It was one of these treacherous streams which at last proved fatal to this endowed Scotchman. Mathematicians, it is said, often dwell in the seventh heaven; and forgetting earth, poor Murdoch became a victim to the other element. In a fit of abstraction, he neglected, in crossing a river in the winter, to exercise due caution, and was drowned in the flower of his intellect at the age of thirty-six.

It is deeply to be deplored that one so accomplished should have met unrewarded an untimely death, as he was a public benefit to society. At the period he adorned, mathematics was the chief subject of the day; it was then that he refuted Dr. Berkley's (Bishop of Cloyne) philosophy, and he pointed out with great truth the difference between a fluxion and a differential. He clearly showed that Sir Isaac Newton was the author of this method of calculation, which the learned Leibnitz claimed, having published, in 1684, at Leipsic, his *Elements of the Differential Calculus*. Leibnitz received two letters from Newton, in 1677, upon this subject; however, it is of little consequence, as both great authorities arrived at the same conclusions. This treatise excited Dr. Keith to reply, and he made it appear very plainly from Sir Isaac's letters, published by P. Wallis, that Newton was the inventor of the algorith, or practical rules of fluxions, and that Leibnitz did no more than publish the same with an alteration of the name and manner of notation. The German philosopher quarrelled with Dr. Keith, and appealed to the Royal Society against him, that they would be pleased to restrain the doctor's vain babblings and unjust calumniations, and report their judgment, as he thought they ought to do, in his favour. But this was not in the power of the Society, if they did justice, for it appeared quite clear to the committee of the members appointed to examine the original letters and other papers relating to the matter, which were left by Mr. Oldenburgh and Mr. J. Collins, that Sir Isaac Newton was the inventor of fluxions; and they accordingly published their opinion to that effect, which determined the affair.

Murdoch's simplicity was his great charm, for he had the power of making the youngest persons understand his theory, provided they climbed the ladder of knowledge with

him step by step. In this slight sketch a few of his rules are given; for this glorious branch of science is of immense importance to calculators, and many useful systems have been lost and afterwards revived.

Murdoch was well acquainted with Sir Isaac Newton's philosophy, as well as that of Leibnitz; he considered the former to be certainly the inventor of fluxions; he maintained that a differential has been, and still is, by many called a fluxion, and a fluxion a differential—yet it is an abuse of terms; a fluxion has no relation to a differential, nor a differential to a fluxion. The principles upon which the methods are founded, show them to be very different, notwithstanding the way of investigation in each be the same, and that both centre in the same conclusion. Nor can the differential method perform what the fluxionary method can. The excellency of the fluxionary method is far above the differential.

Mr. Murdoch explained his theory thus :—Magnitudes, as made up of an infinite number of very small constituent parts put together, are the root of the differential calculus. But by the fluxionary method, we are taught to consider magnitudes as generated by motion. A described line in this way is not generated by an opposition of points, or differentials, but by the motion or flux of a point; and the velocity of a generating point in the first moment of its formation, or generation, is called a fluxion. In forming magnitudes after the differential way, we conceive them as made up of an infinite number of small constituent parts, so disposed as to produce a magnitude of a given form; that these parts are to each other as the magnitudes of which they are differentials; and that one infinitely small part or differential must be infinitely great, with respect to another differential, or infinitely small part; but by fluxion, or the law of flowing, we determine the proportion of magnitudes, one to another, from the celerities of the motion by which they are generated.

This most certainly is the purest abstracted way of reasoning. Our considering the different degrees of magnitude, as arising from an increasing series of mutations of velocity, is much more simple and less perplexed than the other way; and the operations founded on fluxions must be more clear, accurate, and convincing, than those that are founded on the differential calculus.

There is a great difference in operations—when quantities are rejected because they really vanish; and when they are rejected, because they are infinitely small: the latter method, which is the differential, must leave the mind in ambiguity and confusion, and cannot in many cases come up to the truth.

It is a very great error, then, to call differentials fluxions; and quite wrong to begin with the differential method in order to learn the law, or manner of flowing. Mr. Martin Murdoch's system of teaching was this :—He first taught arithmetic, trigonometry, geometry, algebra; the two latter branches, first in all their parts and improvements, the methods of series, doctrine of proportions, nature of logarithms, mechanics, and laws of motion; from thence he proceeded to the pure doctrine of fluxions, and at last looked into the differential calculus; and he declared it would be lost labour for any person to attempt them who was unacquainted with these procognita.

When he turned to fluxions, the first thing he did was to instruct the pupil in the arithmetic of exponents, the nature of powers, and the manner of their generation; he next went to the doctrine of infinite series, and then to the manner of generating mathematical quantities. This generation of quantities was the first step into fluxions, and he so simply explained the nature of them in this operation, that the scholar was able to form a just idea of a first fluxion, though thought by many to be incomprehensible. He proceeded from thence to the notation and algorithm of first fluxions; to the finding second, third, &c., fluxions; the finding fluxions of exponential quantities, and the fluents from given fluxions; to their uses in drawing tangents to curves; in finding the areas of spaces, the values of surfaces, and the contents of solids, their percussion and oscillation, and centre of gravity.

By following his plan, this clever master made the pupil by his explanations happily understand and work with ease; and made him find no more difficulty in conceiving an adequate notion of a nascent or evanescent quantity, than in forming a true idea of a mathematical point. He gave two years for his pupils to acquire an aptitude to understand the fundamental principles and operations at all relative to fluxions; and they could then investigate, and not only give the solution of the most general and useful problems in the mathematics, but likewise solve several problems that occur in the phenomena of nature.

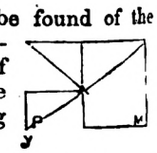
The following are some of his difficult questions, which, by his tuition, were answered immediately :—

First question.—He requested in the first place to be informed how the time of a body's descending through an arch of a cycloid was found: and if ten hundred weight avoirdupoise, hanging on a bar of steel perfectly elastic and supported at both ends will just break the bar, what must be the weight of a globe, falling perpendicular 185 feet on the middle of the bar, to have the same effect?.

Second question.—How long, and how far, ought a given globe to descend by its comparative weight in a medium of a given density, but without resistance, to acquire the greatest velocity it is capable of in descending with the same weight, and in the same medium, with resistance: and, how are we to find the value of a solid formed by the rotation of this curvilinear space, A, C, D. The general equation expressing the nature of the curves :—

$$\text{Being } y\,z = \frac{\overline{a - x}^{\,\frac{m}{n}}\, x\, x}{a^{\frac{m}{n}}}$$

Again, how is the centre of gravity to be found of the space enclosed by an hyperbola and its asymptote: and, how are we to find the centre of oscillation of a sphere revolving about the line P, A, M, a tangent, to the generating circle F, A, H, in the point A as an axis?



There were some learned men of his time would not allow that a velocity which continues for no time at all can possibly describe any space at all: its effect, they say, is absolutely nothing, and instead of satisfying reason with truth and precision, the human faculties are quite confounded, lost, and bewildered in fluxions. A velocity, or fluxion, is at best he does not know what—whether something or nothing: and how can the mind lay hold on, or form any accurate abstract idea of, such a subtile fleeting thing.

Mr. Murdoch answered—Disputants may perplex with deep speculations and confound with mysterious disquisitions, but the method of fluxions has no dependence on such things. The operation is not what any single abstract velocity can generate, or describe, or assert, but what a continual and successively variable velocity can produce in the whole; and certainly a variable cause may produce a variable effect, as well as a permanent cause a permanent and constant effect; the difference can only be—that the continual variation of the effect must be proportioned to the continual variation of the cause. The method of fluxion therefore is true whether he can or cannot conceive the nature and manner of several things relating to them, though he had no idea of perpetually arising increments and magnitudes in nascent or evanescent states.

The knowledge of such things is not essential to fluxions

all they propose is, to determine the velocity or flowing, wherewith a generated quantity increases, and to sum up all that has been generated or described by the continually variable fluxion. On these two bases fluxions stand.

Here follow two of Mr. Murdoch's instances :—

1st.—A heavy body descends perpendicularly, 16·12 feet in a second, and at the end of this time has acquired a velocity of 32·0 feet in a second, which is accurately known; at any given distance then the body fell, take the point A in the right line, and the velocity of the falling body in the point may be truly computed; but the velocity in any point above A, at ever so small a distance, will be less than in A, and the velocity at any point below A, at the least possible distance, will be greater than in A.

It is therefore plain, that in the point A the body has a certain determined velocity which belongs to no other point in the whole line. Now this velocity is the fluxion of that right line in the point A, and with it the body would proceed, if gravity acted no longer on the body's arrival at A.

2nd.—Take a glass tube open at both ends, whose concavity is of different diameters in different places, and immerse it in a stream till the water fills the tube and flows through it; then in different parts of the tube the velocity of the water will be as the squares of the diameters, and of consequence different.

Suppose then in any marked place a plane to pass through the tube perpendicular to the axis, or to the motion of the water, and of consequence the water will pass through this section with a certain determined velocity. But if another section be drawn ever so near the former, the water, by reason of the different diameters, will flow through this with a velocity different from what it did at the former; and therefore to one section of the tube, or single point only, the determinate velocity belongs.

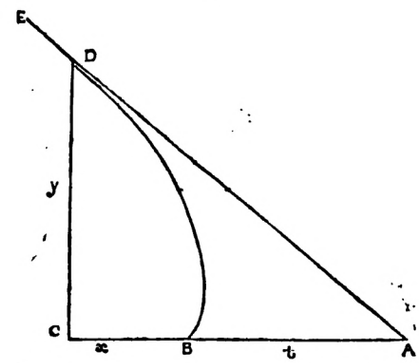
It is the fluxion of the space which the fluid describes at that section, and with that uniform velocity the fluid would continue to move, if the diameter was the same to the end of the tube.

3rd.—If a hollow cylinder be filled with water, to flow freely out through a hole at the bottom, the velocity of the effluent will be as the height of the water; and since the surface of the incumbent fluid descends without stop, the velocity of the stream will decrease, till the effluent be all out. There can then be no two moments of time succeeding each other ever so nearly, wherein the velocity of the water is the same; and of consequence the velocity at any given point belongs only to that particular indivisible moment of time. Now this is accurately the fluxion of the fluid then flowing; and if, at that instant, more water was poured into the cylinder to make the surface keep its place, the effluent would retain its velocity, and still be the fluxion of the fluid. Such are the operations of nature, and they visibly confirm the nature of fluxion.

It is from hence quite clear that the fluxion of a generated quantity cannot retain any one determined value, for the least space of time whatever, but the moment it arrives at that value, the same moment it loses it again. The fluxion of such quantity can only pass gradually and successively through the indefinite degrees, contained between the two extreme values, which are the limits thereof during the generation of the fluent, in case the fluxion be variable. But then, though a determinate degree of fluxion does not continue at all, yet at every determinate indivisible moment of time, every fluent has some determinate degree of fluxion whose abstract value is determinate in itself; though the fluxion has no determined value for the least space of time whatever. To find its value then, that is, the ratio one fluxion has to anoher, is a problem strictly geometrical, notwithstanding anti-mathematicians have declared the contrary.

Mr. Murdoch's was a most ingenious and new method of determinating expeditiously the tangents of curved lines, which a mathematical reader often finds a very prolix calculus in the common way; and as the determination of the tangents of curves is of the greatest use, because such determinations exhibit the gradations of curvilinear spaces, an easy method in doing the thing, is a promotion of geometry in the best manner.

The rule is this :—Suppose B D E the curve, B C the abcissa $= x$, C D the ordinate $= y$, AB the tangent line $= t$, and the nature of the curve be such that the greatest power of y ordinate be on one side of the equation; then $y^3 = -x^3$, $xxy + xyy - a^3 + aay - aa + axx - ayy$; but if the greatest power of y be wanting, the terms must be put $= 0^1$.



Then make a fraction and a numerator; the numerator, by taking all the terms wherein the known quantity is, with all their signs, and if the known quantity be of one dimension, to prefix unity; and if two, 2; if of three, 3; and you will have $-3a^3 + 2aay - 2axx$, $axx - ayy$.

The fraction, by assuming the terms wherein the abcissa x occurs, and retaining the signs, and if the quantity x be of one dimension, to prefix unity, as above, &c., and then it will be $3x^3 - 2xxy + \times yy - aa + 2axx$; then diminish each of these by x, and the denominator will be $3xx - 2xy + yy - aa + 2ax$.

This fraction is equal to A B, and therefore—

$$t \text{ is } = \frac{-3a^3 + 2aay - 2aax + axx - ayy.}{3xx - 2xy \times yy - aa + 2ax.}$$

In this easy way may the tangents of all geometrical curves be exhibited; and I add, by the same method, if the scholar be skilful, may the tangents of infinite mechanical curves be determined.

VOICES FROM RUINS.

Most people are probably aware of the existence throughout Ireland of a number of ancient buildings, which are from their form ordinarily called "round towers," although the learned have named them variously "*baal* or *beel* towers," "fire towers," "watch towers," "tower of penitence"—all which names are referable respectively to the theories that have been promulgated respecting the origin of these singular structures. These towers are at present about ninety in number, some of them advancing rapidly towards decay, but others likely to endure for many centuries to come. We may here mention one or two peculiarities common to them all. The first is that they stand beside some ancient church, or on the site of some ancient burial ground, of which tradition merely speaks. The second is, that they are all perfectly round, tapering upwards from the base, and surmounted by a hollow overlapping cone. They are all built after the manner known by the technical phrase "sprawled rubble"—that is to say, of round stones, between the interstices of which are smaller stones, hammered in to the cement or mortar. Conjecture has lost itself in endeavouring to assign a date and purpose to these strange exemplars of a defunct architecture. There is, however, a period from which nvestigation may go back. Giraldus Cambrensis, who lived

in the twelfth century, an accurate observer and careful inquirer, speaks of them as ancient in his time, and dating beyond any then existing historical record. Nor have there being wanting antiquarians who traced their origin to an epoch long anterior to the Christian era, and with apparently good reason, connecting them with the religious and mystic rites, peoples and sects, whose histories have been totally lost, and whose names alone remain as the sole evidences of their existence.

A description of one of these venerable buildings will serve to give a pretty accurate notion of the main features which distinguish them all. The one best known, perhaps, because the most frequently visited by the tourist, is situated in a place called Glendalough, or "Glen of the Two Lakes," a wild mountain gorge, better known however to the peasantry of Ireland by the more familiar name of the "Seven Churches."

Proceeding south from the Irish metropolis, through the most picturesque scenery of the county Wicklow, the Dargle Glenally (the Devil's Glen), you commence a gradual ascent, leaving behind the pine and dwarf oak and mountain ash which nod upon the summits of the distant mountains, and through long terraces of which you had just passed. The roads become rocky, and the face of the surrounding country black and desolate, dotted however with here and there a group of lean sheep or a family of goats tethered together, a mud hut or two, and the spire of an isolated church, of which the advowson is a sinecure, and whose pastor and master chiefly resides at some fashionable watering place. In wet weather nothing can be conceived more dreary than the prospect of this waste of highland; while in fine weather the lark sings merrily overhead, the plover skims along with his melancholy "peeweet" and belligerent sparrows chase each other through the withered and neglected hedgerows. There is no change in the scene for at least half a dozen weary miles. At length, wheeling round the spur of a projecting rock, a crescent of black mountain, its rugged outline defined with marvellous distinctness against the blue sky of the horizon—the traveller enters upon a somewhat uncertain descent, passing through a pretty village of white cottages and young limes, through which a small river brawls in its rather impetuous course.

Your notice is immediately arrested by a gaunt looking man who salutes you with every demonstration of outward respect. Your first impression is that this individual is perhaps a pensioner of Greenwich Hospital, for he wears a cocked hat and a blue surtout reaching to the heels, with brass buttons. This impression is however soon dissipated when you observe the unsailorlike movements of your acquaintance, and that he wears red plush small clothes, with an enormous patch of leather on the seat of honour to preserve the texture of the valuable fabric. This singular being is the *genius loci*. He at once takes possession of you. He insists that you are one of his subjects, and that he only has a right to your countenance and your money. Looking from him, however, for one moment, two lakes stretch out westward of dusky brownish colour, over which thousands of many coloured and unusually large dragon flies disport themselves. The sun's rays seldom reach the surface of either lake, and silence seems to reign in the place. Of this spot Moore, in his charming melodies, sings—

"Glendalough, whose gloomy shore
Skylark never warbles o'er;
Where the rock hangs high and steep,
Young St. Kevin stole to sleep."

Your guide conducts you to the borders of the lesser lake, where stands the round tower, the centre of a group of ruins itself, as though it were the monument of a glory younger and less lasting than its own. Its discrowned summit appeals touchingly to the passer by. It is about ninety-five feet in height, about forty-five feet in diameter at the base, and about thirty-five feet towards the top. It is flanked by an immense churchyard, in which may be found almost every manner and style of sepulchral monument, from the huge stone carved crosses that commemorate the deeds of eminent ecclesiastics, down to the commemorative wreath of white blossoms which poverty hath twined and deposited above the last home of humble innocence. The grey ruins of several churches crumble silently at short distances; some of them knit together by bands of deep green ivy, and sustained from destruction by the parasite which has sapped their strength. On every side are piles of stone which once formed part of an ancient city; for such we are told was Glendalough, and students from Italy and even from Egypt and the far off Ind used to resort to its famous university.

Where are the architects who were then also the priests of the sacred temple, and went in procession, clothed in the symbolic vestiture of the Craft—adorned with the square, the triangle, and other symbols, types at once of matter and spirit—and affixed upon the architrave the emblematic pentalph, that mystic sign of the double immortality which is obtained by good works? In that tall tower, according to some scholars, the priests used to kindle the sacred fire which should be a sign unto all the dwellers on the hills to kneel and worship; and if you step near you will see the windows through which the holy flame is supposed to have shone forth. Else why should be found beside these venerable monuments the stone "pillar of witness," the "*Crombac*," the fire house, and other relics of pagan worship?

But coming to later time, when Christianity in the blaze of young enthusiasm extinguished the flame and cast down the idols of the heathen, we are told that here, in those hollow cylinders, lived the first anchorites, holy men, who fashioned with their own hands these stern looking prison houses, wherein they remained for the whole period of their lives, and some of them were buried here, and their bones have been collected and placed with respect in votive chapels, built to commemorate their piety. According to other antiquarians, the bell which summoned the mountaineer to the worship of the Virgin, succeeded the element with which the pagan typified the all pervading essence of the Deity. As the muezzin from the minarets of the east summonses to morning, midday, and evening prayer, so used the monk from the round tower by aid of a tinkling bell, to call upon the neighbouring peasantry to repeat the *angelus*, as is done in Rome at this day, and in most other Catholic countries, where the clergy have power to enforce the practice.

There have been vessels found in these stone casements, which are only used for the service of the altar, and hence many have affected to think that they were used as depositories for such articles in times of trouble, when the brigand and the trooper in turn laid unholy clutch on every house, whether sacred or not, that lay within their reach. But whether the round tower was used for any or all of these purposes, one thing is certain, that the craftsmen who were their builders had a purpose in view which has never been apparent to other than themselves. Their sites are now in the midst of solitude, and funereal garlands grow up at their base. In one instance, as in Clon Macnoise, the round tower overlooks the vast tide of the river Shannon; and if it were indeed a fire temple, it could have been discerned from an immense distance. Repose deep and perpetual is the main expression of this spot in particular. Here has the pilgrim often come to cast off sin from his soul as the dust from his feet. Here often has the writer loitered—

"The sounding cataract
Haunted me like a passion: the tall rock,
The mountain, and the deep gloom of the wood,
The still sad music of humanity,
Nor harsh, nor grating, though of ample power,
To chasten and subdue. I too, have felt
The presence that disturbs me with the joy
Of elevated thought—a sense sublime
Of something far more deeply interfused,

Whose dwelling is the light of setting sun;
A motion of the spirit that impels
All thinking things, all subjects, and all thought,
That rolls through all things."

There is a lamp in every ruin, before whose pale ray is read the story of the eloquent though voiceless past. The passing waves of humanity have left its glory unextinguished, the tumults of a thousand years and generations have faintly touched the castle rampart, but the cloistered repose of the ancient minster acquired the shadows of the passions which disturbed the outward world; and its tenants cultivated the arts and sciences unmolested, went to their account, and were succeeded by brethren who prosecuted their studies and died in their turn. In the ruin we see the outline of beauty in form which the inroads of corrupt tastes and fashions have been unable to obliterate. Who gazes upon the massive blocks of stone within which emperors worshipped and empires congregated around? To us who have derived our glory and our fame from the temples dedicated to the cultivation of religion and morality, the sight of a ruin should furnish food for contemplation. The conqueror has lit his watchfires at its base, the unfortunate have found mercy and oblivion in its embrace, and plenty and peace have flourished beneath its tall shadow. The ruin is a standing witness against humanity, as it is the glory of man's genius. It stands in solemn contrast to the modern mockeries that rise up around it. Profanation is subdued in its presence. The limits of earth and water have retired before its mysterious warnings. The brave man whose life has been devoted to the practice of good and the cultivation of virtue, finds in the evening of his time the consolation which keeps alight the fire of life; and when he falls his name remains to his children, urging to duty, charity, and hope. So with the ruin. There is a sermon to the pride of man upon every disintegrated fragment which the caprice of the storm scatters abroad. The ruin must in the course of things pass away, but the devout in future ages will pause as they pass, and whisper to their children "Here it stood."

RANDOM THOUGHTS.

"And a certain man pulled a bow at a venture."

What is Masonry? This is a question that may be answered by some few members (and some few only) in each Lodge, with schoolboy correctness, who may yet, notwithstanding, be utterly unable to explain the several points which form that answer. And even members of many years' standing may be asked this question without being able to give you the simple answer, which they must repeatedly hear while attending the ceremonies of the second degree. Hundreds, nay thousands, who receive the light (?) of Masonry, think their task accomplished when they have but imperfectly mastered those signs, tokens, &c., which are the safeguard of the Order, and thus so far accustomed themselves to Lodge routine, as to be able to bear, without much discomfort, Lodge business and ceremonies. But few there are who can point out to us in what the allegory consists, where is the symbolism, or what peculiarity there is in the morality that is set forth. They are not taught by Past Masters when preparing for the several degrees, or by the after proceedings of most of our Lodges, the necessity of knowing these points, and therefore it is that knowledge is so universally neglected. They hear ceremonies pushed through with undue haste, and the most important portion promised "if time will permit"—which it very seldom does—and thus our lectures are seldom heard, and but seldom are the explanations of our beautiful tracing board given.

But Masonry was intended for high and useful purposes. The magic initials "P.M." (as at present conferred) are not the only things worth striving for—there are the first principles of Masonry which require fully mastering, ere those letters can have their full meaning, and their right signification. A P.M. should be a teacher of his brethren, and that teaching not confined to the mere care of seeing that the officers only correctly perform the ceremonies, but that the meaning of every portion of those ceremonies is well understood by the brethren at large. This is a duty of the Past Master of the Lodge, and his aim should be to see that his children are well trained in the mysteries of our glorious old Craft. In some Lodges (but, alas! not in many), it is a rule that the Worshipful Master should lecture his brethren on Masonic subjects; and it is a rule that might be advantageously adopted by many Lodges that now exult in the term "Crack." Crack many of them may be, as far as the mere working is concerned. Correct they may be, with, perhaps, parrot-like correctness; but unless the different portions of the ceremonies are analyzed and explained at various times, but few can know the real meaning and import of those workings.

We are not peculiar in having a language that the uninitiated world cannot understand. Other times and other people have thought it necessary to clothe in allegory or symbolism their peculiar discoveries in science, their philosophy, and even their religion. As far back as the reign of the high and mighty kings who built those stupendous erections, the pyramids—which promise to last as long as time and this world exist together—symbolism had full sway. Their philosophy, politics, and religion, were all concealed by hieroglyphics; while even their principles of government were deemed to be so invaluable as to be expressed only by signs and symbols, and these signs and symbols were revealed to their Magi alone, who were bound over to an inviolable secrecy. From the Egyptians we may trace the origin of those societies in which everything associated with their workings was likewise veiled in allegory; and as time rolled on so we believe did these societies improve in their moral aspect, until Masonry, their top stone as it were, sprung out from them—a beautiful system, shining forth in a halo of glory, in which those divine truths may be learned which will lead its true and genuine members to a participation in the glory and happiness of the eternal heavens. Unlike the system of Pythagoras and others who followed him, Masonry is founded upon a rock, and must endure so long as that rock remains upon which its superstructure is based. It stands upon holy ground—it is supported by wisdom, strength, and beauty. Wisdom is in all its paths, and conducts its members in all their deliberations; strength is given to them to pursue their righteous course under difficulties and dangers; while the beauty of the divine laws are exemplified in their workings, and shine forth pre-eminently in every line of her invaluable lectures, and in all the precepts of the glorious old Craft. It is a system that has been railed against, persecuted, and anathematised; but it has come out of the fire purified even as silver is purified by the hands of the refiner.

There is a rich field here for learned dissertations, and we have men in the Craft who ought to take up these subjects, (though not after the Oliverian style) because God has blessed them with the intellect necessary for this task, and the influence required to enable them to be teachers of their brethren. There is one of our illustrations or symbols only that I shall now glance at, and that is the shape of a Masons' Lodge—which our "authority" tells us is that of an oblong; in length, from east to west; in breadth, from north to south; and yet so simple as is this symbol, and so oft repeated, I never met with one who has given an explanation of it. They repeat the stereotyped words and content themselves with that; but this taking things as a matter of course is foreign to the true spirit of Masonry. We are forbidden from discussing, in Lodge, matters pertaining to politics or religion, but not matters relating to Masonic knowledge. On the contrary we are exhorted to "dedicate

ourselves, &c."—and further, to study "such of the liberal arts and sciences as be within the easy compass of our attainment." And as if this were not enough, we are charged to make a "daily advancement in Masonic knowledge."

And how can this be done, save by discussing points of interest in our workings and lectures, and making the principles upon which we work, well and generally known to our members. I have many times thought upon this matter, and "random" though they may be, yet the shots may still hit the mark. The first reference to allegory we meet with is a very simple one, relating to the form and shape of the Lodge, and yet never have I heard it stated why a Masons' Lodge is oblong. The shape thus given it, shows that our ancient brethren did not work carelessly or superficially. The shape was intended to convey universality—but how? What peculiarity is there in it to convey such an impression—to make such a conclusion probable? They say that its length is east and west, and its breadth north and south. Now this, I think, gives us a clue to the reason of the peculiar form adopted to convey this idea, for astronomers would at once say it refers to the earth, the very great diversity of the animate and inanimate objects of the creation displayed on this planet being further referred to in our admirable lectures. Thus we can readily understand the claim that this form of a Masons' Lodge has to universality, and also the truth of the assertion that it is oblong. The earth is represented as being spherical or round, but it is not in fact a perfect sphere, for from its rapid revolution on its axis (which is from pole to pole) there is a swelling out at the equator, matter having a natural tendency to fly off. This, however, is restrained by the force of gravitation, but notwithstanding this power, there is a sensible difference in the diameter, the equatorial exceeding the polar diameter by many miles. Thus, then, if a sphere of the exact contour of the globe were put into a box, that box must be oblong, in order to receive the greater length of the equatorial diameter; and thus is the truth of the peculiar shape of a Masons' Lodge made manifest and clear, proving also that science and its pursuits were no strangers to our ancient brethren.

Perhaps some other brethren may like to follow up this idea, and put to paper some of those effervescing random thoughts which are at times so valuable.

Aug. 22nd, 1859. AMPLIFICATOR.

MASONRY IN FRANCE.

[The following is an extract from a communication from the R.W. Bro. DE MARCONNAY, Master of the Lodge "La Clemente Amitié," in reply to a request for information in regard to the Supreme Council of the 33°, under whose authority the Lodge *Le Progrès de l' Océanie*, at Honolulu, was established, &c.—ED.]

"UNFORTUNATELY (I say unfortunately, for I consider it a calamity, because in Masonic, as in other governments, conflicting authorities always cause confusion) two legal Masonic bodies do exist in France—the Grand Orient, the most ancient and regular, of which Prince Lucien Murat is Grand Master, having under its jurisdiction two hundred and fifty Lodges—and the Supreme Council of the 33°, organized in 1804, of which the Duc de Cazes (ex minister of state) is Grand Commander, having under its jurisdiction eighty working Lodges.

"In 1804, the Count De Grasse introduced into France the thirty-three degrees of the Ancient and Accepted (Scottish) Rite, which degrees he received from the Supreme Council of Charleston, in South Carolina. This rite originated in France in 1760, under the title of the Rite of Perfection. It consisted of twenty-five degrees, and a Mason named Morin was authorized to establish (propagate) it in America. Its reconstruction (in its present form) has been attributed to Frederick II. of Prussia, which is an error, as the Scottish Rite of thirty-three degrees is unknown in Prussia. It was introduced into France by the Count De Grasse at the end of the great revolution which resulted in the empire—a time when the people were glad to find even in Masonry, the most equalizing of institutions, a sort of aristocracy and distinctiveness. Thus the new Order succeeded, and the Grand Orient, fearing its rivalry, in October, 1804, concluded a treaty with it, by which both bodies became united. This treaty was violated by the Supreme Council in less than a year; but as Napoleon would not suffer any war to exist in France, save the one he was waging against the whole of Europe, another treaty (a secret one) was entered into by the two bodies, whereby the jurisdiction of the Grand Orient was limited to the three symbolic degrees and the degree of Rose Croix, while the Supreme Council retained its authority over the higher ones.

"Upon the fall of Napoleon, many of the most influential members of the Supreme Council were exiled in consequence of their political opinions. The Grand Orient, which in its desire to avoid (prevent) schism, had not only united with that body, but, after the disruption of the union, had for the sake of peace, circumscribed its own authority, embraced this opportunity to annul the treaty before made, and resumed its authority over the Rite of Perfection, of which the Ancient and Accepted (Scottish) Rite was but an arbitrary modification; and the authority thus resumed was acknowledged by almost all the Lodges conferring those degrees in France.

"In 1824, all political animosities and passions being appeased, the members of the Supreme Council reorganized that body, and claimed for it its former powers. Thereupon commenced disputes, projected treaties, &c., between the two bodies, until at last, tired of quarrels from which no good resulted, a peace was made, by which both bodies were acknowledged as legal; and though it is indisputably true that the Grand Orient is the only legitimate power by which Lodges in both rites can be constituted in the French dominions, the Supreme Council claims and exercises the authority of constituting Lodges in the Scottish Rite. By virtue of such authority was the Lodge *Le Progrès de l' Océanie* established in Honolulu in 1842, under the auspices of Bro. Le Tellier.

"From the report in some proceedings of 1856, it appears that the Lodge *Le Progrès de l'Océanie*, in consequence of not receiving any communication from the body by which it was constituted, or from a desire to connect itself with a more influential and extensive power, petitioned the Grand Orient of France to endorse its old charter, or grant a new one; but received for answer, that while that body would be gratified to add another Lodge to its jurisdiction, as the charter under which the Lodge was held was not derived from the Grand Orient—the supreme Masonic power in France—but from another body, the request could not be complied with until the wishes of the petitioners were more definitely expressed. In my opinion (and such I think must be the opinion of every Mason, who has any knowledge of Masonic jurisprudence), the Lodge *Le Progrès de l'Océanie*, is not a regular Lodge; for its legal existence depends upon uninterrupted correspondence with its parent body, the punctual payment of its dues, and the regular and correct return of its members, &c. When it fails to perform these duties for any length of time it becomes dormant, its work is not legal, nor are its acts entitled to any consideration.

"I think I have thus answered the first four questions propounded in your letter to the Grand Orient, but will repeat briefly as follows:—

"1st. The act of the Supreme Council establishing the Lodge *Le Progrès de l'Océanie*, was legal.

"2nd. The Supreme Council still exists in France.

"3rd. It constitutes Lodges in France and in the colonies, and can resuscitate dormant ones; and

"4th. Notwithstanding the existence of, and the power claimed by, the Supreme Council—which body exhibits a kind of rivalry with the Grand Orient, and has entered into competition with it by establishing Lodges of the Ancient and Accepted (Scottish) Rite—the latter is the only legal authority by which Lodges can be established in France, and in its colonies. It is the oldest body, has the greatest number of adherents, and confers all the Masonic titles acknowledged in France.

"In answer to your fifth question: The Masonic laws of this jurisdiction require the subordinate Lodges to correspond regularly with the body which constituted them, by sending every month thereto a list of their members, and by paying certain dues; and any Lodge which fails to comply with these requirements for one year, is within three months thereafter declared extinct, or dormant. Lodges in the colonies are allowed six months' grace. When a Lodge ceases to work, notice of that fact must be sent to the body by which it was established, together with its charter, jewels, &c. Such Lodges cannot be resuscitated without permission.

"In answer to your sixth question: The Grand Orient has not at any time granted a charter to the Lodge *Le Progrès de l' Océanie;* and in reply to your seventh and last: If such a charter had been granted by the Grand Orient, that fact would have appeared together with the name, number, and locality of the Lodge, in the printed calendar annually published by its order."

THE OBJECT OF FREEMASONRY.

There is one important consideration in regard to the object of Freemasonry which is overlooked by most Masonic writers, and that is, the positive duty of all Freemasons to practice the teachings of the Institution, so as to improve their moral natures, that they may become better and better, and continually advance to a higher plane of action. It must be evident to every reflecting mind that the most elaborate writers upon the subject of Freemasonry, instead of having a unity of design with the above object in view, in imitation of the example of the various sects of religionists, promulgate theories and dogmas, which they expect their readers to subscribe to—and thus establish opinions, which after all are mere opinions, and which result in diverting the Masonic mind from the true object and intent of Freemasonry. If the question were asked what has Freemasonry done in elevating the moral status of its members, what answer could they give? It would not be satisfactory to refer the inquirers to the law, to the lessons inscribed upon the Masonic trestle board, or the beautiful theories and treatises written on the subject of Freemasonry. The response would be, that the Book of the Law contains the moral code of all creeds, and from tens of thousands of places at least one day out of every seven, those who have made the Book their particular study, explain and expound the meaning of the information contained in its pages, according to the theories of the particular church they are authorized to represent, and yet the result of all these efforts is to produce an antagonism, a variance between man and his fellow. Such has been the experience for ages past, and a like condition of disagreements and differences exists in the Masonic institution, not as to the duty of living up to the teachings of Freemasonry, but in the controversies arising in regard to the "letter of the law," the other, the most important consideration, is overlooked. We have controversies in regard to almost every imaginable subject by which hostile feelings are engendered, and the main object, indeed the sole object for which Freemasonry was instituted, viz., the progressive development of our better nature, is sacrificed to the discussion of mere theoretical opinions. This has resulted from the writings, professedly Masonic, of such men as Oliver, Hutchinson, and others whom we could name. The consequence is, that the standard of Masonry is lowered, and it has not developed in practice in conformity to its teachings. There is not that living inspiration in the every-day actions of Freemasons to influence the world around them to progress to a higher plane, to advance from good to better, and thus to improve the condition of society, such as the teachings of Freemasonry contemplate. The practice of the virtues is what Freemasonry demands, and not mere sentimental theorizing or speculating upon its teachings. We have had enough of this; let us resolve to do, to reduce to practice the teachings of Freemasonry, to aim to be better ourselves, and to love our fellow men, and then we will truly manifest to the world around us, the object of Freemasonry.—*American Mirror and Keystone.*

OLD ROCHESTER BRIDGE.

From time to time your contemporary, the *Times*, has chronicled the gradual destruction of this once famous bridge. The last time I was at Rochester—the summer of 1858—hardly one stone was left on another, but there yet remained the vast foundation piles, which, at low water, the sappers and miners were busily employed in uprooting. Those of your readers who, like Mr. Pickwick, have admired the picturesque scenery of the Medway from the fine old bridge, will forgive my calling their attention to a few facts relating to its history. It was built, at the close of the fourteenth century, by Sir Robert Knowles and Sir John de Cobham, the former bridge, which was of wood, having been rendered unsafe by Simon de Montfort when he besieged the castle, which was held by Earl Warren for the king. Lambarde, in his *Perambulation of Kent*, says, "The olde work of timber buildinge was fyred by Symon, the Earl of Leicester, in the reigne of Hen. 3, and not full twentie yeares after, it was borne away by the ice, in the reigne of K. Edward, his sonne." Cobham appears to have been the most liberal in his donations towards keeping the bridge in repair. At the east end there was a "lyttel chapel edifyed," where were sung daily three masses, to enable travellers to worship as they passed through the episcopal city, a special collect being said at each service for the souls of Sir John and some others specified in the charter. At a later period, Archbishop Warham and Bishop Fisher were benefactors to the bridge. Warham bestowed on it a set of iron copings, which Mr. Lower conjectures were wrought at the iron works on the archiepiscopal manor at Mayfield. Fisher took great interest in the improvements which were in progress in 1531. He used, "for his recreation and diversion," to go and look at the workmen who were employed in the repairs. The first and third piers were to be maintained by the bishop and his tenants. Lambarde gives the agreement in Latin:—"Episcopus Roff: debet facere *primam* peram de ponte Roffensi, et debet invenire tres sullivas, et debet plantare tres Virgatas super pontem. —Episcopus Roff: debet facere *tertiam* peram, et debet tres sullivas et plantare duas Virgatas et dimid." Strange to say, the name of the architect is not known. Until Westminster bridge was built, Rochester bridge ranked as second in the kingdom. In 1793, it was widened and beautified, under the direction of Mr. Alexander. Being at length considered insufficient for the requirements, both of the town and the river, the noble old bridge has given place to a noble and handsome erection, which, however, will never possess the associations of its predecessor. I may mention that Queen Victoria passed over the old bridge on her way to visit her wounded soldiers, at Fort Pitt hospital, thus fitly closing the long series of historical recollections with which its ancient arches teemed.*—J. V. W.

MASONIC NOTES AND QUERIES.

NETHERLANDISH MASONIC SONGS.

Worshipful Sir and Brother,—You will excuse my Dutchman's English. In your *Magazine* for May, 1859, at page 926, is asked for a Netherlandish translation of your Entered Apprentice's Song. I cannot precisely supply a translation, but in my own Lodge the banquet is usually closed after the following song:—

"BAND VAN BROEDERSCHAP.

"Air:—*Frères et Compagnons.*

"Legt, broeders 't werktuig neêr,
Wilt uwen arbeid staken;
Un werk strekt u tot eer!
Laat ons de rust nu smaaken,
Die de Orde elk Metslaar schenkt,
Ewaan het hart een wellust doet ervaaren,
Die nimmer 't reinst genoegen krenkt,
Of naberoun kan baaren.

"Dit gloedend druiven sap,
Doon broederhand geschonken,
Zij onzer broederschap
Welmeenend toegedronken.
Eenmaal tock, zeker, zal
De Metslaarij heel de aarde alöm verlichten,
En elk, door ons volmaakt getal,
Ons edel werk verrichten!"

The spelling of some of the Dutch words is not modern.

[Literally translated].

"BAND OF BROTHERHOOD.

"Lay, brethren, the working tool down,
Your labour cease;
Your work is honourable!
Let us now taste the repose
Which the Order to every Mason gives,
And which to the heart a pleasure brings,
Which never the purest harms,
Or repentance can bring forth.

"This glowing grape juice
By brother's hand poured forth,
Be our brotherhood
Sincerely drunk to.
For certainly will
Masonry the whole earth everywhere enlighten.
Let us each, by our perfect number,
Our noble work perform!"

These two stanzas are selected from a work called *Gezangboek voor Vrijmetselaren* (Songbook for Freemasons), Amsterdam, 1806, still our most common song book. It contains a number of both Dutch and French songs. Some Dutch Lodges have peculiar song books. We used to rise at the beginning of the last strophe. Sometimes the brethren will join in singing the *Frères et Compagnons.*

I cannot ascertain that quite the same verses and custom prevail throughout the Netherlands; and this summertime I shall not get information thereupon.

* According to Dr. Thorpe, the first bridge (of wood) over the Medway was built by Edgar the Peaceable, who levied an annual tax on "divers tracts of land for its repair." A Saxon MS., still extant, marks with exactness such portions of the work as were to be executed by the respective landowners. It was 430 feet long, and had nine piers with eight arches.—*Vide* Beattie's *Castles and Abbeys of England.*

MASONRY IN HOLLAND.

If I have correctly observed, the general form of Dutch Masonry was rather English till the middle of the last century, afterwards rather French. Our Masonry, however, never partook of that wild and political tendency which the French Craft was, I think, unreasonably accused of by ecclesiastical writers.

At page 879 of your same volume, the information about our high degrees is not in all parts correct.

Holland is only two provinces of the Netherlands.

The *Groot Oosten* (Grand Orient) of the Netherlands directs only the blue degrees.

Dutch high degrees, indeed seven, were entirely identical with the *Rite francais moderne*, working under the *Grand Orient de France*. The *Hoofd Kapittel* (head Chapter) assembles annually at the Hague the day before or after the *Groot Oosten*, a week after Pentecost. Some years ago there was passed a resolution, which I prefer to speak of to brethren only who possess those degrees.

Every Dutch Chapter bears the name of the Lodge to which it was connected.

At the Cape of Good Hope we have still Lodges, but no longer Chapters, I think.

Our Grand Master stands at the head of those degrees, but doth not often meet with them. He appoints his substitute for presiding and affairs.

Besides, our Grand Master, Prince Frederik of the Netherlands, somewhat previous to 1820, introduced the Dutch degrees of Elected and Upper Elected Masters, *Uitverkoren en Opper Uitverkoren Meesters*, which are called divisions of Master degree. To some Lodges belong chambers of those degrees. The chamber of administration assembles at the Hague the day before or after the *Groot Oosten*. Often the Grand Master himself presides. Those degrees are not introduced abroad, nor have they been substituted for the high degrees. I imagine those Master divisions are partly philosophical, and in some particulars universally theological. Perhaps the making up of them was somewhat connected with the discovery of the Cologne charter of 1535, of which the authenticity is questioned, especially abroad.

Some years ago at Amsterdam, a congregation, *Post nubila lux*, dissatisfied with Dutch Freemasonry, and not obtaining from the *Groot Oosten* the arbitrary innovations it desired, established itself as a Lodge, but without any constitution either at home or from abroad. I think the establishers were not entitled to communicate what they conditionally had received.—Your true and hail-wishing Brother, T. W. VAN MARLE, Presiding Master of the Lodge *Le Préjugé Vaincu* at Deventer; Representative of the Grand Eclectic Lodge at Frankfort O.M. to the Grand Orient of the Netherlands.

Orient of Deventer, Netherlands, August 17th, 1859.

HIGH DEGREES.

Some ambition for being more than a Master Mason cannot be annihilated. High degrees, I think, can be very useful if they procure an experienced aristocracy who take their peculiarities as forms and means for recognizing and assembling, for studying and promoting true Masonry, for critically segregating the genuine symbols and proprieties from what fancy and history may have intruded. The amendment of all profane systems for the benefit of society and future times, must be preceded by every brother's reasonably interpreting the royal art; and this interpretation must be preceded by a right comprehension of the matter.

I think the parallelism is the very analogy and inexhaustible allegory between both lines, the operative and the speculative.—T. W. VAN MARLE.

BROACHED THURNAL.

What is "broached thurnal?" Should it be in mediæval Latin, *tornella brocata*—a little tower, covered with a spire, whose raindrop, as in primitive gothic, falls directly to the ground? Was it a little ornamental tower, for some purpose in the interior of churches? But how could a brother thereupon learn to work, or thereupon try the justness of his tools? Is it metamorphosed by the French into a pointed cube?—T. W. VAN MARLE.

A MASONIC ORATORIO.

Several editions of the *Ahiman Rezon* give, at the end, a (not quite correct) copy of the elegant oratorio *Solomon's Temple*, performed in Dublin prior to 1769, to which the music was composed by Mr. Richard Broadway, organist of St. Patrick's cathedral. Thereupon occurs a mention in your September part, 1858, page 578. This music must be curious and interesting. Is it still existing? Where and how is it to be found and to be had, were it only in unison?—T. W. VAN MARLE.

When an English Lodge goes to church, is it a similar case with a French jury's going to mass? There, Protestants and Jews are not allowed to partake of that preparation. Is, in England, that custom only practised by Lodges whose members all belong to that church? And how, when those members, or part of them, are inscribed to that church, but privately differ from it in opinion? Is the service on such occasion public and ordinary? Is the preaching clergyman ever a Freemason? Is the service only opened to the Lodge and its visitors? Do the brethren ever attend in full Masonic costume?—T. W. VAN MARLE.—[When it is thought proper that an English Lodge or Provincial Grand Lodge should go to church, brethren of all religious denominations are in the habit of attending, without regard to difference in belief, and we have often seen brethren of the Hebrew persuasion present. The service is public, though certainly not ordinary; except in the sense that the ordinary liturgy of the church is employed. The clergyman who preaches is almost always a brother of the Order, and usually selects a Masonic topic for illustration. The public are invariably admitted to these services, and the brethren wear the insignia of the Craft.]

THE USE OF TRADITIONS.

Is venturing on risking metaphysical fictions excusable, as being unavoidable in a transition from pretended civilization to the real light of Masonry?—T. W. VAN MARLE.

ORIGIN OF TRAVELLING MASONS.

In Germany, and may be in Denmark, the fellows of a handicraft *(Handwerksburschen)* still use to travel *(wander)* for getting employment and for learning under several Masters in several places. Was a similar custom prevailing in England and Scotland when the custom of initiating arose?—T. W. VAN MARLE.

STEPHEN JONES.

In reply to the queries in your last number, I am able to inform your correspondent that this worthy brother was what Goldsmith terms "a bookseller's hack;" at any rate such was his vocation for the last ten years of his life, during which period I was personally acquainted with him. He was the intimate friend of Bro. Preston, and one of his executors, being also a P.M. of Preston's Lodge (Antiquity, then No. 1). Preston's mantle descended on him, and I think it may be affirmed has never been worn since. Bro. Jones was the compiler of the well known school dictionary, entitled, *Sheridan's English Dictionary Abridged*. He also compiled a biographical and a geographical dictionary, besides other useful works. I avail myself of this opportunity to mention that there exists a copy of the "Prestonian Lecture," complete, the whole of the three degrees, in cipher, which was given to a worthy brother by the late Bro. Lawrence Thompson, who for many years held the appointment of Prestonian lecturer, which was I believe previously and first held by Bro. Jones. Having seen the MS., and being acquainted with his penmanship, I venture to assert that it is in Jones's handwriting. Being the manager of the publishing department of the house that chiefly employed him in reading proofs, I had many opportunities of seeing him during his last years; and, as well as I can remember, I took him—he being too ill to leave the house—a few pounds for reading the proofs of an edition of *Jones's Sheridan*, a few days before his death, either the day, or close upon it, that the Duke of Sussex laid the first stone of the Caledonian Asylum, in 1827. Bro. Jones wrote for the *European Magazine*, edited and published by Bro. James Asperne, and I think he contributed to the *Encyclopædia Londinensis*. He produced a small volume entitled *Masonic Miscellanies in Poetry and Prose;* comprising two hundred Masonic songs, odes, anthems, &c., and several essays by himself and others. This volume is dedicated to his friend, Bro. William Preston, to whom he acknowledges he is indebted for any insight he may have acquired into the true nature and design of Masonry. The last edition of this work is 1811. After Preston's decease, he was the editor of the *Illustrations of Masonry*. At the time of my being acquainted with Bro. Jones, I knew nothing of Masonry, but on the occasion of my last visit, I expressed my regret at the miserable appearance of his lodging, in an obscure street in Pentonville, and his evident want of comfort. He said he had no one to do anything for him; the room was the extreme of wretchedness, there was a single worn out chair, a small deal table, and a dirty floor without carpet or covering of any kind. At no period of my life was I ever more struck by the contrast man finds, "when pain and anguish wring the brow," in the presence and absence of "the ministering angel," woman. Bro. Jones had neither wife, sister or child about him.

ST. ALBAN'S LODGE, BIRMINGHAM.

"H. H." writes—"In your recent article on the Craft in War-

wickshire, mention is made of the St. Alban's Lodge. It might be worth while to inquire what has become of that Lodge. I have a copy of the quarto edition of Anderson's Constitutions, revised, &c., by Northouck, and published in 1784. It has been handsomely bound, and has an inscription on the outside, in gilt letters, "Compliment to St. Alban's Lodge, Birmingham, of Dr. S. Freeman, P.G.S., London, 1786."

REFERENCE TO AN EARLY TRACT WANTED.

Where can I be favoured with a perusal of an early tract, mentioned in one of Dr. Oliver's books, as published in 1676, and entitled *A Short Analysis of the Unchanged Rites and Ceremonies of Freemasonry?*"—W. P.

ANTIQUITIES OF YORK.

In the account given under this head of the Masonic Coffee-house in York, it is stated that Mr. Blanchard had certain papers in his possession. In reference to this statement we may observe, that Godfrey Higgins's *Anacalypsis*, (vol. i., bk. x., chap. viii., sec. 1, p. 768), the following passage occurs:—"The documents from which I extracted the above information respecting the York Masons were given to me by —Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed—his royal highness the Duke of Sussex."—[Query: In whose custody are they now?]

In the same article, mention is made of a Lodge being held in the crypt of York Minster. The meeting referred to is mentioned by Higgins as having taken place on "the 27th of May, 1778, and was the last meeting in the crypt of the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment.—SENEX.

WAS THE DUKE OF WELLINGTON A FREEMASON?

Among the numerous appointments, titles, and orders of the great Duke of Wellington, can you tell me if he at any time belonged to our fraternity?—INQUIRER.—[In the *Freemasons' Calendar*, printed under the sanction of the Grand Lodge of Dublin, for the years 1848 to 1856, there appears in each volume a portion headed "Traditional and Recorded Information respecting the Order of Freemasons;" but this was omitted in the publication for 1857, and whether it has been so since we cannot say, not having the books to refer to. In all the years above mentioned, from 1848 to 1856, the following statement is made:—"1790. The Duke of Kent initiated; and, December 7th, the Duke of Wellington initiated in No. 494, at Trim, of which Lodge his grace's father the Earl of Mornington and his brother the Marquis Wellesley had been Masters." A well informed brother, whom we hold in great respect, has stated to us that he remembers a characteristic letter from the Duke appearing in some newspaper or periodical, in which his grace denied all knowledge of the Craft, or having at any time been made a Mason. Feeling anxious to oblige "Inquirer," we have put his query to all whom we supposed likely to throw any light on the subject of its authenticity, but without avail; nor can we trace No. 494 among the Irish Lodges, or even find that there was a Lodge existing at any time at Trim. Perhaps some of our Irish brethren may be able to set this matter right, by proving to us the correctness or incorrectness of the authority quoted.—ED.]

INTRODUCTION OF MASONRY INTO ENGLAND AND IRELAND.

Both in and out of the Craft the "Remarkable Occurrences in Masonry," which is yearly perpetuated in our *Calendar and Pocket Book*, has met with much ridicule, on account of the gratuitous assumption of some of the statements put forth being, if not positively untrue, at least impossible of proof. But while the English Masons have modestly attributed to St. Alban, the protomartyr of Britain, the honour of having "formed the first Grand Lodge, A.D. 287," it appears we are far more modern than our brethren of the sister kingdom. In perusing their portion of "The Traditional and Recorded History of the Irish Constitutions, selected from Ancient Authors, and from the Archives of the Grand Lodge," printed year by year in the Dublin *Freemasons' Calendar*, the first paragraph states, "A.M. 2736. The Phœnicians are supposed to have settled A.C. 1264, in Ireland, and Masonry to have been introduced by Heber and Heremon, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhla, or Learned Doctor, who (A.C. 769) constituted triennial meetings at Tarah in Meath. But the constant warfare and aggressions of the Danes destroyed the ancient records and discouraged all sciences, though the eastern round towers and minarets which still exist testify the labours of the era, corroborated by the opinions of Strabo, of Diodorus Siculus, and by the Sanconiathon, referred to by Sir William Betham, in his second volume of *Etruria Celtica*, assimilating the Masonic rites with the mysteries of Samothrace, and with the Gobhan Saor, or free smith of Ireland. A.D. 306, St. Albans obtained the first royal charter for "Assemblies or Huttes of Masons to be holden in England. (*Preston's Illustrations.*) A.D. 872, Alfred the Great promoted the Order, and the art much prospered. According to Bede, Alfred was initiated at the College in Mayo; and the letter of Eric, a celebrated philosopher of Auxerre, to Charles the Bald, about the middle of the ninth century, designated the Irish philosophers 'Servants of the wise Solomon.'" How are the discrepancies of the dates between the English and Irish Calendars to be reconciled?—G.B.—[We are totally unable to reconcile these statements with the generally received history of the times in question. The looseness of the Irish Calendar's account may be tested by the following:—It is there asserted that Preston is the authority for the date A.D. 306; now Preston says, in speaking of St. Alban (not St. Albans), "He was converted to the Christian faith, and, in the tenth and last persecution of the Christians, was beheaded, A.D. 303. So also, Alban Butler's *Lives of the Saints*, where the 26th of June is dedicated to his commemoration; and the Rev. Dr. Giles's edition of *Bede's Works*. In the passage about Alfred's initiation at the College in Mayo, is another gross blunder. Bede could not have written about Alfred, as he (Bede) died 104 years before Alfred was born! Bede was born A.D. 673, and died 735. Alfred the Great was born A.D. 849, and died 901! Well may our correspondent allude to the ridicule brought on our Order through the historically false dates assigned to various events and persons, who we believe to have been totally unconnected with our Craft. It is time such delusions were swept away.]

ETYMOLOGY OF THE WORD "MASON."

Your contemporary, the *Athenæum*, in one of the April numbers of the present year (p. 578), writes thus while reviewing a work:—"We remember a case in which the true etymology has been forgotten, and the subject, noble in itself, has suffered decrease of dignity by this obliviousness. We allude to the alleged British derivation of the word 'Freemason.' It is said that one of the many titles of the Druids was May's Ons, or Men of May—the May-pole having been a standard or symbol of Druidism—Freemasonry, as derived from Druidism, has therefore forgotten its etymology; indeed has forgotten its origin itself, and vulgarized May's Ons into Masons, by which the prosaic fact and the poetical sentiment equally suffer." The above, I dare say, is thought very clever and original, but it appears to me very far fetched, and unworthy of the least confidence. Can you inform me where the reviewer found such an authority, or is it truly an original idea?—INVESTIGATOR.—["Investigator" need hardly be told that the Masons do not derive their foundation from the Druids, nor has Masonry forgotten itself. The writer in the *Athenæum* appears to have been reading Cleland's two essays, *The Way to Things by Words*, and *The Real Secret of the Freemasons*, 8vo., London, 1766—a work which advocates a Celtic derivation for most words, and among others will be found the term "Mason" with the above etymology, and reasons in support of its correctness. See a very much more intelligible and probable derivation in the *Freemasons' Magazine* (vol. vi. p. 335].

A NOTE DECLINED.

Our correspondent "Civis," who sends us a note for insertion, seems to have misunderstood our explanation in a late number. We deal only with historical, antiquarian, literary, and biographical matters. Personalities are not included; particularly when they would lead to wounding the feelings of a brother. For this reason, the note forwarded by "Civis," cannot be inserted.—ED.

EXTINCTION OF A LEARNED BODY.—A meeting had been fixed to take place at Vannes this summer, of the learned in the national lore of all the remaining branches of the Celtic family in Great Britain, Ireland, and France, under the auspices of the Archæological Association of Brittany, of which the Vicomte de Villemarqué was the distinguished president. Various schemes of hospitality, research, and consultation were founded on this arrangement, and it was anticipated that the congress might have thrown some additional light on ethnology, history, and language. "But all these amenities have been annihilated by a blow. The Minister of the Interior has been led to perceive the inconsistency of such proceedings with a certain law against associations in general, which law was made in 1852, shortly after the *coup d'état*. The peaceful Bretons, who loved archæology, and meddled not in politics, found one morning in their family newspapers a brief *arrêt*, declaring, in magisterial language, that the association was dissolved." This society, which was founded sixteen years ago, under the patronage of Louis Philippe, contained two sections, one of agriculture, and the other of archæology, and during its existence several valuable works have been contributed by its members.

Poetry.

TO A LARK

SINGING CLOSE TO A RAILWAY STATION.

Brave-hearted bird! who, with undaunted wing,
Despite the toiling engine's deafening sound,
From this bare spot on which no dew doth lie,
Up heavenward so joyously dost spring;
Time was, when, resting on the furrow'd ground,
Thy nestlings watch'd thee vanish in the sky,
And, poised in air, thy hymn of rapture sing;
Yet e'en in this drear waste thou still hast found
Sweet solace in the charm of minstrelsy,
The gift of song within thy breast concealed.
Oh, for thy spirit, bird! hopeful and strong,
Born of the life in poet's heart reveal'd,
Which lifts the soul above all care and wrong!

H. M. Rathbon.

THE EVENING PRIMROSE.

When day's last throes are drawing nigh
And passing breezes gently sigh;
When chilly eve in dew pearls dight,
Awaits the solemn tread of night;
And flowers, that e'er the sun had shed
His lustrous halo round each head,
In new-born beauty met the air,
Now jaded charms alone do wear;
Then doth the primrose clad in gold,
So coy her modest bloom unfold,
Content to watch the evening star,
And hear the lark's last notes afar;
She casts around her sweet perfume,
The breath of praise we must assume,
Since it is written in God's words,
"Let everything praise Thee, O Lord!"

Ione.

GRACE DARLING.

BY BRO. GEORGE MARKHAM TWEDDELL.

They say that thou diedst young, fair heroine!
Few were the years thou number'dst upon earth;
But though not thirty summer's flowers were thine,
Thy name, whilst earth remains, will brightly shine,
With the unclouded sheen of holy worth.
Say not a well spent life is ever short;
Say not an ill spent life is ever long;
For thousands will unto thy tomb resort,
And poets hymn thee in immortal song.
Yea, future ages will thy praise proclaim,
And tell how modest, brave, and kind wert thou,
Children be taught to lisp thy honour'd name,
(Now consecrate to everlasting fame,)
And bloodless laurels e'er bedeck thy brow.

SHE IS NOT LISTENING NOW.

I held a parley with my tears,
My tears that fell like rain;
I cannot sing in these dull years
The old exulting strain.
What though this sad declining life
Riches and fame endow,
Too late the peace, too long the strife—
She is not listening now.

To thee, my travel wearied soul
Would ever fly for rest,
And all its dear bought stores unroll
Thou brightest and thou best!
Treasure above all wealth or lore,
As I shall e'er avow,
Thou hast gone hence for evermore,
Thou art not listening now!

True that for thee I would have died,
Or lived all fear above—
And rudest shocks of life defied,
With an o'ermastering love—
In vain this wild and frantic grief,
In vain each fervent vow;
Slow time, wan age, bring small relief,
She is not listening now!

Ah, bound on earth in dearest links,
With the soul's brightest chain,—
A whisper comes, "Thy spirit sinks,
Yet shall it climb again
To richest peace—to union sure,"
My blest one answerest thou?
O world, thy worst I may endure,
For she *is* listening now!

TOBACCO.

A PROPER MEDITATION FOR ALL SMOKERS OF TOBACCO.

This Indian weed, now withered quite,
Is green at noon, cut down at night,
Shows thy decay—
All flesh is hay—
Thus think, and smoke tobacco.

This pipe, so lily white and weak,
Doth well thy mortal state bespeak;
We are e'en such,
Gone with a touch—
Thus think, and smoke tobacco.

And when the smoke ascends on high,
Then thou beholds the vanity
Of worldly stuff,
Gone with a puff—
Thus think, and smoke tobacco.

And when the pipe grows foul within,
Think of thy soul defiled by sin;
For then the fire
It doth require—
Thus think, and smoke tobacco.

And when the ash is cast away,
Then to thyself well mayest thou say,
That unto dust
Return we must—
Thus think, and smoke tobacco.

Wither.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE GRAND LODGE OF THE PHILADELPHES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—The kind reception given to our first letter induces us to address you a second. We are anxious to express our thanks for your impartiality. After having published an attack against us, you opened the columns of your paper to our answer. That was fair; and indeed we expected nothing less from the serious and honest publication which is the echo of the great Masonic body in England. Nevertheless, we are not, in all respects, satisfied with your answer. In the note which followed your letter, you merely maintained the incriminations contained in your first article. Now, our letter had, in our opinion, proved beyond a doubt that the Order of Memphis is a Masonic society, regularly established in England before the *coup d'état*, and we are confident of having annihilated the accusations brought against us. Furthermore, moved by a spirit of candid honesty, we had offered to prove the truthfulness of our assertions by unquestionable documents. To this, what was your answer? Without attempting to discuss our letter or giving any proof in support of your opinion, you merely affirmed a second time that ours is a secret and illegal society, and you forbade all English Masons to have any connexion with us, under the pain of excommunication. We beg to be allowed to make a few observations upon these points. In the first place, how can you apply the qualification of secret to a society which offers to prove by undeniable documents as well as by its conduct, that it is a Masonic one; which opens the doors of its temples to all Masons, whatever be the rite or the country they belong to; which never loses an opportunity of inviting them to its meetings? Really we do not know, whether in England the dictionary and the grammar authorize to apply the qualification of secret to such a society, but we firmly believe that denomination to be contrary to the rules of sound logic. As for the word "illegal," applied to our society, we humbly acknowledge our inability to discuss the point with you. Being ignorant of the English law, we do not know what penalty we are liable to for our offence (crime, may be). Perhaps we know of England nothing but the surface? Perhaps there is in the arsenal of your legis-

lation some mouldy old act which holds the sword of the law threatening over our heads? Indeed it is with difficulty that we can bring our minds to such a supposition in a country where the rights of every man seem to be respected; where the government seems to allow citizens to form commercial, philanthropic, political, and religious societies, without interfering with them. Yet, we cannot believe that you accuse our society of being illegal for the mere purpose of frightening us, or to dissuade any person desirous of joining us from so doing. No; we truly believe that it has been your intention to give us a brotherly warning, and we are disposed to accept the benefit of it. If we have infringed the English law, it is for want of knowing it. Well then, achieve your work. You have kindly warned us, do more; tell us the means of freeing ourselves from the illegal position in which we stand. We have used in this letter the word excommunication, to characterize the penalty with which you threaten the English brothers that may visit our Lodges. This really smells strongly of the Inquisition, and indeed you go beyond the holy society; for, you denounce us as heretics without having taken the trouble of inquiring into our doctrines, and you issue an interdiction against all Masons that may be visiting us in order to judge of our merits by themselves. You must acknowledge that this is contrary to the spirit of Masonry. England has left far behind her the days of Henry the VIII., and those of the bloody Mary. The spirit of tolerance and free examination exists in all her institutions, and we cannot believe that amongst the great bodies of this country, Masonry alone has refused to follow the steps of progress.

We remain, Sir and Brother, yours fraternally,
By order of the Respectable Grand Lodge,
Bt. Desquesnes,
London, July 30th, 1859. The General Secretary.

[In inserting the above letter, we do so with a view of taking leave of the subject, as we have no wish to bring into notoriety the so-called Grand Lodge of Philadelphes or Order of Memphis. We deny that it has ever been legally established in England, or that any persons connected with it can be recognized as Masons in any part of the world where the supreme bodies are in communion with England. With regard to the application of the word "secret" to this society, we hold all societies to be so who take an obligation from their members to keep anything secret from the rest of the world—and this we presume the Philadelphes do. As regards "illegality," we recently gave those clauses of the Acts of Parliament which exempt Freemasons' Lodges from the penalties attached to belonging to secret societies; but that exemption could not be held in any court of law to refer to any body of men meeting together and calling themselves Freemasons, but only to those established in connexion with the Grand Lodges of England, Ireland, or Scotland. It is a principle of Masonic law that there can be but one supreme head in any country; and however our members may connect themselves with the Mark degree, Ancient and Accepted Rite, Knights Templar, &c., so far as Craft Masonry is concerned all acknowledge the undivided jurisdiction of the Grand Lodge; and no persons can be admitted to the more advanced degrees who have not been regularly made Masons in a Craft Lodge. We admit that other societies are so far secret as to require obligations from their members, such as the Odd Fellows, Foresters, and others, but they have been established for purely benevolent objects, and each Lodge is, or ought to be, registered under the Friendly Societies' Acts, and their by-laws approved by Mr. Tidd Pratt; without which precaution they have no security for their funds, nor legal remedy against a fraudulent officer. Our correspondent asks how the members of the Grand Lodge of Philadelphes are to become legal. We reply, by dissolving their present society, and seeking admission into Masonry through the portals of an English Lodge, when, if they are found worthy, and wish to do so, they may, after having taken the necessary steps in the Order, apply for a warrant to open a Lodge for themselves. And here we may inform them, if they are not aware of it, there is already one French Lodge; La Tolérance, holding under the constitution of the Grand Lodge of England—the Grand Lodge now numbering on its roll, after allowing for the withdrawal of the Canadian, something like one thousand Lodges. As regards the penalty with which we have threatened English brethren if they visit this Lodge of Philadelphes, we have done no more than remind them of the tenour of their obligation; and we repeat, that such a visit would subject them to severe censure, if not absolute exclusion from the Order. Moreover, beyond his various obligations, every candidate for the Master's chair (and there are comparatively few Masons who do not at some time or another aspire to that dignity), must solemnly declare previously to installation, "to respect genuine and true brethren, and to discountenance impostors and all dissenters from the original plan of Freemasonry;" "to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge;" and that "no new Lodge can be formed without permission of the Grand Master or his Deputy, *and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein*"—and how any Mason in the face of such a declaration (which is as patent to every member in the Lodge, and equally binding upon him as upon the Master), can visit or in any way sanction the meetings of the Philadelphes, we are at a loss to imagine. If they do so, it is only, we repeat, at the risk of exclusion from the Order. We do not know what may be the regular fees of the Philadelphes—if they have any regular scale—but we do know that parties professing to belong to them are touting about publichouses and offering to initiate persons into Masonry for sums varying from £1 down to 10*s.*, and perhaps lower. In conclusion, we warn all true and genuine brethren to be cautious how they have any communication with members of this illegal body; and Masons throughout the world, that they have no legal status as Masons, and that their certificates can only be recognized by any of the various Masonic bodies either in Europe or America in connexion with England, as so much waste paper, neither entitling their holders to acknowledgment, or relief should they require it.—Ed.]

CALENDAR FOR 1860.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir,—Who prepares "The Calendar"? To whom should applications be addressed leading to its improvement? Those to whom this reference is of use know its defects, and would be glad to find that the attention of its conductors had been seriously directed towards its completion.

In 1858, your correspondents, "One Who," &c., (vide No. 42, p. 744), Bro. E. S. Cossens, and "R. L." (vide No. 46, p. 934), suggested some very pertinent improvements; and you, approving such suggestions, remarked "there would not be time (25th October, 1858), to obtain the information for the forthcoming Calendar," &c.

Doubtless the Calendar conductors read such correspondence, and by consequence could not now plead want of time, short notice, or any other excuse, for not adopting all the suggestions, which you know could be obtained by them on a proper application to the Grand Secretary's Office, with the sanction of the Most Worshipful Grand Master. His Lordship is too orthodox to object to any proposition which bears evidence of benefit to the Craft; and if the suggestions made by your former correspondents were adopted, I am confident the Calendar, so improved, would meet with an extended sale, and be thankfully acknowledged.

It would then be useful and required by every officer in the different Lodges in Great Britain and Ireland, the Colonies, and other possessions far and far away.

Yours truly,
August 16, 1859. R. E. X.

[There is a Calendar Committee of the Board of General Purposes.—Ed.]

THE CALENDAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It certainly appears to me very remarkable that the publishers or compilers of the *Freemasons' Calendar and Pocket Book* should from year to year profess to give to the public "A Complete List of all the Regular Lodges and Royal Arch Chapters, with their places and times of meeting, corrected from the books of the United Grand Lodge, &c.," when in point of fact many Lodges and Chapters so published have not had an existence for a number of years; this is calculated to lead

many astray, and Grand Lodge should at once commence an expurgation of the dormant bodies. The dormant Lodges coming under my immediate notice are Nos. 569, Cumberland, Harmony, Amherst, Nova Scotia (not working for fifteen years or more); No. 932, Queen's Lodge, Queen's County, New Brunswick (never opened); No. 570, Albion Chapter, St. John, New Brunswick (never opened); besides these Lodges, I notice, in a communication in the *Freemasons Magazine*, that Lodge No. 64, Howard of Brotherly Love, Arundel, having a Chapter attached, has not made a return for twenty-one years or over. I have no doubt, if brethren from the several counties in England would send a list of their non-working Lodges to you for publication, such a formidable array would be exhibited as would cause the heads of the institution to order the warrants of such as are in arrears, either to be returned, or payment of back dues made. This would cause such a shaking among the dry bones, that out of nearly eleven hundred Lodges under England, so many would be struck off the roll as to astonish the readers of the *Calendar*.

Hoping this communication may have the effect of arousing the apathy of the Grand Lodge officials,

I remain, yours fraternally,

Robert Stubs,

P. Prov. G. Sec., and W.M., No. 301, Irish Register.

St. John, N.B., Aug. 1st, 1859.

THE STORY OF CHICHESTER CROSS.

Once upon a time—that is to say, three centuries and a half ago—there lived in this quaint, quiet, old town of ours, this dear old Chichester, a certain bishop whose name was Edward Story. And the people loved him, not because he was their bishop, but because he was such a kind hearted, good, old man. Good cause had they to love him; for he was their staunch friend. "Friends of the people" are plentiful as gooseberries nowadays (particularly at election times); but they were "few and far between" indeed in these old times of which we speak—in the year of grace 1500. As the bishop passed along the street children stopped in their play and knelt to receive his ready blessing; the merchants laid aside their dealings, paused in their chafferings for higher prices, out of respect to their ecclesiastical father, and uncovered as he passed along; all harsh words or angry looks faded away; in fact, the bishop seemed to be surrounded by an atmosphere of calm and happy religion, which influenced all who came into his presence.

He had passed the prime of life when he first came to the town, full twenty years before; he had laboured all that time in doing good to all around him—in proving that true religion lives in our deeds far more than in our words; they had seen his hair grow whiter year by year, till now 'twas as the driven snow; and they had seen those manly shoulders bending more and more with age and infirmity. All knew he could not last much longer; but a gloom spread over the whole town when the news passed from mouth to mouth that the good bishop had given orders for his tomb to be prepared, and with heavy hearts they soon heard the sculptor's chisel chipping away the marble to form a plain but solid monument. That table tomb still exists; but how few among us think of the mouldering remains beneath—of the mere handful of dust which now represents all that was mortal of him who was one of the best christians the town ever knew.

But the old man did not die yet. He had done much already for the good of the townspeople. The founding of the grammar school in West-street was one of these good works; but there was one other which he wished to see completed—one upon which he had pondered, and which had filled his large heart for years. Often had it sorely grieved him to see the poor peasantry come wearily trudging into the town from the village of Boshenham with fish, or with vegetables from those hamlets among the forest covered hills, and obliged to offer their wares in the open streets, exposed to the glaring sun in summer, to the drenching rains of autumn, or shivering amid the ice and snow of winter. He determined to build them a market house; some say he drew the design with his own hand, and I believe it, for bishops were often their own architects in those days. He bought a piece of ground of the corporation for £10—a much larger sum then than now. Ruskin tells us, and we all know it to be true, that men worked with their whole heart in those times; whatever they found to do, they did thoroughly. A barn would have served the purposes intended; but they could not do things in that style. If they had a building to erect, they made such a one as future ages might look upon with pride and pleasure—they made it a "thing of beauty," which should be "a joy for ever;" and in spite of the bad taste of the Goths of the last century, who added that lantern at the top, and put that hideous, iron fencing round it, the cross is still one of the greatest ornaments of the city. Here the poor people could sell their goods exempt from tolls, and protected from the weather. One of our city chroniclers tells us also, that the bishop left an estate worth £25 at Amberley, to keep the cross in repair. He further tells us that the corporation sold this estate a few years afterwards, in order to buy one nearer home. Can any one tell us, where the estate is which they bought, or ought to have bought? Some one fond of searching among dusty old records might do good service to the town by ascertaining what amount of truth there is in this statement.

So much then for the previous history of our city cross. Its present state we all know. And now I have a hint to throw out as to its future use—a hint which there are many good men and true who are ready to act upon at once. Its only use at present is to record the flight of time, and even this simple duty it very imperfectly performs; for one has to find the mean between the four dials before he can satisfy himself as to "What's o'clock." What I would beg to propose is, that it should be converted into a drinking fountain. Let there be a seat where the wayfarer could rest himself, protected from the rain or from the fierce rays of the summer sun, and let there be a constant supply of filtered water. All who have seen how greatly those drinking fountains are appreciated by the working classes of the metropolis, and the large towns of the north, will, I am sure, gladly come forward to support such a plan. Let us not be left behind in this age of progress, but unite at once in doing so good a deed. A comparatively small amount will make this the most perfect thing of the kind in the kingdom. Its position too, is just adapted to such a purpose. Let us not refuse the healthful and refreshing draught to the tired and thirsty wayfarer, but come forward at once and convert this beautiful structure into a drinking fountain, and so, in the spirit of its good founder, finish "The Story of Chichester Cross."—*Builder*.

ARCHÆOLOGY.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

The society has just held its thirteenth annual meeting in the town of Cardigan, under the presidency of the Lord Bishop of St. Davids. The members assembled on Monday week, and were actively engaged in visiting the antiquarian remains of a highly interesting district every day throughout the past week. Each evening they assembled in the town hall to read memoirs and discuss various archæological points connected with them and the excursions. There was a large attendance of members, and the principal gentry and clergy of the neighbourhood took an active part in the proceedings. On three of the excursion days the members were most hospitably received at mansions situated on their line of route; and everything was done by a local committee, presided over by the Lord Lieutenant of Cardiganshire, to make their visit highly agreeable. On the first day the country north of Cardigan was explored, and several British camps were visited; on the second day the society explored the south-west side, visiting Nevern with its finely sculptured cross of the ninth century; Newport, with its ancient castle of the Lords' Marches, its cromlech, its church, &c., the magnificent cromlech of Pentre Ifan, placed on the skirts of Preseleu range, some ancient mansions, and the bridge where Archbishop Baldwin preached the crusade, accompanied by Giraldus Cambrensis. On the third excursion day the eastern end of the Preseleu mountain range was thoroughly examined, and a large party remained on this remarkably beautiful mountain till a late hour, visiting the camps, graves, circles, and ancient British roads for which it is well known to antiquarians. Before getting to the mountain, however, the party had digressed to Cilgerran Castle, where G. T. Clark, Esq., delivered a valuable lecture in the presence of the association on that ancient building of the thirteenth century, and on Norman castles in Wales generally. The fourth day's excursion included the Priory of St. Dogmael's, Cardigan Priory Church, Cenarth Falls, and the Castle of Newcastle-Emlyn. The weather was fine throughout, and the excursions were very numerously attended. Some of the most remarkable objects of antiquity visited were several early inscribed stones bearing "oghams" on their edges; one of them in particular, at St. Dogmael's Priory, is of great interest, the Latin inscription and the "ogham" inscription being the exact rendering one of the other, and commemorating "Sagrammvs, son of Cvnedda," a British prince known to have lived in the sixth century. Few parts of Wales are so rich as in early inscriptions

the country round Cardigan. The papers read at the evening meetings were numerous and of considerable interest, touching upon many topics connected with local antiquities and Cambrian archæology in general. The bishop presided with great ability, taking a very energetic part in the discussions and delivering several speeches (especially the opening address) of unusual learning and spirit. A temporary museum was, as usual, formed for the occasion. It contained large collections of coins, seals, rubbings, pedigrees, early printed books, and many important MSS., including the most important records of the Barony of Kemaes, from the muniment room of its possessor, Mr. T. D. Lloyd, of Bronwydd. The week's proceedings terminated with a ball, and the next annual meeting in 1860 was fixed to be held at Bangor.

THE ROMAN VILLA AT CARISBROOKE.

The *Hants Advertiser* supplies us with a report of the adjourned meeting held at the Guildhall, Newport, Isle of Wight, for the purpose of receiving an answer from the Vicar of Carisbrooke to the resolution passed at the last meeting. A letter from the Rev. E. James, M.A., Vicar of Carisbrooke, was accordingly read, in which that gentleman declined to grant a lease to those gentlemen who proposed to erect a suitable building over the villa, so as to render it accessible to the public at all times; at the same time, the vicar expressed his intention of covering in the figured pavements at the bath and leaving the tesselated pavement alone open on terms of subsequent consideration. The chairman remarked that, in relation to the Roman villa, there appeared to be but one general wish, and that was that the whole of it should be uncovered. They had only begun a work, and did not know where it would end, or what it would lead to. The extent of the villa was not as yet known; they did not know what other beauties would be exposed to view; they did not know what treasure might remain hidden by the ancient Roman who formerly inhabited the villa, or what pots of coins might be concealed. Pots of coins had been found in other places; one containing six hundred was found at Shanklin. Roman coins and other treasure had sometimes been discovered of great value. Until the whole of the villa was exposed it would not satisfy any one who had an antiquarian mind. It was the feeling of the committee that the whole should be uncovered. He did not think that the vicar knew of the strong feeling which existed relative to the ruins, a feeling extending throughout the whole country, from the peasant to the crown. He thought that the committee should wait upon the vicar, and then perhaps he would relent, and uncover the whole of the villa. As much as twelve pounds in a day had been already taken to view it in its present condition, and what an extra source of attraction it would be if the whole were exposed to view. It would be a vast ornament to the locality, and also a great inducement to visitors, and hence a source of general benefit. He trusted that in the end the vicar would consent to expose the whole to public view. Dr. Wilkins stated the result of communications, to a degree of a private nature, he had received, and also particulars of an interview he had had with Col. the Hon. Sir Charles Phipps, and which were of a highly interesting and gratifying nature, and from which, as the chairman expressed it, the same sentiments with regard to the villa were entertained, alike from the peasant to the crown. Eventually, all persons present agreeing upon the desirability of having all the ruins uncovered (at the same time recognizing the difficulties of the position in which the vicar was placed), resolutions were passed to the effect that nothing less than the complete excavation of the villa in its entirety would be satisfactory to the public; and that it is desirable that the villa should be constantly accessible to visitors under certain regulations of payment. Finally it was agreed that a deputation should wait upon the vicar to put him in possession of the important communication from an influential quarter referred to by Dr. Wilkins; which deputation has since waited upon the Rev. E. James, but with what result is not yet known.

MIDLAND COUNTIES ARCHÆOLOGICAL SOCIETY.

This association has lately made an excursion from Birmingham to the site of the old Roman city, Uriconium. After inspecting the place and the progress of the excavation, the excursionists assembled beneath the Old Wall, to hear an account of the progress made from Mr. Wright; after which they visited Wroxeter and its ancient church, and then returned to Shrewsbury. This society we are given to understand is rapidly rising in importance, and that ere long it will be in a position to rival any similar association throughout the kingdom.

Literature.

NOTES ON LITERATURE, SCIENCE, AND ART.

A Petersburg correspondent of a contemporary, after alluding to various measures of reform which have been adopted by the Russian government, remarks upon the impulse which has been given to journalism by the liberal measures which have been adopted since the accession of Alexander II. He says:—"At this moment there are fifty or sixty daily, weekly, and monthly papers published at St. Petersburg, three-quarters of which are written in Russian, and by far the greater portion started since the war. The most reliable information and the most free discussion are to be found in the Russian rather than in the French or German papers. The government seems anxious that the internal condition of the empire should be fully discussed at home, without permitting the rest of Europe to take part in the debate. Russian local papers are also to be found throughout the entire empire; indeed, there is hardly a government without one. In the St. Petersburg papers we find pretty fair reports of the proceedings in the English parliament, translations of articles from the *Times*, accounts of the late war in Italy, comments on home and foreign affairs, &c."

Mrs. Beecher Stowe, the author of "Uncle Tom's Cabin," is now in England, engaged upon her new tale, a portion of which has already appeared under the title of "The Minister's Wooing." This title will be retained for the complete work, which may be expected about the first of October, and the serial publication will be continued as heretofore until completed.

The London correspondent of the *Manchester Guardian* states that nine thousand copies of the Laureate's "Idylls of the King" have been already sold. The same gentleman points to the fact that Mr. Tennyson received £100 for his poem in the third number of *Once a Week*, as an instance of the patronage now lavished upon poetry. Is it not rather a striking proof of the extent to which publishers will go in paying for advertisement? It was not so much the merit of the poetry that caused the £100 to be paid, as the value of the name for the placard and the advertising column.

A weekly paper, entitled the *Aldershot Military Gazette*, is now published at the camp.

The Copyright Library of the United States has undergone a recent and very great improvement. For the last sixty or seventy years there has been slowly accumulating, in the north-west corner of the old state department building in Washington, a library of copyrighted books, pamphlets, maps, charts, engravings, and music. By the last mail we learn that the entire library, and the records of the copyrights, have been removed to the new department of the interior, and have been placed by the secretary under the charge of the Commissioner of Patents. The library has not hitherto been well cared for; and it is known that many of the better sort of works are missing, though the certificates of copyrights show that they had been received. The number of volumes transferred is about 17,000, not including about 2,000 pamphlets, and a large collection of maps, charts, engravings, and music. In the law establishing the Smithsonian Institution, there was a clause requiring authors or publishers to send three copies of each work to Washington; one to the State Department, one to the Congress Library, and the third to the Smithsonian Institution. The officials of the last-named two libraries soon became disgusted with the "trash" they received, or the work it entailed, and set about getting rid of both. It is now decided by the higher powers that that clause of the Smithsonian law is not binding, and that copyrights are safe if only one copy of each work be sent to the right place, and be properly recorded. Moreover, the trade and authors are notified that they need not pester the officials any more in those two other libraries by sending them their productions.

Messrs. J. W. Parker and Son have in the press a History of the Hungarian War, by Otto Wenkstern, who has had many opportunities of forming a just estimate of the war, and of the actors in it.

Several new books from our leading authors, especially in fiction, are announced in Boston, U.S., for which we hear, on reference to the authors, there is no authority, and they hear of the promised books for the first time: but for this we should hail with pleasure the announcement in the papers by this mail of "a new novel by Mrs. Gaskell."

Mr. Thackeray's new monthly is now spoken of as a certainty, to commence with the new year—we believe the engagement provides for a new tale from the editor, and that a very attractive list of contents may be expected. Mr. Hughes, the author of that pleasant book,

"Tom Brown's School Days," is also quoted as the editor of a new monthly, to be published by Messrs. Macmillan and Co.

We ought not (says the *Athenæum*) to allow the death of Sir George Staunton to pass without a word of record in a literary journal. Sir George had many claims on public notice, hereditary, political, and diplomatic; but we must not forget that he was one of our very few Chinese scholars. He translated the China code. Among other fruits of his residence in China were occasional contributions, on that country, made to the columns of the *Athenæum*. A very interesting memoir of Morrison, the great Chinese scholar, was from his pen.

The results of the middle-class examinations held by the University of Oxford, have been published; but these only specify the lists of the successful candidates, the places at which they were examined, and their classifications. It is a curious comment upon the merits of the debate as to making religious examinations compulsory, that in some of the classes not one half of the candidates have that asterisk prefixed to their names which signifies that they have satisfied the examiners in the rudiments of faith and religion.

A proposal, made by the Town Council of Southampton, to expend £10,000 of the Hartley bequest in erecting a public reading-room and museum, has met the approval of the Vice-Chancellor. We hope to see the necessary works immediately commenced.

The Duke of Devonshire has just issued, under the superintendence of Mr. John Payne Collier, a fac-simile of the 1604 edition of Shakespeare's "Hamlet." This is the edition published while Shakespeare was alive, which professes to be, not incorrectly, "newly imprinted and enlarged to almost as much againe as it was according to the true and perfect copie."

Edouard Fournie's book, "Le Vieux Neuf," is having great success in Paris. It is well and skilfully done. He proves that there is no invention in the world—nothing new under the sun; that we only "invent" what has been a long time in use under another form, and what our ancestors had already stolen from theirs. He says, moreover, that the English are remarkable for never inventing anything—they are totally devoid of the power of invention—that every contrivance to which they lay claim has been cribbed at one time or another from the French, who, with a few exceptions, have invented everything. Here it is evident the author belies his own assertion, and proves that there really is something new under the sun, for if this be not "a pure invention," what is?

A contemporary says:—"The original book of the four Evangelists, upon which all our kings, from Henry I. to Edward VI., took the coronation oath, is now in the library of a maiden lady, in Eaton-square. It is in manuscript, and written on vellum, the form and beauty of the letters nearly approaching to Roman capitals. It appears to have been written and prepared for the coronation of the first-named monarch. The original binding, which is still in a perfect state, consists of two oaken boards, nearly an inch thick, fastened together with stout thongs of leather, and the corners defended by large bosses of brass. On the right side (as the book is opened) of the outer cover is a crucifix of brass, double gilt, which was kissed by the kings upon their inauguration; and the whole is fastened together by a strong clasp of brass, fixed to a broad piece of leather, nailed on with two large brass pins. Surely this national curiosity ought to be deposited in the British Museum."

The editor of the *Literary Gazette* denies that it is about to be merged in *The Critic*.

Dr. Cumming has now in Mr. Bentley's press a volume bearing the significant title of "The Great Tribulation coming upon Earth." Surely one would have thought that by this time the Doctor ought to be convinced that the gift of prophecy is not in him.

Victor Emmanuel has appointed the illustrious poet, Alessandro Manzoni, to the presidency of the Institute of Milan. To this office there will be a salary attached of about £500 a-year.

THE MASONIC MIRROR.

MASONIC MEMS.

The Prov. Grand Lodge of Sussex is to be held at Hastings, on Friday, the 2nd of September. We find on the agenda paper the following notice of motion:—The Lodge is to be held in the new Music Hall, and not at either of the hotels. The brethren will afterwards dine at the Swan Hotel.

It affords us much pleasure to hear that the Howard Lodge of Brotherly Love, Arundel, No. 64, has been resuscitated, as we suggested in our "Masonic Missions" it should be. We congratulate those energetic brethren in Sussex who have accomplished this good work.

Bro. Lord Methuen, the R.W. Prov. G.M. for Wiltshire, has consented to preside at the next anniversary festival of the Girls School, in May next.

METROPOLITAN.

THE GRAND LODGE.

The report of the Board of General Purposes, to be brought before the next Grand Lodge, states that Bro. Howard, of No. 878, has been suspended from his Masonic functions, for neglecting to attend to the summons of the Board. The Board recommends the grant of £275 for the decoration of the Great Hall; and £70 for putting into "efficient repair" the organs of the Great Hall and Temple. The following Lodges having complied with the laws by making the necessary returns and payments, have been removed from the list of Lodges for erasure:—

Howard Lodge of Brotherly Love, No. 64, Arundel.
Derbyshire, No. 143, Longnor, Staffordshire.
St. David's, No. 474, Milford.
Combermere, No. 880, Liscard, Cheshire.
Peveril of the Peak, No. 940, New Mills, near Glossop.

The balance in the hands of the Grand Treasurer on account of the Fund of Benevolence, is £689 10*s.* 9*d.*; and on account of the General Purposes Fund, £953 2*s.* 4*d.*; and on account of moneys received not yet appropriated by the parties remitting, £723 19*s.* 3*d.*; making a total of £2,366 12*s.* 4*d.*

There were no notices of motion.

BOARD OF BENEVOLENCE.

At the Board of Benevolence on Wednesday last, £90 10*s.* were voted amongst seven petitioners; and in one case £30 recommended to Grand Lodge.

ROYAL FREEMASONS GIRLS SCHOOL.

A quarterly court was held on Thursday last, Bro. John Udall in the chair, when the minutes of the various committees were confirmed; the only point of interest being an announcement that Bros. Lyall and Symonds, who had been appointed a committee for the purpose, had selected a library for the use of the teachers and pupils, which was approved by the general committee, and a vote of thanks given to Bros. Symonds and Lyall for their exertions.

After some conversation the balloting list for the next election was approved, there being nine candidates, of whom six are to be elected. Of these candidates six come from the country and three from London.

At the next general meeting, in October, a resolution will be brought forward for increasing the number of children in the school from seventy to eighty; but the alteration cannot take effect until the following general meeting in April, 1860.

A vote of thanks to Bro. Udall closed the proceedings.

PROVINCIAL.

HAMPSHIRE.

Southampton.—*Lodge of Peace and Harmony* (No. 462).—This Lodge met at Freemasons' Hall, on Wednesday, August 17th, when a candidate was initiated into the Craft by Bro. A. Fletcher, W.M. Bro. Webb, P.M., delivered the charge very impressively; Bros. Mason and Baker were passed to the degree of Fellow Craft. Bro. G. W. Clarke, (Sec.), reported that the W.M., Wardens, and several other members of the Lodge attended the Prov. Grand Lodge, held on the 19th ult., on which occasion the W.M. had carried out the wishes of the brethren in the presentation of Bro. Stebbing's portrait, which now adorned the hall. A brother from the Poet Byron Lodge (U.S.) was examined and admitted. A letter from the Grand Secretary, relating to the irregularities at Smyrna was read; and after some cases for benevolence had been dealt with, the Lodge was closed in harmony. After the dinner the usual toasts were given; the W.M. took occasion to congratulate the brethren upon their Secretary, Bro. G. W. Clarke, having been appointed to be Prov. Grand Secretary. Bro. H. Clarke, J.W., returned thanks for the special mark of kind feeling which the W.M. had shown towards the officers of the Lodge on that and former occasions, and assured him that he might rely upon their fullest assistance at all times.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

The Prov. Grand Lodge of Wiltshire was held in the new Music Hall, Chippenham, on Tuesday last, August 23rd, under the presidency of the

Right Hon. Lord Methuen, R.W. Prov. G.M., who was supported by Bro. D. Gooch, Prov. G.S.B., and D. Prov. G.M.; Bro. Weaver, Prov. S.G.W.; S. Dunning, Prov. J.G.W.; Furman, Prov. G. Reg.; W. F. Gooch, Prov. G. Sec.; F. Webber, Prov. S.G.D.; C. W. Hind, Prov. J.G.D.; C. F. Marshall, Prov. G. Supt. of Works; W. Biggs, Prov. G. Dir. of Cers.; J. Allan, Asst. Prov. G. Dir. of Cers.; Sylvester, Prov. G.S.B.; Bradford, Prov. G. Purs.; Roberts, P. Prov. G.W.; the Hon. Jas. H. L. Dutton, Prov. G.M., Gloucestershire; Milsom, Prov. J.G.W., Somersetshire; Dr. Tunstall, P. Prov. G.W., Somersetshire; Oliver, P. Prov. G.W., Somersetshire; Henry Bridge, P. Prov. G.W., Surrey, and a number of other Past Grand Officers of this and other provinces.

The Lodge having been duly opened by the D. Prov. Grand Master, the R.W. Bro. Lord Methuen, Prov. G.M., was announced and received with the usual honours.

The minutes of the last Prov. Grand Lodge having been read and confirmed,

The R.W. Prov. Grand Master rose and said that it gave him great pleasure to be enabled to congratulate them, not only on the prosperity of the Craft in general, but upon the province of Wiltshire in particular. He was not, however, from circumstances over which he had had no control, so well versed in their affairs as he should wish to be, and he would therefore call upon their excellent Prov. G. Secretary to read the report of the charity committee appointed at the last meeting.

Bro. W. F. Gooch then read a report, which stated that a meeting of the Charities Committee was held at Chippenham, on the 25th of January, when it was resolved—

1. That the committee for the permanent management of the Charity Fund shall consist of the R.W. Prov. Grand Master, the R.W.D. Prov. Grand Master, the Prov. Grand Wardens, together with the Worshipful Master and immediate Past Master of each Lodge.

2. That the committee shall meet on a Wednesday in the month of July in each year, at Chippenham, for the purpose of auditing the accounts, distributing the money, and preparing the report to be submitted to the Provincial Grand Lodge.

3. That the Prov. Grand Secretary be requested to act as Secretary to the committee, and that he shall give seven days' notice of the meeting.

4. That the following scale of payment towards the Charity Fund be made by each Lodge and Chapter:—

For each member, two shillings per annum.
The W. Master, on his being installed into a chair in the province, ten shillings and sixpence per annum.
The Senior Warden, on his being installed into a chair in the province, five shillings per annum.
The Junior Warden, on his being installed into a chair in the province, five shillings per annum.
Each chair in the Chapter, five shillings per annum.
Each other Officer, two shillings and sixpence per annum.
Each candidate on his initiation, five shillings.

The above payments to be made at the end of each year to the Provincial Grand Treasurer at the same time as the dues to the Provincial Grand Lodge are paid. The Treasurer to open a separate account for the Charity Fund.

5. That for the year 1858, the dues for members only be paid from the first of January, 1859.

The Provincial Grand Lodge voted at their last meeting £20 per annum towards this fund.

6. That it be a rule for the guidance of the committee, that they shall arrange the gifts to the charities, so that the various Lodges in the province may be made life governors thereof, and that the Lodges be taken in the order of their amount of subscription.

7. That a copy of these resolutions be sent to each of the Lodges and Chapters in the province, with a request that they will embody them in their respective by-laws.

In reply to these resolutions, three of the Lodges out of the seven existing in the province had made returns, which, with the £20 voted from the Provincial Grand Lodge funds, placed £32 12*s.* 6*d.* at their disposal. The three Lodges which had made a return were—No. 453, Swindon; No. 420, Chippenham; and No. 915, Trowbridge. As it had been agreed that the fund should be distributed in proportion to the subscriptions of the Lodges, it had been arranged by the Committee that No. 453 should be made a life governor of the Boys and Girls' School; and No. 420 of the Royal Benevolent Institution.

The D. Prov. Grand Master had great pleasure in moving that the minutes and recommendations of the Charities Committee be adopted. He was aware that some parties were of opinion that that committee had no power to act until the minutes of the last Prov. Grand Lodge had been confirmed. These minutes had been confirmed to-day, and they had now only to carry the resolution he proposed, to set at rest all objections and give such an authority to their future proceedings as must ensure the prosperity of the fund. There was one alteration, however, which he wished to make in the report. It proposed that the committee should meet in July, for the purpose of determining the award of the year. He felt that to be a most awkward time, and would submit that the minutes and report be adopted, substituting "one hour before the Prov. Grand Lodge" for "a day in July."

Bro. Wheeler, acting Prov. S.G.W., seconded the motion.

Bro. Oliver, P. Prov. G.W., Somersetshire, suggested that as the Lodge of Rectitude was already a life governor of the Royal Benevolent Institution, it would be better to give that Lodge a governorship of one of the schools, instead of another governorship of the same institution.

The report was then adopted, leaving the exact distribution, as we understood, to the committee.

The report of the Clothing Committee was next brought up, and dress aprons for the various Prov. Grand Officers ordered to be purchased at an expense of £25, out of the available funds in hand of £61.

The various Lodges of the province being called, and it appearing that all were represented excepting No. 856, Elias de Derham, Salisbury—that lodge was under the by-laws ordered to be fined 40*s.*

The R.W. Prov. Grand Master said that they had now to perform a most pleasing duty, that of the election of Grand Treasurer; and though perhaps it should scarcely come from him, he felt they were under such deep obligations to their worthy Bro. Sheppard, that he felt the greatest pleasure in moving his re-election.

The D. Prov. Grand Master felt it an honour to be allowed to second the resolution, having long experienced the value of the services of their distinguished brother.

The motion having been carried *nem. con.*,

Bro. Sheppard returned thanks. He had the honour of holding the office for upwards of thirty years, and so long as he enjoyed the confidence of the brethren, he would always discharge his duties to the utmost of his ability.

The R.W. Prov. Grand Master then proceeded to appoint and invest his officers for the ensuing year as follows:—Bros. D. Gooch, D. Prov. G.M.; Major Goddard, Prov. S.G.W.; Collings, (Past Master, No. 7,) Prov. J.G.W.; Sheppard, Prov. G. Treas.; W. F. Gooch, Prov. G. Sec.; Biggs, Prov. G. Reg.; Commons, Prov. S.G.D.; Stancombe, Prov. J.G.D.; Marshall, Prov. G. Supt. of Works; Bradford, Prov. G. Dir. of Cers.; Trig, Prov. G.S.B.; Spencer, Prov. G. Purs.; and Bros. Chandler, J.E.S. Bradford, T. Chandler, Tyler, and Burrows, Prov. G. Stewards.

Bro. G. H. Brown had abstained from doing so prior to the appointment of the Grand Officers, not wishing in any way to interfere with the prerogative of the Prov. Grand Master—but as the appointments were now made, he wished to call attention to a provision in the Book of Constitutions to which he believed too little attention had hitherto been paid. At page 49 it was said that Prov. Grand Officers "must all be resident within the province, and subscribing members to some Lodge therein, but the M.W. Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer shall be paid to the general fund of charity for such dispensation." Now, under this law it was clear that no brother could be appointed to Prov. Grand office without he resided in the province, unless he had a dispensation from the M.W. Grand Master. He did not wish to interfere with anything that had been done, but considering that bygones should be bygones, that they should more steadily adhere to the law in future.

The D. Prov. Grand Master was of opinion that the law just read was overruled by that which stated that the Prov. Grand Master was by his patent "invested with a rank and power in his particular district, similar to those possessed by the Grand Master;" and in appointing the brethren the Prov. Grand Master might be thereby supposed to have given them the necessary dispensation to hold their respective offices.

A brother thought the complaint came with an ill grace from a brother who had taken rank in a neighbouring province, of which he was a non-resident.

The R.W. Prov. Grand Master had no doubt that by his appointment he had given the necessary dispensation to hold office, it being the duty of the Secretary or Treasurer to see that they received the proper fees; and he could not think that the fact of a brother who supported their Lodges, living two or three miles beyond the borders of the province, should deprive him of those honours to which he was otherwise justly entitled.

Bro. Brown having explained that he had no other object in view but to call attention to the law.

Bro. Collings, Prov. J.G.W., said but for the observations of the R.W. Prov. Grand Master, he should not have felt comfortable in continuing to hold the distinguished office to which he had been appointed, if any doubt were thrown upon his qualification. He should, however, consider it very hard to be disqualified from holding Prov. Grand Office because he lived a few miles out of the province; he belonging to no other Prov. Grand Lodge but that at Chippenham. (Hear, hear).

The question then dropped, with the understanding that those brethren who had been appointed to office not resident in the province, should pay the extra fees; and the Grand Lodge was closed in due form.

Shortly after four o'clock the brethren reassembled at the Angel Hotel, where a most excellent dinner had been provided; the R.W. Prov. G.M. Lord Methuen presiding.

On the cloth being removed, the toasts of "The Queen;" "The M.W.G.M. the Right Hon. the Earl of Zetland;" and "The D.G.M., Lord Panmure, and the rest of the Grand Officers," were given in rapid succession.

The D. Prov. Grand Master said he rose to propose to them a toast, which he was sure would be received with the greatest enthusiasm—"The health of their R.W. Prov. Grand Master." (Applause.) He knew how deeply they regretted that owing to his public duties he had not been with them for the last two or three occasions, and how rejoiced they were to again have the benefit of his presence. There was no brother more highly respected, and he was sure they would all cordially

join in drinking to his good health, hoping he might long preside over them.

The R.W. Prov. Grand Master had feared that his lengthened absence from amongst them might have made them feel that he took but little interest in the Craft;—(No, no)—but the kindness of his reception that day had assured him that the brethren still entertained the kindest feelings with regard to him. (Cheers.) It was true that he had been away from them, whilst in the discharge of his duties to his country, for two or three years, but he could assure them that he was not absent from their Masonic meetings either willingly or wilfully. He was aware that his place had been well filled by his excellent Deputy, without whose assistance he hardly knew how he should have got through the duties of the day. However, he was once again amongst them, and thanking them for their kindness, he could assure them that nothing would give him greater pleasure than to do all in his power to promote the prosperity of the Craft and the fame of Wiltshire. (Cheers.) He felt that a great compliment was always paid to them by the presence of visitors, especially from neighbouring Provincial Grand Masters. He thought if the chiefs of the Order in the various provinces oftener met together it would do much to promote the prosperity of the Craft, and increase that good feeling which should always exist amongst them. He begged to propose "The health of Bro. the Hon. James Dutton, Prov. G.M. for Gloucestershire," coupled with that of the W.M. of the Cotswold Lodge, by whom he was accompanied.

Bro. the Hon. James Dutton said he had to return his heartfelt thanks for the manner in which his health had been proposed, and the great pleasure he had derived from this visit. He was sure that he was not alone in feeling great gratification at the events of the day as he saw around him many brethren from Bath, Bristol, and other surrounding districts; and he could assure them that he should be much honoured if he had again the opportunity of accepting their hospitality at a future Grand Lodge, of which he should readily avail himself. (Applause).

The R.W. Prov. Grand Master said that he owed so much to his worthy Deputy for the manner in which he had presided over the province in his absence—and he believed the brethren owed so much to him—that it was difficult sufficiently to thank him for his valuable services, and the manner in which he had conducted their affairs. He felt perfectly confident that they would cordially join him in drinking his good health, with many thanks to him for the manner in which he had discharged the duties of his office.

The D. Prov. Grand Master could assure them that no words of his could sufficiently express the feeling with which he rose to acknowledge the toast so kindly proposed by the Prov. Grand Master and responded to by them. He could assure them that no one could have exerted himself more or felt greater anxiety for the success of Freemasonry in the province, and he was happy to say that not only had their Lodge increased in number, but their members had increased in influence and respectability. Of the large number of new members who had come amongst them of late years he had personally initiated very many, and amongst them there was not one whom he regretted having introduced into the Order; and he believed that throughout the province they had reason to be proud of the brethren with whom they were connected. (Cheers).

The R.W. Prov. Grand Master then gave "The health of their neighbours," coupled with the names of Bro. Colonel Tynte, Prov. G.M. for Somersetshire, one of the oldest and best of Masons, and Bro. Dr. Tunstall.

Bro. Milsom, Prov. J.G.W. for Somersetshire, returned thanks on behalf of Col. Tynte and the other brethren of Somersetshire, assuring the R.W. Prov. Grand Master it gave him and others the greatest pleasure to have the opportunity of being present that day.

Bro. Dr. Tunstall also acknowledged the compliment. He had been highly gratified at witnessing the good feeling which had prevailed throughout the day so characteristic of their Craft, and he wished the utmost prosperity to their province.

The R.W. Prov. Grand Master had now to ask them to drink to the health of their most excellent Prov. Grand Treasurer. He need not tell them how well he looked after their funds, but he considered it most wonderful to see him in such excellent health, and indeed he believed that ever since he had had the pleasure of that worthy brother's acquaintance he had been getting younger and younger every year.

Bro. Sheppard having had the honour to hold the office of Prov. Grand Treasurer for a period of thirty two years, felt deeply the mark of confidence they had honoured him with in re-electing him that day. He was gratified in finding that their province was so prosperous that after paying thirty guineas to the charities he should have £61 in hand, and it would be always his pride to discharge the duties of his office to the best of his ability, and endeavour to promote the interests of the Craft.

The Prov. Grand Master said they must not forget that they were on a visit to Lodge No. 420, and that they owed to the brethren their best thanks for the handsome manner in which they had been received. The Worshipful Master of that Lodge, to whom he had had the pleasure of giving Grand office, was one of those who resided a little out of the province; and though of course he, as Prov. Grand Master, could not infringe the law nor do anything which might bring down upon him the censure of his superior officer, yet, as they were speaking in confidence (laughter) he might say that he thought instead of fining brethren for living a little distance out of the province they ought to thank them for taking office, and in common justice pay them for coming amongst them. (Laughter).

Bro. Commons, Prov. S.G.D., as Master of the Lodge of Rectitude, had the honour to return thanks for the last toast. He was highly gratified, as must be every Mason, at seeing their noble Prov. Grand Master again amongst them. He was also pleased to find that as regarded their charity fund, the Lodge of Rectitude was second on the list in the amount of the returns, and they might depend upon it that next year they would strive to make it the first. He could assure the Grand Master that their Lodge would always be found in the foremost rank in his support, and if necessary they would follow his fortunes as a soldier if again called abroad to serve his queen and his country (Applause).

The Prov. Grand Master said he should now ask them to drink to the health of one who was not a Mason, but one whose name would always be received with the utmost kindness and cordiality in Wiltshire. They had living amongst them one of the links of a long line of statesmen—the last of his race—the Marquis of Lansdowne, and it would ill become them to forget him at any of their gatherings; he gave the health of the noble marquis. (Cheers).

The Prov. Grand Master said that he would now give them a toast, which in fact might be looked upon as part of that just responded to. It was the health of a brother whom he had known from his earliest childhood, and who had ever held the character of an upright and honest man, Bro. Spencer. (Applause).

Bro. Spencer, steward to the Marquis of Lansdowne, stated that he was totally unable to express his feelings at so unexpected a compliment. The R.W. Grand Master had most kindly proposed the health of a noble marquis, whom it had been his (Bro. Spencer's) good fortune to serve for upwards of twenty-five years, and whom he could truly say set a bright example as an English nobleman of all those qualities which could distinguish and elevate man. In thanking them for the manner in which they had drunk his own health, he felt he could not do so on behalf of the noble marquis in the manner he could wish, but he was sure that the noble lord would feel highly gratified when he told him—as he should take an early opportunity of doing—how cordially his name had been that day received by so respectable a body of Wiltshire gentlemen. He was highly gratified at seeing their noble Prov. Grand Master in the chair that day, it being the first opportunity he had had of meeting him in Masonry, and at hearing him express his intention henceforth to live amongst them, and devote himself to the interests of Wiltshire, of which he was so bright an ornament. (Cheers).

The Prov. Grand Master then gave the health of the Prov. Grand Officers. He had the pleasure of knowing Major Goddard for some years, and he now informed him that though he had no doubt that all the officers would well perform their duties, should there be any breach of discipline he should hold him responsible for it. (Laughter).

Bro. Major Goddard, Prov. S.G.W., on behalf of the Prov. Grand Officers and himself, returned thanks for the high honour conferred upon them that day, hoping and trusting that by this time next year they would receive the approbation of the R.W. Grand Master, for the manner in which they had discharged their duties. (Cheers).

The R.W. Prov. Grand Master would ask them to drink but one more toast—the health of those members of Grand Lodge who had done them the honour to visit them that day, from London. Bro. Crew, who was well known to them as the Secretary of that most excellent charity, the Girls School, and Bro. Warren—being sure they were always happy to meet these brethren.

Bro. Crew had no pretensions to speak on behalf of the Grand Lodge of which he was only an humble member, but he the no less appreciated the compliment which had just been paid to himself and Bro. Warren by the R.W. Prov. Grand Master. He must allow him to express his gratification at seeing the efforts made to increase the funds of the noble charitable institutions connected with their Order, and if he advocated more fervently the cause of the Girls School than he did that of the Boys, or the Royal Benevolent Institution, it was not because he underrated the value of those institutions, but because, owing to his official connection with the Girls School, he was naturally led to take a greater interest in its prosperity. Already had 700 children passed through that school with great credit to themselves, and so as to reflect honour on the institution and the Craft; and it gave him great pleasure to announce that the R.W. Prov. Grand Master had kindly consented to take the chair at their next anniversary festival, when he should have the honour of presenting to his lordship seventy, and perhaps eighty, young girls so cared for that any brother present might be proud to acknowledge them as his own daughters; and who could say that there was no brother present whose children might not some day become the inmates of that school, where he was sure they would receive such an education as would fit them for any position in society?

Bro. H. G. Warren being loudly called upon also briefly thanked the R.W. Prov. Grand Master and the brethren for the compliment paid him, and the company separated at an early hour—many of them returning to their respective homes by train.

WORCESTERSHIRE.

Dudley.—*Vernon Lodge* (No. 819).—The election of W.M., Treasurer, and Tyler, for this Lodge, took place on Wednesday, the 17th inst., at the Old Town Hall. Lodge was opened at seven o'clock precisely by Bro. G. H. Deeley, P.M. (P. Prov. G. Supt. of Works), in the absence of the W.M., Bro. E. Hollier. On the motion of Bro. W. Wigginton, J.W. (Prov. G.S.B.), Bro. Z. B. Smith, S.W., was unanimously elected as

W.M.; Bro. George Burn Lowe was unanimously re-elected as Treas.; and Bro. J. Jeffs as Tyler. The letter from the Lodge La Césarée (Jersey), asking for aid towards their new temple, having been taken into consideration, Bro. Wigginton proposed that the sum of £3. 3s. be forwarded to the W.M. of that Lodge, with hearty wishes for their success. On the suggestion of the Lodge, however, the sum was altered to one guinea, and the resolution unanimously passed. Bro. Fitzgerald (visitor) P.M., No. 523 (Kidderminster), and Prov. G. Org., announced to the brethren that the Prov. Grand Lodge for Worcestershire was arranged to be holden in the Music Hall at Kidderminster, on the 20th of September, at twelve o'clock noon; that a procession would take place to the fine old parish church, when full cathedral service would be performed; and that the banquet would be held in the Music Hall. He hoped the Dudley brethren would muster strongly upon the occasion. The J.W. suggested that notice of the Prov. Grand Meeting should be inserted in the next Lodge circular, that all the members of No. 819 might be apprised of the same. The installation for No. 819 unfortunately takes place on the 21st, the day after that fixed for the Prov. Grand Lodge.

ROYAL ARCH.

PROVINCIAL CHAPTER.

Dudley.—*Royal Standard Chapter* (No. 730).—The installation of Comp. Wm. Howells as M.E.Z., took place on Tuesday, the 16th inst., at the Dudley Arms Hotel, Dudley. Strange to say, none of the other Companions selected for office were present, being absent at the seaside, &c. consequently none were invested. Bro. Howells excels in the Royal Arch workings, as he always has done in the Craft degrees, and deserves the support of all his Companions.

SCOTLAND.

LAYING THE FOUNDATION STONE OF THE CORN EXCHANGE AT PEEBLES.

[Communicated by Bro. Elisha D. Cooke.]

The Duke of Athole and the Grand Lodge left Edinburgh last Friday afternoon, at 12.30, arriving at Peebles about two o'clock. A slight rain accompanied us all the way from Edinburgh to this place, creating some fears that the pleasures of the day would be in some degree marred, but fortunately the showers ceased immediately after the train stopped at the station. We should have had a large crowd in the train, but the greater number of the Masons from Edinburgh availed themselves of an earlier train in the morning, arriving at Peebles in time to form in procession with the brethren there, and were in waiting to receive the Grand Lodge at the station.

The brethren were formed in line on the platform, and received the M.W.G.M. and the Grand Lodge with three hearty cheers. The number of spectators, exclusive of the Masons, assembled at the terminus, was very great; indeed, a stranger would have thought they comprised the whole population of this district of the country. The procession was arranged according to the following official programme, which was strictly carried out:—

The members of the Peebles Lodge assembled at the house of the R.W.M. at one o'clock to escort him to the Lodge, which was then opened; the brethren afterwards proceeded to the quadrangle of the Chambers Institution, leaving the Lodge at two o'clock, when the deputation was received and the procession formed.

The R.W.M. and Wardens of Peebles Lodge, and Masters and Wardens of the Lodges in the province marched to the Tontine Hotel at half-past one o'clock in order to accompany the Provincial Grand Master, provost, and magistrates to the railway station to receive his Grace the Duke of Athole and the Grand Lodge.

The procession then moved off at half-past two o'clock, and on reaching the Town Hall halted to admit the magistrates and council and other gentlemen.

Grand Lodge was opened in the Tontine Hotel, and on the procession reaching the front of that building it opened to admit the Grand Lodge in rear of the Lodges.

Order of procession:—Grand Marshal; music; Burgh Officers, with halberds; Provost, Magistrates, and Town Council; Bro. Lessel, carrying plans of the Corn Exchange, supported by gentlemen of the town and neighbourhood, including members of the Farmers' Club; Lodges present and their brethren.

The procession proceeded along the High-street, Old Town, Elcho-street, Railway-bridge, Northgate, to the site of the stone at the Town Hall.

On reaching such spots as the leading Marshal pointed out, the brethren halted and opened to admit the M.W.G.M., and the Masters and Wardens of all the Lodges present in usual order.

After the foundation had been laid with Masonic honours, the procession returned in inverted order to Tontine Hotel. The above arrangements, as I before observed, were scrupulously followed, the procession being a large and imposing one for the size of the place. It was composed of deputations from the following Lodges, viz.:—Lodge of Edinburgh, Mary's Chapel, No. 1; Cannongate Kilwinning, No. 2; Canongate and Leith, Leith and Canongate, No. 5; Journeymen Edinburgh, No. 8; Dalkeith Kilwinning, No. 10; Peebles Kilwinning, No. 24; St. Andrew's, Edinburgh, No. 48; St. James's Operative, Edinburgh, No. 97; St. John's, Jedburgh; St. Stephen's, Edinburgh, No. 145; Edinburgh Defensive Band, No. 151; Roman Eagle, No. 160; Free Operatives, Biggar, No. 167; St. John, Galway; Stow, No. 216; Celtic, Edinburgh, and Leith, No. 291; St. Clair, Edinburgh, No. 349; Caledonian, Edinburgh; Trafalgar, Leith; Kilmarnoch Kilwinning Lodge; St. David's, Edinburgh, No. 36.

There were supposed to be nearly four hundred brethren in the procession, who with their numerous banners made a very fine show, and everything was conducted with order and decorum.

The following ingenious document was posted up at two or three of the most conspicuous places:—"Freemasonry *versus* Christianity! 'Have no fellowship with unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret:' Ephes. v. 11, 12." This blow, it would seem, was aimed at the secrecy of our glorious Order; yet the generous author of this praiseworthy production conceals his name, thus performing the very act he himself condemns: but thus it is—persons without charity measure other people's grain by their own measure.

The procession having arrived at the site of the intended building, the ceremony was performed with the usual formalities. Spacious wooden galleries had been erected near the spot, which were filled principally by ladies, who seemed to take the liveliest interest in what was going on.

The Duke of Athole was supported by the following brethren:—J. Whyte Melville, R.W.D.G.M.; W. Forbes Mackenzie, Prov. G.M., as substitute G.M.; Henry Inglis, as substitute S.G.W.; Dr. F. D. McCowan, S.G.D., as J.G.W.; Rev. Alex. John Murray, of Eddleston, as G. Chaplain; W. A. Laurie, G. Sec.; Alex. J. Stewart, G. Clerk; Samuel Hay, Esq., G. Treasurer; John Deach, G. Bible Bearer; and Wolfe Murray, G. Sword Bearer.

The remainder of the names I could not get, as the regular officers were not present. Thirteen of the members of the Peebles Kilwinning Lodge were selected as bearers of the working tools, corn, wine, oil, &c. The members of the Grand Lodge numbered about thirty.

Immediately after the ceremony was over, we returned to the Tontine Hotel, where the Grand Lodge was closed, after which we went to the banquet prepared in the great hall of the Chambers Institution, which the citizens of Peebles may well be proud of, for few county towns can boast of such a room. There are seven large windows on one side, and six on the other. Between these windows were displayed the national flags of all countries, as if to remind one of the universality of Masonry. The table prepared for the accommodation of the Grand Lodge was on the dais, and extended across the room. There were also three tables extending the full length of the room; the extreme ends from the dais being occupied by the Grand Marshal and the two Grand Deacons. The tables were all well filled, and every one seemed to enjoy himself.

The dinner was followed by the following toasts:—"Holy Lodge of St. John." "The Queen." "The Prince Consort." "The Prince of Wales, as Lord High Steward of Scotland." "The Navy and the Army;" replied to by Sir George Beresford. "The Earl of Zetland and the Grand Lodge of England." "The Duke of Leicester and the Grand Lodge of Ireland." "The Duke of Athole, M.W.G.M.;" replied to by his grace. "The Provincial Grand Lodge of Peebles, coupling the name of Bro. W. F. Mackenzie, Prov. Grand Master," who replied to it. "Bro. J. Whyte Melville, R.W.D.G.M.;" replied to by himself. "Health of the Provost, Bro. John Sterling." "Edinburgh Lodges;" replied to by Bro. F. D. McCowan. "Kilwinning Lodge of Peebles;" replied to by their R.W.M. Bro. Donaldson. "Free Operatives." "Lodge St. John Gola." "The Marquis of Tullibardine, son of the Duke of Athole," proposed by Bro. Forbes Mackenzie; the marquis replied. "Bro. Chambers, the founder of the Institution," who returned thanks. "The Lord Lieutenant, Earl of Peebles, Past. Prov. G.M." "Sir Adam Hay, Vice Lieutenant of Peebles." "Bro. Elisha D. Cooke, coupled with the Grand Lodge of America;" replied to by Bro. Cooke. "The Senior and Junior Grand Wardens;" replied to by Bro. F. D. McCowan. "Prov. G.M. Bro. W. Forbes Mackenzie, as convener of the assembly." "Rev. Bro. A. J. Murray, acting Grand Chaplain." "Grand Bible Bearer, Bro. John Drancher." "The Duchess of Athole." "Bro. Wolfe Murray, Grand Sword Bearer."

The speeches were very appropriate, adding much to the enjoyment of the evening, which was increased by an excellent selection of music.

COLONIAL.

CEYLON.

Colombo.—*Queen's Own Lodge* (No. 58).—This military Lodge, under the Irish Constitution, attached to her Majesty's 50th Regiment, meets on the first Wednesday in each month at Colombo. The construction of most buildings in the tropics is but ill adapted to Masonic purposes; but this Lodge has the good fortune to possess a Lodge room combining comfort and convenience in a remarkable degree; this is the Race bungalow, well known to those who have visited Colombo as the large circular isolated building on the crest of the open ground called Galle Face, outside of the fort of Colombo. On St. John's Day, the 24th

of June, the election and appointment of officers pursuant to antient custom, placed Bro. Major Tupper in the chair of W.M., who appointed Bro. the Hon. C. C. Chetwynd, S.W., and Bro. Hansbrow, J.W. The arrangements of an hotel in a warm climate are an exaggeration of the objectionable structure of tropical houses, rendering a Masonic banquet impossible; but the brethren met and dined together at Galle Face House, spending a pleasant evening in harmony, and forgetting neither "The Queen," "The Craft," nor "The health of Bro. Colonel Waddy," on his resigning the chair after a year of most efficient service.

NEW BRUNSWICK.

At a quarterly communication of the Prov. Grand Lodge of New Brunswick, held on Wednesday, the 1st day of March, 1859, Bro. Douglas B. Stevens, P.M. of Lodge No. 780, gave notice that at the next quarterly communication of this Prov. Grand Lodge, he would make the following motion:—"Whereas, from the number of private Lodges in this province, and the great increase of their members, as also from the extent and importance of New Brunswick, it is due to the Craft in this province to be placed on an equality with their brethren of the neighbouring provinces, and therefore it is incumbent on this Prov. Grand Lodge to move in the matter; therefore be it resolved, that a memorial be addressed to the M.W. Grand Master of the fraternity of Antient and Accepted Masons of England, praying that he will be pleased to appoint by patent a resident Prov. Grand Master for this particular district."

This notice of motion was sent to all the Lodges in the province, and on the 1st day of June it was, at a quarterly communication of the Prov. Grand Lodge, brought before the body for consideration; also a notice sent to each Lodge by the Deputy Prov. Grand Master, that a piece of plate "ought to be presented to the retiring Prov. Grand Master, to be kept in his family as a testimonial of his past services, and a mark of respect entertained for him by the brethren over whom he presided; and as Bro. Keith is now ready to resign, for the purpose of elevating our order in New Brunswick, the D. Prov. Grand Master hoped that the several Lodges would extend their liberality towards a good and ancient custom, and thereby enable the committee to be appointed for that purpose, to present the R.W. Prov. Grand Master, Bro. Keith with a gift that would convince him that his services have been appreciated."

The question with regard to a resident Prov. Grand Master was carried in the affirmative. Next was brought up the candidates for that office; the first being Bro. Joel Reading, P. Prov. S.G.W.; next Bro. Alex. Balloch, D. Prov. G.M. On a division, the choice of the brethren fell upon Bro. Balloch by a majority of nine.

[Our private letters show us that anything but a proper feeling exists between the brethren on the subject; the majority having been obtained through the representatives of the country Lodges, whose expenses in attending Grand Lodge are stated to have been paid by Bro. Balloch, who is very unpopular with the Lodges of St. John's; and it is feared, should he be appointed, it will tend to injure English Freemasonry in the colony to the advantage of the Irish and Scotch Lodges. Under these circumstances it is evident the M.W. Grand Master will have a difficult task in making such an appointment as will please all parties. If we might be allowed to make a suggestion, it would be that the M.W. Grand Master should abstain from making any appointment at present, and call upon each Lodge in the province to make him a return within a given time of three names of brethren, either of whom they would think eligible for the office, giving their reasons for recommending, and the position held by each of the brethren so recommended, not only in Freemasonry, but in the social scale of society.—Ed.]

INDIA.

NORTH WEST PROVINCES.

Lahore.—*Lodge of Hope and Perseverance.*—A dinner was given on St. John's day, the 24th June, on which occasion there was a large gathering, including Bro Roberts, Financial Commissioner; the Rev. C. Sloggett; Dr. C. M. Smith; Captain McAndrew; and a large number of all services, besides the whole of the members of the Lodge, in all forty-five brethren and strangers. The W.M., Bro. H. Sandeman, who of course presided, rose and proposed the first toast, "the Queen and the Craft," remarking that the health of her Majesty was always heartily given and loyally responded to by every Briton; but that Freemasons delighted to give especial honour to it, inasmuch as she is the daughter of one Mason and the niece of another. Next followed, "the Earl of Zetland, M.W.G.M.," whose able ruling, and great services at the head of the Craft were appropriately alluded to, and acknowledged in a bumper by all the mystic brethren present, joined by the uninitiated. The Worshipful Master next proposed "the health of the Lieutenant-Governor of the Punjab, Sir R. Montgomery." This toast was most enthusiastically received. The Worshipful Master said, "That great and good man's services during the mutiny are yet fresh in our minds. [illegible] danger was, from the first, fully appreciated by him, and confronted [illegible] dignified courage. To his vigour and wisdom every European in the Punjab was indebted for his life, and all felt the greatest confidence in his administration, should a similar trial ever come again." (Cheers.) The next toast was "the Church," and was ably responded to in a few impressive words by the worthy pastor the Rev. C. Sloggett. The Worshipful Master next proposed "The Army." "Every one could appreciate," he said, "the noble services performed by the Military in India, especially during the late mutinies, and he felt that if occasion required they would do the same again. The fame of their deeds has resounded over the world—in the present European conflict, where Great Britain had so wisely determined to preserve a complete neutrality, should any European power dare to throw down the glove to her, that power would pay severely for its rashness." After the cheering for this toast had subsided, Captain McAndrew briefly acknowledged the toast, and said he felt proud of the service to which he had the honour to belong. It had been acknowledged to have done its duty on Indian soil, and would do the same if ever called upon to act against an European enemy. The Rev. C. Sloggett now rose and said he had been deputed to propose a toast which he felt sure all would pledge cordially, he meant the "Civil Service." None, he remarked, who have seen how nobly its members have borne themselves at all times, but especially during the late troubles, when many had to buckle on the sword and perform military as well as administrative duties, could fail to see that we have great hope for the future. The great services of the military have, he said, just before been alluded to. When we remember how gallantly they bore themselves at Alma and Inkermann, and more lately at Delhi, we may feel sure that the spirit of Englishmen has not deteriorated since the days of Crécy and Agincourt, and that the two services combined will enable us to brave all danger. The present time is one of stirring anxiety, for none can tell what news the next mail may bring; perhaps we may learn that some of the vast forces now on the move in Europe have been turned against our own dear little island. But whatever happens, whatever combinations are formed against us, England will brave them all so long as she has such devoted servants. The reverend gentleman concluded by calling for a bumper to the Civil Service, who, he said, are so devoted to their duties, so renowned for their incorruptibility, and so anxious for the welfare of the people entrusted to their charge. Bro. Roberts, in a neat speech, returned thanks for the civil service, and finished by hoping that its members would always be found true to their duty and their Queen. Next was given the "Medical Service," which was heartily responded to, and acknowledged by Dr. Smith, the deservedly popular and esteemed civil surgeon, who was greeted with long and loud applause. Bro. Roberts now gave "the health of the Worshipful Master, Bro. Hugh Sandeman." None who know that gentleman, he said, can fail to esteem him for the untiring zeal and interest with which he strives for the good of the community, whether in his official capacity as Accountant of the Punjab, or as Master of the Lodge of "Hope and Perseverance." "Bro. Sandeman," he continued, "is about to leave us to fill a higher appointment in Madras. We all must rejoice at his promotion; but the loss will be ours, the gain that of the Madrassees." This toast was drunk with all the honours and enthusiastic cheering. The Worshipful Master modestly acknowledged the toast. "It had been a pleasure," he said, "for him to aid in any work likely to benefit the community, from whom he had always received much consideration and support." He alluded to the difficulties that had to be mastered in the establishment of a Lodge—which, beginning with seven or eight members, now numbers twenty-two, all zealous good Masons. He had great pleasure in announcing to the brethren present that he had just received a warrant empowering him to convene a chapter of Royal Arch Masons (great cheering from the mystic few present); and he hoped that Lodge "Hope and Perseverance" would continue to prosper, as it certainly deserved to do. The Worshipful Bro. concluded by stating he should ever retain a lively rememberance of the kindly feeling evinced to him by all at Lahore. Several toasts were afterwards given, the details of which would occupy too much, they were the "Uncovenanted Civil Service," "the Railway Staff," "the Guests," "the Officers of Lodge Hope and Perseverance," and finally, "To all poor and distressed Masons." Several capital glees and songs were given during the evening; and all seemed much pleased with the entertainment.—[From the *Lahore Chronicle.*]

ROYAL ARCH.

New Chapter at Lahore.—The Brethren of the local Lodge have succeeded in establishing a Royal Arch Chapter, which was to be consecrated and opened for the first time on the 6th of July. The Principals' chairs will be filled by Comps. Hugh Sandeman, Terence O'Brien and William Ball. We heartily wish the infant Chapter, which is to be designated, the "Chapter of the Punjab," every success.

AMERICA.

ROYAL ARCH.

The following we extract from the introductory remarks of Comp. Wm. Storer, in his report on correspondence, presented to the Grand Chapter of Connecticut:—

"In almost every jurisdiction from which we have received fraternal

greetings, it is evident that Royal Arch Masonry continues to progress by a healthy growth, and that the interest of the institution were never more carefully guarded. It is indeed true, that in reference to the mere machinery of Masonic government, our respected Companions have not all been able to see 'eye to eye,' but so far as any Masonic principle is involved, your committee have scarcely discovered that the least disagreement exists among the various members of our wide spread companionship.

"The position of the General Grand Chapter of the United States—its supposed utility as a governing head of Royal Arch Masonry,—and the necessity and expediency of its continued existence; these are questions on which a diversity of opinions are entertained among the most enlightened members of our Order. But so long as Companions are permitted to express their honest sentiments, and to reason together with calmness and candour on these and other topics of interest to the true craftsman; so long as each is disposed to accord to all others the same right which he claims for himself—that of entertaining and expressing independent opinions; so long as each Companion is willing to believe that sincerity and honesty dwell in the hearts of those who differ with him in sentiment; there can be little danger or harm resulting from these discrepancies."

AMERICAN ITEMS.

A Veteran.—Oliver Rice, a soldier of the revolution, died in Mayfield, Fulton Co. New York, last month. He was 92 years old. He was employed as an express rider in the revolution, and in that capacity executed commissions for Washington. He belonged to the Freemasons over seventy years, and passed through twenty degrees. He had laid aside $200 to defray the expenses of his burial with Masonic honours, with the request that a Mason should preach his funeral sermon, and his wishes were faithfully complied with.

A Pleasant Conjunction.—During the sessions of the Grand Lodge of Indiana, in May, a conjunction of five Grand Masters was witnessed, which proved a most pleasing event to the parties interested. By our invitation Grand Masters Wilson, of Canada, and Allen, of Michigan, came down, and with Grand Master Buck, of Illinois—already there—Bayless, of Indiana, and the present writer, Rob Morris, of Kentucky, they made up the cheerful quintette whose music yet rings in our ears. To add to the joyful occasion, we had Grand Secretary Reynolds, of Illinois, and Grand Lecturer Blanchard, of Michigan. It is an interesting thought that in the meeting of these Grand Masters of Illinois, Michigan, Canada, Indiana and Kentucky, considerably more than one-fourth the entire Masonic membership of North America was represented. Setting Illinois at 12,000, Indiana 10,000, Michigan 7,000, Kentucky 12,000, and Canada 5,000, we have an aggregate of 46,000 craftsmen, whose rulers thus in a quiet way met, conversed, laid their plans of usefulness, and parted with a profound impression that it had been one of the happiest occasions of their lives.—*Morris's Voice of Masonry.*

Wisconsin.—The Grand Lodge of Free and Accepted Masons of Wisconsin, at their annual meeting in Milwaukee, re-elected all their officers of last year. Gen. Amas Cobb, of Mineral Point, was appointed D. Grand Master. There are now 107 Lodges in the jurisdiction—105 made returns, showing the following result:—Master Masons, 3,325; Fellow Crafts, 180; Entered Apprentices, 313.

Connecticut.—Hiram Lodge, No. 1, of New Haven, has furnished seven Grand Masters of the Grand Lodge of Connecticut.

Ohio.—The number of affiliated Masons in Ohio, is at the present time 15,000.

THE WEEK.

The Court.—The stay of the Queen and her family at Osborne is drawing to a close, and their departure for her majesty's Highland residence is spoken of for the end of the present week. On Monday, the Queen and Prince Consort, with Prince Alfred, Princess Helena, and Princess Louisa, left Osborne at half-past ten o'clock for Aldershot camp, where they arrived at half-past one o'clock. At three the Queen drove to the neighbourhood of Cæsar's camp, to witness the operations which were carried on there by the division under Lieut.-General Knollys. Her majesty and her family remained on the ground till half-past six, and inspected the works carried on, which consisted of the formation of an intrenched camp, made by working parties in succession from the different brigades. The principal officers at the camp had the honour of dining with her majesty in the evening; and on the following morning the Queen again visited the intrenched camp, and remained till near one o'clock inspecting the defences thrown up, and was present during the manœuvres executed. The royal family left the Pavilion at half-past three o'clock, and returned to Osborne. The Duke of Nemours has arrived at Osborne on a visit to her majesty.

Foreign News.—There is little news of importance from the capital of France. The amnesty is much lauded in the government prints, and is looked upon with great suspicion by some of the expatriated Frenchmen for whose benefit it was professedly issued. Among these the most remarkable are Louis Blanc and the world-famed Victor Hugo who have published their reasons for not accepting "Louis Bonaparte's" offer; and their eloquent letters have been reprinted from the English into the continental journals, all of which in consequence have been stopped in Paris. The Emperor and his wife (who is said to be again pregnant) are at St. Sauveur, seeking repose of which the former is said to stand greatly in need. In Paris the appointment of Marshal MacMahon to command at Lille, on the Belgian frontier, coupled with the concentration of an army of 60,000 men there, is considered as an answer to the vote of the Belgian Chambers for the fortification of Antwerp. The new decree on the press must be considered rather as a promise than a boon. The law is not altered, but its retrospective operation merely temporarily suspended. It is evident that the old repressive spirit survives, for there have again been razzias made upon English papers. Paris correspondents, alluding to the fact that France appears to be disarming, caution us against this movement as deceptive, and point to the significant circumstance that it was with an army on the peace establishment that France gained all her great battles in Italy. The *Moniteur*, in announcing the various nominations of the chief military commands, states that the augmentation in the number of these commands is in order to form a more equal division of the military forces of the empire. The rumour that the Grand Duke of Tuscany had left Paris is unfounded. He will remain here for some time yet. On Monday he was the guest of the Count Walewski at dinner.——A telegram from Vienna gives a decree for the reorganization of the Austrian cabinet, according to which Count Rechberg, foreign minister at present, is to continue to hold that post, as well as that of president of the Cabinet. Baron Hubner is appointed minister of police. Councillor Golochowski, minister of the interior. Councillor Kempen von Fichtenstamm, chief of the police, is dismissed. Baron Bach, formerly minister of the interior, has been appointed ambassador to Rome. The non-official portion of the *Wiener Zeitung* contains an article stating that there is a general feeling of anxiety in the public mind concerning the subjects which have been till now under serious deliberation by the imperial council, and which are—regulation of the control of the finances; free exercise of the Protestant religion; the regulation of Jewish affairs; the regulation of the municipalities. The representation of the provinces will later come under deliberation. The article concludes thus:—"Too great caution in advancing is as much to be avoided as too great haste."——The negotiations at the Zurich conference are slowly proceeding. A letter from Brussels, in the *Nord*, says there has only been one real sitting of the conference at Zurich, viz., that on the 8th. There appear to be many obstacles in the way of a settlement of the points to be discussed at the conference. Prince Gortschakoff has replied to a proposition of the Prussian government for uniting Russia, England, and Prussia, in a joint attempt at a settlement of existing complications in the south of Europe. The prince states that the Emperor of Russia has received the proposition most cordially.——With regard to the fortifications of Antwerp, we learn that in Saturday's sitting of the Belgian Chamber of Deputies, the project of law on the fortifications was agreed to. There were one hundred and six members present, of whom fifty-seven voted for, and forty-two against the project. Seven members abstained from giving their votes.——The strength of the King of Prussia is becoming gradually exhausted; his majesty has almost entirely lost his intellectual faculties, and his death would be a happy release both to himself and the queen. He is not considered to be in immediate danger, and the Prince Regent left Berlin on Monday evening for Ostend. Prussia has concluded a league with the Hanseatic Towns for the fortification of the seaboard of Northern Germany. We may also mention the attitude assumed by the press in Germany, where public feeling is in favour of the formation of a real Germanic power under the leadership of Prussia.——At Milan it appears that, notwithstanding all the talk of peace, things wear a suspicious aspect, and the constant movements of troops and storing up provisions for the army give much reason to fear that there is no real confidence among the people that peace will long continue. The Austrians are said to be doing all in their power to oppress and injure the inhabitants of Lombardy. Statements appear in the journals to the effect that the dynasty of Lorraine, in Tuscany, is to be succeeded by that of a foreign prince—meaning thereby, Prince Napoleon. A defensive league has been concluded between the states of Central Italy. Prince Hercolani, the delegate of the government of the Legations, has signed the act of accession to the league. The National Assembly, after having proclaimed the forfeiture of Francis V. to the ducal throne of Modena, passed the following resolution, "The Assembly decrees the annexation of the Modenese state to the monarchical, constitutional, and glorious kingdom of the dynasty of Savoy, under the magnanimous sceptre of King Victor Emmanuel;" and further adopted the proposal to confirm the dictatorship of Signor Farini. M. Ricasoli, president of the Tuscan council of ministers, has addressed a proclamation to the army, which shows that the idea of a resumption of hostilities still occupies the minds of the Tuscan people. It appears that Madame Mario (Miss Meriton White) who was compromised in the Mazzinian attempt on Genoa, has been arrested at Bologna.——Madrid journals contain a paragraph to the effect that the Moderado party in Spain had sought the moral support of the Emperor Napoleon, in opposition to the O'Donnell cabinet; but his majesty had advised them to apply to the Emperor of Austria, for whom they had manifested great sympathy during the war in Italy.——The Emperor of Morocco is seriously ill, and the English physician has been summoned in great haste. Fears are entertained of disturbances taking place in case of his death.——The *Europa* has arrived at Liverpool, with dates from the

United States to the 11th instant. A numerous body of Mr. Sickle's constituents had signed an address calling on that gentleman to resign his seat in congress. An incendiary fire at Memphis had destroyed property to the value of 150,000 dollars. From Mexico we hear that Juarez declines signing a treaty without the approval of the congress. A conspiracy was discovered in the capital on the 11th, for the purpose of assassinating the governor and taking possession of the government. The gold fever was raging on account of the discovery of gold in the Indian cemeteries of New Grenada, and of new discoveries on the Colorado. The crops in America are now safe, and a most abundant harvest has been reaped.——The *Moniteur* states that the Minister of War has given orders for a number of soldiers to return to their homes, and has granted furloughs to several others.——The King of Sardinia has delivered a speech on the affairs of Italy, characterized by the accustomed vagueness of royal speeches. The plainest passage is the following:—"The union, perfect order, and wisdom which the people of Tuscany, the Duchies, and the Romagna now display are admirable. Have faith in me, gentlemen, and be assured that now, as well as in future, I shall do everything in my power to promote the welfare of Italy."——A novel step has been taken with regard to the press in Russia. The *Invalide Russe* has received a "warning" for its freedom in commenting on several questions of European policy, and particularly for its insertion of an article on the necessity of assembling a congress to regulate the affairs of Italy and those of Turkey.——A letter from Jassy, in the *Wanderer*, of Vienna, says that the Chamber of Deputies sitting at Bucharest had agreed that a loan of 80,000,000 of piastres should be negotiated abroad, and that a discount and mortgage bank should be established.

INDIA.—By the Overland Mail we have received advices and papers from Bombay to the 21st of July. The most important news relates to the very large number of the Company's forces who have availed themselves of the permission to have their discharge. Some of the regiments are reduced to mere skeletons, and a free passage home will have to be provided for several hundred men. There is very little to report from the seat of war, a few skirmishes taking place here and there with small bodies of insurgents who are reduced to a state of despair. Further telegrams in advance of the mail of August 6th, state that the European discharge question still engages attention. The British ship *Nathalie* was wrecked off Bombay on the 23rd ult.; the mate and two seamen were drowned. The Bombay money market continues easy. Bombay harbour was crowded.

GENERAL HOME NEWS.—The ministers have all left town for their respective country seats, and London is now entirely bereft of the advantages of fashionable society. While the aristocracy are flying from the metropolis and the odours of Thames and Serpentine, it is satisfactory to find that the report of the Registrar General shows that the health of London is improving above the average. The deaths during the last two weeks have decreased from 1605 to 1188, but they still exceed by nearly 200 the weekly deaths in June. Last week there were registered in London the births of 917 boys and 864 girls, in all 1781 children. ——There were two election contests on Saturday—for Hull, between Mr. Somes, Conservative, and Mr. Lewis, Liberal, the former being returned by a majority of 489; and for Berwick, between Mr. Hodgson, Conservative, and Mr. Majoribanks, the latter gaining the seat by a majority of one. Mr. Osborne was returned for Liskeard without opposition.——Earl Grosvenor, M.P., and Alderman Sir Peter Laurie have joined the council of the London Rifle Brigade. Lord Elcho and Captain George Montagu Hicks (lieutenant-colonel elect) had an interview, on Tuesday, with the Right Hon. Sidney Herbert, M.P., at the War Office, on various subjects connected with the brigade.——At the Court of Bankruptcy adjudication of bankruptcy has been made against John Edward Buller, a solicitor and scrivener, carrying on business at 56, Lincoln's-inn-fields, and residing at Enfield. His liabilities are stated at about £100,000, of which it appears that about £50,000 are in respect of breaches of trust, but this, it is supposed, is only a portion of the bankrupt's delinquencies. The assets are at present unascertained. A warrant has been granted for his apprehension.——A guard on the train between Liverpool and Manchester met a shocking death last week. Having been missed at one of the stations search was made, when the poor fellow was found dead on the top of a carriage. His head had evidently come into contact with the arch of a bridge.——We have to record the death of Mr. Bennet, who was injured by the accident that occurred on Wednesday evening, on the Tilbury and Southend railway. Mr. Lewis, the coroner for South Essex, opened an inquest on Saturday, at Tilbury Fort, which was adjourned, in order to take measures to secure the fullest investigation into the cause of the lamentable accident.——A serious explosion of gas, causing injury both to person and property, occurred at Brompton; and, as is too often the case in that description of casualty, it appears to have been the result of incautiously bringing a light into the room where an escape of gas was taking place. In the present instance the roof was blown from the house, and a lamplighter and several of the servants were seriously hurt.——One of the most extraordinary cases of fraud in the history of trade is about to be exposed before the Scotch Court of Session. Disclosures are now made which show, or at least allege, that for a long series of years the managing partners of the Carron Iron Company have been guilty of frauds upon their brother shareholders which, for daring and extent, throw into the shade the revelations which started the commercial world a year or two back. A suit, it seems, has been instituted in the Court of Session by Lieutenant Colonel Henry Dundas M'Lean against the company, charging the managers with systematically, and over a long series of years, falsifying their balance-sheets, to the end that their profits might appear to be much less than they really were; in consequence of which the said Colonel M'Lean sold certain Carron shares belonging to him to the company at a price greatly below their real value.——A young man was fined 5*l.* on Wednesday, at the Southwark police-court, for sending lucifer matches by railway without intimation. Fortunately the combustible package took fire as it was about to be placed in the luggage van, and so prevented probably a great deal of mischief.——An old man named Panmier, and described as a clerk and schoolmaster, was committed for trial at Marlborough-street, on a charge of forgery. The document alleged to be forged was a cheque for 3*l.* 16*s.* 8*d.* on the London and Westminster Bank, taken from the vestry-room of St. Ann's, Soho.——The circumstances connected with the murder of Mr. Broughton, near Leeds, are being narrowly inquired into, and two men convicted of burglary elsewhere are suspected of being the murderers. A man named Walter Beardon has been arrested on suspicion of having been concerned in this murder as principal or accessory. He was brought before the magistrates, and identified as one of two seen in the field about the time of the murder; and, which is of much more importance, it is shown that he pawned the watch of the murdered man shortly after the crime had been committed.——The funds yesterday were scarcely so well supported, but the transactions were pretty numerous, and the closing quotation of Consols was 95½ for money, and 95½, buyers, for the account. There were no bullion operations at the Bank, but the demand for export to the continent continues, the dealers taking all available parcels for export. The inquiry for money was steady at former current rates, and the disposition to place paper was not much manifested. The New Russian Loan did not improve, being still quoted ½ discount to par, and the New Five per Cent. Indian Loan showed steadiness at about 98.

COMMERCIAL AND PUBLIC COMPANIES.—The business of the port of London during the past week has shown rather less activity. The number of vessels announced at the Custom House as having arrived from foreign ports, amounted to two hundred and fourteen. There were nine from Ireland and one hundred and four colliers. The entries outwards were one hundred and nine, and those cleared one hundred, besides twenty-three in ballast.——At the half-yearly meeting of the shareholders of the Great Northern Railway Company, a dividend was declared at the rate of £3 7*s.* 6*d.* per annum on the original stock, yielding £3 per cent. for the half-year to the "B," and 7*s.* 6*d.* per cent. to the "A" shareholders. The meeting went off more quietly than has lately been the case with the meetings of this company.——At the meeting of the shareholders of the Great Eastern steam ship, a resolution was agreed to, authorising the directors to issue 30,000 new shares of £1 each, they being offered in the first instance to the present proprietors in the proportion of one to ten of their present holding. A proposal to accept the offer of Mr. Lever of £20,000 for chartering the ship for her first voyage was not acceded to.——The report and accounts presented at the meeting of the London District Telegraph Company this week were received and adopted. It was explained that the undertaking was making satisfactory progress, and that the public had taken the shares as a medium of investment. Strict economy would, it was asserted, be exercised in carrying out the works, which promise to be of great utility. The employment of female labour in the telegraph department would, it was affirmed, be attended with advantage.——From Birmingham it is announced that business has become better, and that the orders forward exhibit an increase. At Bradford and Huddersfield greater activity has been apparent; the position of affairs at Leeds indicating a steady revival. Moderately good reports have been received from Bradford and Halifax, the export trade continuing to exhibit symptoms of progress. Less activity has been exhibited in Manchester, through the partial cessation of the demand for India.

TO CORRESPONDENTS.

Bro. C. EGAN is thanked; but, owing to his having directed his communication to a former, instead of the present, publisher of the *Freemasons' Magazine*, it arrived too late for our present issue. It shall appear next week.

ERRATUM.—In alluding to the Prov. Grand Lodge of Dorsetshire last week, we inadvertently stated that the new Prov. G.M., Bro. Gundry, was installed by Bro. Cosens, whereas the ceremony was performed by Bro. the Rev. Thos. Pearce, D. Prov. G.M.

THE BALLOT.—A candidate is balloted for in a Lodge under Ireland (where one black ball excludes), and rejected from private feeling of some member against him. At the next regular meeting, upon motion made and carried, the ballot was reconsidered; the ballot box was passed round, and the candidate was unanimously elected. Was the reconsideration of the ballot proper? I forgot to add that the candidate was reported favourably of by the investigating committee.—P.M.—[Will some brother under the Irish constitution answer this?—ED.]

Bro. R. B. Willis is thanked for his valuable communication.

LONDON, SATURDAY, SEPTEMBER 3, 1859.

RANDOM THOUGHTS.—II.

WISDOM—STRENGTH—BEAUTY.

DORIC, Ionic, and Corinthian, shadowed forth in all their glory—what thoughts do not these words conjure up! They take us back to the palmy days of Athenian glory—tell of the wonderful magnificence of the Acropolis of Athens—scarcely make us wonder at the fanatical cry stirred up by sundry goldsmiths, "Great is Diana of the Ephesians,"—take us back to the time when Doria was first conquered by the Grecians (hardy then and strong in warfare, before luxury had enervated them) —and when various bands of colonists, under the leadership of "Ion," son of Xuthus and Creusa, took possession of the pleasant groves and plains of Caria, banishing the original proprietors of the soil, naming it "Ionia" after their intrepid leader, and holding possession till, ages afterwards, driven therefrom by Cyrus. What an inexhaustible mine is there to the artist architect, who is enthusiastic in his profession and calling, the study of which in itself tends to ennoble the mind, yet which, while giving free scope to the imagination or soul of man, must of necessity tell him that all things are mutable, and that even his works, proud and substantial though they may be, must ultimately, like his own earthly tabernacle, crumble into dust! Thus while bringing out the soul, and showing to his brother the power of the intellect with which God has blessed his creatures, it still teaches humility. The pyramids alone, of all the creations of those early ages exist in their entirety, and there is something wonderful about this. There is a providence which has watched over them for a purpose, for how strikingly do they prove the truth of certain portions of holy writ—living witnesses to the trials of the Israelites while in captivity in the land to which Joseph's brethren sold him.

"Doric, Ionic, and Corinthian!" Manly strength, matronly wisdom, and maidenly beauty, who is there that has thoroughly mastered these three Orders? Where is the history of architecture which has done justice to them, or which has fully perceived that beautiful symbolism with which Freemasonry alone has invested them—a symbolism based upon the most secure foundation, that of truth—a symbolism, in fact, which led to their original production. Architecture cannot be described by "Random Thoughts," therefore, in despair, we give up the task of depicting its beauties. But with symbolism we can deal, however random our thoughts may be, and symbolism is the heart and soul of Masonry. We have said before, "Manly strength, matronly wisdom, and maidenly beauty," that we will reverse the order, and place our reference to the latter, as Masons are in honour bound to do, in the vanguard of our remarks, and the word "Corinthian" will conjure up a great many of them—at least to those who understand its mysteries. This beautiful column refers us to its prototype—woman, lovely woman—and what beauty is there in this sublunary world to surpass that of the gentle daughters of our once sinless mother, Eve. What grace, what delicacy, what loveliness are there enshrined! So highly did our ancient brethren value the charms and graces of women, that their very architecture was founded on them—that in every temple and every stone they might be reminded of these, the loveliest beings in creation. Nay, more than this, our ancient brethren made them the supports of their Lodge—and, by symbolism, admitted them to their greatest mysteries. Corinthian and Ionic—of whom do these columns speak—of whom are the terms wisdom and beauty symbolical? Read the rudiments of architecture, store well in your mind that beautiful tale of the "acanthus leaf," as related by Vitruvius, one of the best writers on this science. How beautiful and affecting is that charming tale of Callimachus and the young maiden's basket of toys, placed by her grieving nurse upon the green grave in which its late mistress slept the still quiet sleep of death! To this distinguished and beautiful capital were added the most lovely proportions it was possible to conceive—that of the young maiden just entering upon the threshold of womanhood. This proportion it is which gives its grace and elegance to this queen of the orders—and truly by this symbolism, by early impressions and by association, it is the very incarnation of beauty. Wisely therefore has it been chosen to represent that great and distinguishing attribute which shines forth "throughout all creation, the animate as well as the inanimate parts thereof."

While girlhood has been the type and proportion of this graceful creation of the artist's brain, a production that has immortalized its happy inventor—man, exulting in the greatness of his muscular strength, has been the standard from which another column has been modelled, introduced by the Dorians, and first applied to the buildings which they "erected, completed and dedicated," to the worship of their peculiar religion. This was indeed an emblem of strength, bearing the proportions of the full grown and developed and stalwart lords of the creation—and from the name of the people by whom this was substituted for the rude timber columns of previous ages, it was called "Doric." Its proportions were calculated to sustain very heavy crushing weights, and as it appeared strong in itself, so was this column crowned with an entablature which would have been applicable to no other style. This, therefore, as it was produced by the Masonic body of old for the purposes of strength, was chosen also to be symbolical likewise of that quality.

Strong as man is, we see him yet again supported by woman, for woman, weak and powerless as she is to carry on a physical conflict, is yet again placed, though in a different phase, above man, being made the personification of wisdom as well as of beauty. And truly in everyday life do we find this to be the case, and well would it be for thousands if the advice of the staid matron were more often sought after and acted upon when given. Woman is possessed of forethought, which is in vain striven for by the majority of the lords of the creation, and in her every work shines forth that marvellous power of contrivance with which she is peculiarly endowed. Time after time you must have known women decide questions on the instant with unerring accuracy, which you had been poring over for an hour perhaps with no other result than to find yourself getting deeper in the tangled noose of difficulties. A witty French writer says, "When a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top." Man is to fight, to contend with those dark enemies, the world and mammon. Woman is to be a helpmeet for him, to cheer him under difficulties, to strengthen his faith, and to assist in keeping him in that narrow path which leadeth to life eternal.

While man has been represented only as strength by the artists of old, woman has thus received a double homage, for has she not been shadowed forth in a twofold character, and characters most exalted—even wisdom and beauty. Upon the stately and handsome form of the matron was the Ionic order founded, while after the more graceful, delicate, and lovely shape of maidenhood was the happily conceived Corinthian order modelled; and well can we imagine the enthusiastic gaze of the Athenians when they beheld Callimachus's temple rear high its majestic head, so proudly adorned with that sweet acanthus capital which even up to the present time has found no rival.

Woman then has furnished us with wisdom and beauty, while man has produced but strength, an element essentially important in the state to which he is called, but absolutely nothing when not combined with wisdom to divert its efforts and to give everything it produces the stamp of beauty. Man, therefore, ought not to be alone in the world; strong as he is, his step falters if he traverse its mazes in solitude, unaccompanied by that helpmeet which was created pur-

posely for him, and uncheered by that smile which is worth more than the wealth of the Indies, and without which grim despair would soon assert its dominions, to the destruction of its unhappy victims. Well, therefore, was the power of woman shadowed forth by the ancients in their enduring columns, based as they are upon that strength without which woman would be incapable of breasting the storm of life, or the rough seas of human passion and prejudices. And well also were these three columns, when combined, chosen to represent those three glorious attributes which Masonry links together as wisdom, strength, and beauty.

AMPLIFICATOR.

MASONRY AND ITS MISSION.

[The following address was delivered before the St. German's Lodge, (No. 221), Irish Constitution, at Peel, in the Isle of Man, on the 24th of May, 1859, by Bro. ROBERT BRUCE WILLIS, W.M., No. 221; P.M., No. 212; P. Prov. S.G.D., Cumberland, &c. &c.]

THE subject, brethren, to which I wish to direct your attention this evening is one of the deepest importance, not only to the Craft in general, but also to ourselves individually, affecting, as it does, both our temporal and eternal interests most nearly: that subject is "Masonry and its Mission." We learn, on our admission into the Order, that it is an institution founded upon the purest principles of morality and virtue, and possessed of great and invaluable privileges to worthy men, and to worthy men alone. And here I will quote the words of a few distinguished brethren, both writers in years long since passed, and also those of more recent date. In a MS. written by King Henry VI., we read, "Itt beeth the skylle of nature, the understandynge of the myghte that ys hereynne, and its sondrye werkynges; sonderlyche the skylle of reckennynge of waightes and metynges, and the true manere of façonnynge al thynges for mannes use; headlye dwellynges and buyldynges of alle kynds, and all other thynges that make gudde to manne." Preston (1772) says, "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe." "Freemasonry," says a learned foreign author, "is a moral order instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity." Bro. the Rev. F. S. Butcher briefly defines Freemasonry to be "the religion of benevolence." Dr. Oliver, in his "Antiquities of Freemasonry," says, it is a science which includes all others, and teaches mankind their duty to God, their neighbour, and themselves; and in another place he says, speculative Masonry is nothing else than a system of ethics founded on the belief of a God, the creator, preserver, and redeemer, which includes a strict observance of the duties we owe to each other, inspires in the soul a veneration for the Author of its being, and incites to the pure worship of the incomprehensible Trinity in Unity. Dr. Anderson says, "the end and purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity." From the above definitions (and did time and space allow I could adduce numerous others) we gather that Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Truth is its centre—the point whence its origin diverges, pointing out to its disciples a correct knowledge of the Great Architect of the universe, and the moral laws which he has ordained for their government.

Who does not know and feel that man is ordained to converse with his brethren, to impart mutual information by the interchange of their sentiments and reflections, and by the aid of sympathy to sooth his sorrows and assuage his pains? Who has not tasted the pleasures of social life, or been charmed with the more intimate union of friendship—for as the wise Solomon has it, "a friend loveth at all times, and a brother is born for adversity." (Prov. xvii., 17.) Therefore, who does not find in himself sufficient impulse to the use of the one and the enjoyment of the other. The principal intention in forming societies is undoubtedly the uniting men in the stricter bonds of love, and for mutual assistance; for men, considered as social creatures, must derive their happiness from each other; every man being designed by Providence to promote the good of others as he tenders his own advantage; and by that intercourse to secure their good offices, as being, as occasion may offer, serviceable unto them. And what society answers so fully to this description and unites so many of these purposes and advantages as Freemasonry? Founded on a liberal and extensive plan, the three great pillars of which are brotherly love, relief, and truth, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven, upon which account Masonry is become the centre of union and the means of conciliating friendship among men that might otherwise have remained at a perpetual distance. From instances of popular tumults, factious panics, and of all passions which are shared by a multitude, we may learn the influence of society in exciting and supporting any emotion, while the most ungovernable disorders are raised, we find, by that means from the slightest and most frivolous occasions. He must be more or less than a man who kindles not at the common blaze. What wonder then, that moral sentiments are found of such influence in life, though springing from principles which may appear at first sight somewhat small and delicate.

At all times and in all ages we find endeavours have been made to overthrow, and to prejudice mankind against those institutions and men, whose principles and practices are for the benefit of society. We read that when Tertullus pleaded against St. Paul, the chief accusation on which he founded his plea was, his being a ringleader of the sect of the Nazarenes, and this sect (said the Jews) we know is everywhere spoken against. And why was this sect thus spoken against? Was it from any evil they knew of its professors, or from mere ignorance and prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much the case in respect to Masonry, as flowing from the same corrupted source.

As to any objections that have been raised against the Order, they are as ridiculous as they are groundless, for what can be greater folly in any man than to attempt to vilify that of which he knows nothing; yet, strange to say, there are some foolish and envious men who attempt to injure and vilify the Order by bringing charges of infidelity, deism, rebellion, and other impure and unholy practices against it; and at the same time these men, who had the cool impudence to declaim against Masonry, and to write books on the subject, were never initiated into the noble Order, and consequently could know nothing concerning it. Contrast such men as Payne and Carlyle, (infidels), Adams, Barrnel, Robison and Trevilian, Soane, E. C. Pryer, and other penny-a-liners, our opponents—if we can confer such dignity upon them as to style them opponents—with the names of Zetland, Leinster, Athole, and the Dukes of Sussex and Richmond, in our own time, besides hosts of others, as Wellington, the Archbishop of Canterbury, Washington, George Prince of Wales, and his brothers, and the long line of men, noble alike by their birth, station, talents and virtues, who for centuries have, with a just pride, boasted of belonging to the Craft; for to so high an eminence has its credit been advanced that in every age monarchs themselves have become the promoters of the art, have not thought it beneath them to exchange the sceptre for the trowel, have patronized our mysteries and joined in our assemblies. They call us atheists, but no infidel can be admitted into the Order; here, at the outset, they show their utter ignorance, for the Book of Constitutions, pub-

lished by the Grand Lodge, which is open to the inspection of every one, be he a Mason or one of the uninitiated (which book is particularly presented to the notice of every newly initiated member) as from it he will learn his duties to the Craft in general—in this book, I say, one of the first passages is, "As a Mason I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will learn your duties to God, to your neighbour, and yourself; to God by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support. To your neighbour by acting with him upon the square, by rendering him every kind office in your power, which justice or mercy may require; by relieving his distresses, soothing his afflictions, and by always doing to him as you would he should do unto you. To yourself by such a prudent and well regulated course of discipline as may tend to preserve the faculties of your mind and body in their fullest energy, and may enable you to exert most usefully the talents with which God has blessed you, as well to his glory as to the welfare of your fellow creatures." What is there savouring of infidelity, rebellion, or anything impure in that?

The next grave charge against us, and one which many think weighs hardest upon us is that of deism. Here again see what the Book of Constitutions says:—"A Mason is obliged by his tenure to observe the moral law as a true Noachida, and if he rightly understand the Craft he will never be a stupid atheist or an irreligious libertine, nor act against conscience. In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked, but Masonry being found of all nations, even of divers religions, they are now generally charged to adhere to that religion in which all men agree (leaving to each brother his own particular opinion), that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished, for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge." And in an ancient MS. found in the British Museum, and lately published by Mr. Halliwell (which is well worthy the attention not only of Masons but of all antiquarians) full directions are given as to their manner of life, their duty to their superiors, their employers, and their God, and even how they are to conduct themselves when they attend at divine service in any of those noble buildings of which they erected so many to God's glory. These remain lasting memorials of their skill and perseverance, and also are sermons in stones, forcibly showing that Freemasons were neither atheists nor deists.

The charge of being nests of rebels and places for hatching conspiracies and revolutionary practices is only another specimen of the ignorance and imbecile credulity of our aspersers; it arose at the close of the last century:—

"About the year 1775–6," says an interesting paper in the *Freemasons' Magazine*, "Adam Weishaupt, a professor of canon law in the University of Ingoldstadt, in Bavaria, in conjunction with some others, formed a secret society, called the Illuminati. Weishaupt himself is said to have been an extreme political reformer and an infidel; and the common belief was that the French revolution and its subsequent train of horrors were the results of conspiracies hatched under the auspices, and in the club, of the Illuminati. At the formation of his society Weishaupt was not a Freemason, but thinking that to be associated even in the slightest degree with so excellent and time honoured an institution would add credit and firmness to his new society, he became a member of a Lodge at Munich; here he at first drew over some young and enthusiastic members to join him, but as soon as they witnessed the development of his high degree they withdrew in disgust, and some of them betraying its principles, an examination was made into the charges brought against it, and the result was that the Elector of Bavaria suppressed the society in his dominions; it had not, in fact, and no proof can be adduced that it ever had, any connection with Masonry." Had our calumniators looked into the Book of Constitutions, they would have seen that a Mason must be a peaceable subject, never concerned in plots against the state, nor disrespectful to inferior magistrates.

As to the charge of impure and unholy rites, is it possible that a body of men of mature age, amongst whom it is no uncommon thing to find many ministers of our holy religion, would meet for such a purpose; or even if they did, would they always open their Lodges and commence their proceedings with solemn prayer to the most high God. Would men of refined intellect, scholars, statesmen, fathers of families, and rulers of the land sanction any such improper proceedings by their presence—far less would they, as is often the case, present their sons for initiation into the Order? Would such words as the following have been addressed by a father to his son on his initiation, Prince Ferdinand being Grand Master, "I congratulate you on your admission into the most ancient, and perhaps the most respectable society in the universe. This moment, my son, you owe to me a second birth. Should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction." These are not light words, but well each brother knows that a good Mason must be a good man, and that they are pregnant with truth and sincerity.

What, then, is the mission of Freemasonry? It is to teach men the practice of morality, which Archdeacon Paley defines to be "that science which teaches men their duty, and the reasons of it." And here let me most distinctly assert that Freemasonry is not a religion, though a reverend brother in America has well denominated it as "the handmaid of religion." I think, indeed, the words of the celebrated Dr. Johnson will most plainly convey my meaning:—"When the obligations of morality are taught," says he, "let the sanctions of Christianity never be forgotten; by which it will be shown that they give strength and lustre to each other; religion will appear to be the voice of reason, and morality will be the will of God." Speculative Masonry is so far interwoven with religion as to lay us under the strongest obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. Its system exhibits a stupendous and beautiful fabric, founded on universal piety; unfolding its gates to receive the worthy professors of every description of genuine religion; concentrating as it were into one body their just tenets, unencumbered by the disputable peculiarities of sects and persuasions; in a word, it is the practice of every moral and social virtue. Its mission, then, is the promulgation and practice of virtue, or, as a reverend divine has explained it, the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness. The constitution of human creatures, and indeed of all creatures that come under our notice is such, as that they are capable of naturally becoming qualified for states of life for which they were once wholly unqualified. We find ourselves endued with capacities not only of perceiving ideas and of knowledge, or perceiving truth, but also of storing up our ideas and knowledge by memory. We are capable not only of acting, and of having different momentary impressions made upon us, but of getting a new facility in every kind of action—and of settled alterations in our temper and character; the power of the two last is the power of habit. Our happiness and misery are entrusted to our conduct, and made to de-

pend upon it. Nature is often hidden, sometimes overcome, seldom extinguished. Force makes nature more violent in the return; doctrine and discourse make nature less importune; but custom only alters and subdues nature. "A man's nature," says Lord Bacon, "runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other." Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are according as they have been accustomed. We are so wonderfully formed that whilst we are creatures vehemently desirous of novelty, we are as strongly attached to habit and custom. Man is a bundle of habits, and therefore it is of the greatest importance to us to form right habits and to follow good examples, for example is everything—it is the school of mankind, and they will learn at no other. To form right habits, it is necessary that the human mind should be directed into proper channels for obtaining the right source of knowledge; and here Freemasonry steps in to our assistance, by directing our course. Whatever turns the soul inward on itself, tends to concentrate its forces, and to fit it for greater and stronger flights of science. By looking into physical causes, our minds are opened and enlarged. How is the mind filled—how lost in wonder—as we behold the moon travelling in her brightness through the dark blue sky, in the midst of ten thousand times ten thousand stars. What an idea does it give of the power and glory of the Creator—and yet what a poor idea. Far higher He is than the highest heaven; yea, they are as nothing in comparison. "Behold, even to the moon, and it shineth not: yea, the stars are not pure in his sight; how much less man, that is a worm, and the son of man which is a worm." Job xxv, 5, 6. The more accurately we search into the human mind, the stronger traces we everywhere find of his wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, cannot be barren of praise to him, nor unproductive to ourselves of that noble and uncommon union of science and admiration which a contemplation of the works of infinite wisdom alone can afford to a rational mind, whilst referring to Him whatever we find of bright, or good, or fair in ourselves—discovering his strength and wisdom even in our own weakness and imperfection—honouring them where we discern them clearly, and adoring their profundity where we are lost in our search—we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare to say so, into the counsels of the Almighty, by a consideration of his works. The elevation of the mind ought to be the principal end of all our studies, which, if they do not in some measure effect, they are of very little service to us.

That great orator and philosopher, Cicero, says, "Est animorum ingeniorumque nostrorum naturale quoddam quasi pabulum consideratio contemplatioque naturæ."

Freemasonry has already been stated to be a moral system which (hereby proving its eastern origin), instructs its members by the aid of allegory and symbols, by the use of which senses are summoned to the aid of intellect, and amusement is judiciously blended with instruction. It finds

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

And this method of instruction has not only the sanction of the remotest antiquity, but also that of the Saviour himself, who continually spoke in parables; see also the parable of Nathan to David, and the custom of the ancient nations in sending earth and water to their conquerors in token of subjection. Thus, everything which meets the eye in a Freemason's Lodge is fraught with instruction; the Bible points out the faith which leads to happiness, and is dedicated to the service of God because it is the inestimable gift of God to man; the square teaches us to regulate our conduct by the principles of morality and virtue; and the compass to limit our desires to our station in life; while the very floor on which we tread reminds us of our chequered existence in this life. Our lectures enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind; they instruct us in the study and illustration of human science, and to trace the greatness and majesty of the Creator, by minutely analysing his works. The intellectual faculties expand as a desire for knowledge increases. What a sublime field for moral investigation and critical research do the seven liberal arts and sciences afford; the subtleties of grammar, rhetoric, and logic, the marvellous combinations of arithmetic, the universal application of geometry, the delicacy of music, and the sublimity of astronomy have each a separate charm to win the heart and point to a Creator. Such are the studies tending to elevate the mind which our noble Order lays down for its members, and he whose various talents shall allow him to overcome the impediments opposed to his advancement will be justly entitled to the distinction of a master of science, and a perfect moralist. Now here it may be said "This is all very well; but do all Masons act up to their principles?" Certainly not; were they universally acted up to by all the brethren throughout the world it would be a millennium. Amongst the various societies of mankind, few (if any) are wholly exempt from censure: among the disciples of our blessed Lord, Judas was a traitor, yet, because he was evil and yielded to Satan, did that make the eleven evil, or injure the truth which the Master he betrayed taught? Far from it; *exceptio probat regulam;* and although from universals you may deduce particulars, yet, to argue that because one member of a Lodge is a bad man that all are bad, is folly. We are often taunted with making too much of Masonry, but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, often too ready to admit men among us whom we can hardly expect to bestow a single thought upon either. Our worst foes have been those of our own household, who have tarnished Masonic brightness and lowered the standard of its excellency; the uninitiated will not take the trouble to distinguish between such as are untrue to their obligation and those who continue faithful; did they so, they would find the good men and true vastly to preponderate. A man that has no virtue in himself ever envies virtue in others, for men's minds will either feed upon their own good or upon other's evil,—he who wants the one will prey upon the other; and whoever is without hope of attaining to another's virtue will seek to come at even hand by depressing another's fortune.

The human heart is naturally more full of envy than charity; and knowing this, it behoves all Masons to remember that Masonic life should be an exemplification of Masonic principles; and what can excel our three grand principles? By the exercise of brotherly love we are taught to view the whole human species as one family, and to see in every son of Adam a brother of the dust; as inhabitants of the same planet, we are to aid, support, and protect one another.

To relieve the distressed is incumbent on all men, but particularly on Masons, who ought to be linked together by an indissoluble chain of sincere affection. To sooth calamity, alleviate misery, compassionate misfortune, and to restore peace to the troubled mind, is the great aim of the true Mason. Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we meditate, and by its dictates endeavour to regulate our conduct. "The knowledge of truth," says Bacon, "which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." Virtue has been divided by some moralists into benevolence, which purposes good ends; prudence, which suggests the best means of attaining them; fortitude, which enables us to encounter the difficulties and dangers which oppose us in the pursuit of these ends,

and temperance, which repels and overcomes the passions that obstruct it. Thus—benevolence prompts us to undertake the cause of a distressed orphan; prudence suggests the best means of going about it; fortitude enables us to confront the danger and bear up against the loss which may attend our undertaking; and temperance keeps under the love of money or ease, which might divert us from it. Thus we learn that no man lives too long who lives to do with spirit and suffer with resignation what Providence pleases to command or inflict. It might not inappropriately be asked —how is it that Masonry is found among men in countries where the light of the gospel has not yet shone? How is it that it is found among the Indians in America, the Mahometans in Syria and Turkey, and the Brahmins in India? Its existence proves two things—first; the truth of Masonic tradition—next; the antiquity of the Order. Not long since, an American missionary, a Mason, found out Lodges existing among some of the wildest tribes, corresponding almost exactly with our Lodges in their working; and Bro. Morrison in his essay on the ethics of Freemasonry, says, "Not long since some of you heard in this very place (Victoria Lodge, No. 4, Dublin), from an intelligent officer recently returned from India, that he obtained admission into a Lodge of Dervishes, in Constantinople, and their customs, traditions, signs, and secrets, were identical with our own. In all countries there is mixed up with the superstitions of their religion the first glimmerings of truth. Before the dispersion of the human family all had access to the Law of God, and from father to son, either in whole or in part, it was passed down the stream of time. The dispersion of the ten tribes carried much truth to the lands whither they were driven, but without assuming that the Bible was borne to all who possess the secrets of Masonry, we can easily understand how those portions which are its landmarks could be communicated and preserved among them.

With religion, whose sublime doctrines it cannot increase, whose precepts it cannot improve, Masonry does not interfere; she acts as a handmaiden, and teaches the brethren to remember that whatever we are and whatever we do, God's all seeing eye surveys us, and that while we endeavour to act as faithful Masons we must never forget to serve him with fervency and zeal. Inasmuch, however, as Masonry is professed by some nations not as yet converted to Christianity, and as it enkindles benevolence and excites virtue so accordant with the tenets of the gospel, it may eventually (and let us hope that it may soon) have no slight tendency towards introducing and propagating among them that glorious truth; at least by humanizing the disposition, softening the manners and removing prejudices, may prepare the way for that most desirable event; for to Masonry the words of the old Latin poet may be aptly applied,

"Emollit mores, nec sinit esse feros."

From its origin to the present time, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age the constant messenger of peace and love—never weary—never forgetful of its holy mission —patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around. It comforts the mourner; it speaks peace and consolation to the troubled spirit; it carries relief and gladness to the habitation of want and destitution; it dries the tears of widowhood and orphanage; it opens the sources of knowledge; it widens the sphere of human happiness; it even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come —all this Masonry has done, and is doing.

Such, then, is Freemasonry, and such its mission; to sum it up in one word—charity, the very bond of peace and of all virtues; the sentiment of charity, in its genuine conception, has a far wider meaning than the one conventionally assigned to it. Ask yon niggard—he will tell you charity begins at home, and consists in providing for his family; ask yon jolly, well fed, well to do looking man—he will say in giving away any surplus money he has no whim to gratify; ask the worldling —he will say, in heading a subscription list, no matter what the object; ask the devoted follower of some particular sect, and he will say, in industriously spreading the opinions of the sect to which he belongs. Yet all are wrong: let them refer to the Bible, and they will find it means love. Love it is through which (as announced by prophecy and inspiration), in ages long anterior to that in which it received its final interpretation from the great Teacher man must be reclaimed from hate and hard cupidity and the selfishness all prolific of misery, into the state of mind, temper, and mutual feeling wherein the unclouded brain admits what the purified heart suggests—that the bond of brotherhood in affection and sincerity conduces alike to the good of all and each—of the strong and of the weak—of the wealthy, and of him across whose path the *res angustæ domi* have cast their sombre shade. Now the purpose for which through storm and sunshine, good report and evil, the Order has persevered, is that of benefiting humanity through the medium and by the help of human hearts and heads; the real spirit of Masonry is not confined to the relief of the physical wants or the preservation of a brother's life in peril, but every day affords opportunity to promote his temporal good by lawful and honourable means; to help him, by enabling him to help himself; to extend our sympathy to his troubles, and our charity to his failings and imperfections; to make peace between friends; to warn one of his danger, another of his error; to be patient, tolerant, and forgiving towards all. It is for this reason that Masons are found so steadfastly to cherish each other's society, to live upon terms of mutual confidence and earnest sympathizing friendship. Other associations have died away in thousands in all ages, because their foundation was not firmly fixed—Masonry (says an American brother), is based upon the Rock of Ages, the storms of the world may beat upon it, but it will and does remain firm. Yes, Masonry, though hated, reviled, laughed at, persecuted, is still founded on truth, and the immutable laws of the Great Architect of the universe; and therefore it is still the bond of a great and powerful association, spread over the whole habitable world, honoured and protected by kings and statesmen, and cultivated and cherished by a multitude of wise, honourable, pious and conscientious men. But the tree is known by its fruits. Behold, then, the fruits of Freemasonry in its manifold charities, see in it the salvation of the bereaved female orphan, saved perhaps from a life of sin and shame, trained up to virtue and made a happy and creditable member of society. Behold it in the aged and infirm brother, who has failed in the battle of life, and now at the hands of his brother, in his declining years, finds a peaceful asylum to rest his tired spirit and sinking heart. Examine our schools, our hospitals. An ancient poet has beautifully said, "It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene) and see the errors and wanderings and mists and tempests in the vale below—so always that this prospect be with pity, and not with swelling or pride. Certainly it is a heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth."

It has been beautifully said that the Worshipful Master opens the Lodge at sunrise with solemn prayer; the Junior Warden calls the brethren from labour when the sun attains its meridian height; and the Senior Warden closes the Lodge with prayer at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the east to open the day with a mild and genial influence, and

all nature rejoices in the appearance of his beams; he gains his meridian in the south, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the west to close the day, leaving mankind at rest from their labours. This is a type of the three most prominent stages in the life of man—infancy, manhood, and age. The first, characterized by the blush of innocence, is pure as the tints which gild the eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers. At the approach of old age man's strength decays; his sun is setting in the west. Enfeebled by sickness or bodily infirmity he lingers on till death finally closes his eventful day; and happy is he if the setting splendour of a virtuous life gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

THE DUKE OF WELLINGTON.

REAWAKENED DOUBTS RESPECTING HIS BIRTHPLACE.

IT has been well observed by Sir Walter Scott that "There occurs in every country some peculiar historical characters, which are, like a spell or charm, sovereign to excite curiosity or attract attention, since everyone in the slightest degree interested in the land which they belong to has heard much of them and longs to hear more," and hence it is (we may add) that, from the days of Plutarch to those of Brougham,* men, the most eminent for their erudition, have been found devoting their researches to investigating the lives of the most celebrated characters that have flourished conspicuously amongst the fair, the learned, or the brave.

Indeed, biography has been (in some respects) not inaptly styled "the romance of history," but it is something more than that, it is its vital truth—its inner life—the records of peoples and ages gathered into one chronicle; and the history of many families, both of princes and of peasants, have, when truthfully related, exhibited incidents—strange, even more strange than fiction; and although we admit that none of our chronicles portray occurrences more extraordinary and romantic than those recorded in the red book of the peerage or the blue book of the peerage cases, yet, that circumstance does not justify (when we consider the deference due to the feelings of the living), the promulgation of doubtful statements respecting personages who—

"All their good being done, have lain them down,
To sleep with fame for ever."

An attempt has lately been made to reawaken doubts respecting the birthplace of the late Duke of Wellington. It will be in the recollection of our readers, that so far back as the year 1852 a paper, entitled "Historic Doubts on the Birthplaces of Celebrated Men," appeared in our publication; and from the information and research displayed by the article, and the favourable reception given to it as being a satisfactory ucidation of an oft mooted question, it was hoped that all doubts respecting the birthplace of England's most celebrated military hero had been set at rest; but it appears from the following communication, that there still exist some adventurous writers not indisposed to revive the subject.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I beg leave to state, that I have seen in a newly launched weekly periodical, an article respecting the "Birthplace of the Duke of Wellington," the chief statement in which is so contrary to that contained in my paper on 'Historic Doubts," which appeared some years since in the *Freemasons' Magazine*, that I considered it to be my duty to promptly notice the matter; and as a delay of some weeks must necessarily have intervened before any comment on the subject could have appeared in the *Freemasons' Magazine*, I addressed the following letter to the editor of the *Standard*, who courteously afforded it a place in his journal:—

"To the Editor of the *Standard*.

"SIR,—A recent number of *Once a Week* contains the following novel statement respecting the birthplace of the late Duke of Wellington:—

"'The great duke was born neither in England nor in Ireland. The future conqueror at Waterloo first saw the light on board a packet, about half way between the coast of Wales and Ireland; his mother, the Countess of Mornington, having been taken in labour while crossing from Holyhead to Ireland.'

"Inasmuch as a lively interest attaches to every incident connected with the history of the celebrated British Nestor, he who was ever

'The sage in counsel, and the victorious in fight,'

the following remarks may, perhaps, not be deemed uncalled for.

"On the demise of the late Duke of Wellington, a literary contention arose regarding the birthplace and birthday of his grace, when it was alleged by some writers that the duke was born at the family seat of the Wellesleys, Dangan Castle, in the county of Meath, in the month of March, 1769; and with equal pertinancy, a contrary opinion was advanced by other writers. Ultimately, however, the matter was fully elucidated by an article entitled 'Historic Doubts on the Birthplaces of Celebrated Men, with special Reference to the late Duke of Wellington,' which appeared in the *Freemasons' Magazine* for December, 1852.†

"In that disquisition were adduced extracts from the public journals extant at the period of the duke's birth; viz., the *Dublin Mercury*, the *Dublin Freeman's Journal*, and the *Dublin Gazette*, for May the 2nd, 1769—and also evidence of the oral and written testimony of the venerable Countess of Mornington (see letter of the Countess of Mornington to the editor of the *Times*, April 6, 1815), which conclusively proved, that 'her son, Arthur, Duke of Wellington, was born in Merrion-street, Dublin, on the 1st of May, 1769.'

"I have the honour to remain Sir, your very obedient Servant,

"THE WRITER OF THE ARTICLE ENTITLED 'HISTORIC DOUBTS,' &c.

"*Belgravia, Aug.* 3."

The publication of the above letter elicited an explanatory communication which, although I am not authorized to transmit a copy, yet it is but just toward the biographical correspondent of *Once a Week*, to intimate the purport thereof. The writer has the story from his own wife, who is a niece of a noble lady, "on whose authority the duke is stated, in *Once a Week*, to have been born at sea." Now, from a dispassionate analysis of this explanation, it would seem that the amphibious story regarding the duke's alleged inopinate birth and marine birthplace, is one of those improbabilities so frequently narrated respecting the celebrities of distinguished families, and which from repetition sometimes acquire a credence bearing the semblance of truth; moreover, the story in *Once a Week* is only accompanied by secondary evidence, whereas the statement published in the *Freemasons' Magazine* for 1852, viz., that the late Duke of Wellington "was born in Merrion-street, Dublin," is sustained by primary evidence and being founded upon facts, is consequently incontrovertible.‡ Nevertheless, I entertain no doubt whatever that the lady on whose authority the statement in *Once a Week* was made, believed the story to be true, and that "she told the tale as it was told to her;" and it is also proper to observe, that the writer of the explanatory letter by no means infers in his communication that the lady mentioned as "the authority" was either the originator of the story, or a witness of the event. As the writer of the article entitled "Historic Doubts," I deem it proper to submit to your notice the above particulars; and considering that the candid statement and Adam-like justification of the correspondent of *Once a Week* is entitled to equal publicity with that vouchsafed to my former communication on this subject, I am induced to solicit the insertion of these remarks in the next number of the *Freemasons' Magazine*. Trusting that the present may be the last occasion requisite to claim the aid of the public press in order to delete doubts respecting the birthplace of Field Marshal the Duke of Wellington,

I have the honour to remain, dear Sir and Brother,
Yours fraternally,
CHARLES EGAN.

Chester-street, Belgrave-square, August 23rd.

* Of the many splendid orations of Lord Brougham, few, if any, surpass in chasteness of conception and fervid brilliancy of eloquence, the speec h delivered by his lordship at the banquet given at Dover, in 1839, to the Duke of Wellington, as Lord Warden of the Cinque Ports.

† "The duke was a member of the ancient and honourable Order of Freemasons."—See the *Freemasons' Monthly Magazine* for Nov., 1852.

‡ The precise birthplace of the duke was ascertained (from a source the most authentic) during the lifetime and by the royal desire of his late Majesty George the Fourth, but the fact was first publicly established by corroborative proofs in the *Freemasons' Magazine* for 1852. And though the Irish journals containing an announcement of the birth of Duke Arthur were, by his late majesty's royal command sought for (many years before the duke's death), the writer of "Historic Doubts" did not succeed in his efforts to discover the papers of May the 2nd, 1769, until October, 1852.

ARCHÆOLOGY.

ROCHESTER CASTLE.

[THE following paper, describing the "Siege and Capture of Rochester Castle, by King John," in the year 1215, was written by G. R. CORNER, Esq., F.S.A., for the late meeting of the Kent Archæological Society.]

The history of Rochester Castle is written in every history of the county and of the city. I propose merely to give an account of the siege and capture of the castle by King John in 1215, with notices of some of its defenders who were made prisoners when the castle was rendered to the King.

The Great Charter bears date the 15th of June 1215; in a few days after the King's plans were laid. He sent agents, amongst whom were William Geron, Hugh de Boves, and Geoffrey de Nevill, into France, Germany, and Flanders, authorising them to promise grants of the estates of the opposing barons (which he intended to confiscate) to such adventurers as would enter into his service, giving to his agents power to make formal grants beforehand. These foreign troops were ordered to be in readiness at Dover; by Michaelmas. Matthew Paris says that the King counterfeited the bishops' seals, and wrote in their names to all nations, saying that all the English were become apostates, and to any who would invade them the King would give the lands of those apostates. The King also raised as much money as he could, borrowing 1100 marks of the Master of the Templars, and 2000 marks of Hubert de Burgh, his justiciary; and he sent for all his jewels and plate from various abbeys and monasteries, where they had been deposited for safe custody, in order to raise money. At the same time he sent Walter, Bishop of Worcester (his Chancellor), John, Bishop of Norwich, and Richard de Marisco, to the Pope, to inform him of the coercion which had been put upon him by his subjects, whereby he had been forced to grant a charter, the articles of which he represented to be subversive of the regal power, and in consequence detrimental to that of the Holy Father as Lord Paramount, entreating the Pope to absolve him from his oath, that he might with a safe conscience use his endeavours to free himself from the concessions which he had made to his people.

Waiting the effect of these measures, the King retired to the Isle of Wight, where he spent his time as gentlemen from London sometimes do in modern days, lounging by the sea side, yachting, conversing with the fishermen, and passing away the time as well as he could until his foreign levies should arrive. The King's appeal to the Pope was eminently successful; he absolved John from his oath, and annulled the charter. At the same time he enjoined the barons to renounce the grant which they had enforced from their sovereign, threatening them with all the consequences of his anger and indignation in the event of their disobedience to his mandate. But the sturdy English barons were not intimidated by the fear of invasion by foreign mercenaries or of papal excommunication, and they took measures to defend themselves and support their cause in the best manner that they could.

One of the strongholds of which the barons possessed themselves at this critical period was Rochester Castle, which belonged to the king, and had been usually in the custody of the Archbishop of Canterbury. King John, in the third year of his reign, had restored the possession of the castle to Hubert, Archbishop of Canterbury, and it was in the possession of his successor at the period of which I am speaking, when the King, by his writ, required the Archbishop to give up the possession of the castle to him; but the Archbishop, Cardinal Stephen Langston, an Englishman, who had been put into the sea by the Pope in opposition both to the King and to the Dean and Chapter, and who, in this emergency, took part with the barons against the King, delivered it to the barons, who placed in it a strong garrison commanded by William de Albini, of Belvoir Castle, a valiant baron and military commander. They found there a large quantity of ammunition—by which we must not understand gunpowder, shells, congreve rockets and cannon balls, but bows and arrows, crossbows and bolts, stones for casting by engines, and such like old fashioned gear, which had been provided by the King for the defence of the castle—the knowledge of which was doubtless an additional inducement to the barons to possess themselves of a place so strongly fortified by nature and art.

The foreign troops arrived at Dover by the end of September. They came in great numbers from Brabant, Flanders, Normandy, Poictou, and Gascony. The troops from Brabant and Flanders were commanded by Walter Buck, Gerard Sotini, and Godeschall; those from Gascony and Poictou by Savaric de Mauleon, Geoffrey and Oliver de Buteville, brothers. A large body, no less it is said than forty thousand men, under the command of Hugh de Boves, perished in the sea on their passage; but notwithstanding this great loss, King John had force enough to enable him to overcome the opposing barons, and he immediately led his army to Rochester, which he invested. The barons had endeavoured to throw some succours into the castle, but without success. Nevertheless, William de Albini and his brave companions, hoping that Robert Fitz Walter and the confederate barons would be able to relieve them and raise the siege, resolved to hold out to the utmost, and courageously defended the castle from the 13th of October during a siege of eight weeks. King John attended the siege of Rochester in person, and was there from the 13th of October until the 5th of December, five days after the castle had been rendered to him.

Geoffrey de Vinsauf, in his "Itinerary of Richard, King of the English, and others to the Holy Land," gives us an authentic account of the siege of Acre in 1191, only twenty-four years before that of Rochester, some short extracts from which will give a notion of the manner of conducting the siege of a fortified place before the invention of guns and gunpowder. He says: "The King of France caused to be constructed mangonels and other machines, which he determined to apply day and night; and he had one petraria (or stone-caster) of vast force, to which the army gave the name of Bad Neighbour. The Turks also had one which they called Bad Kinsman, which, by its violent casts, often crippled Bad Neighbour; but the King of France repaired it again and again, until by many blows he had broken down a part of the city wall, and had shook the tower Maledictum. On one side was plied the petraria of the Duke of Burgundy, on another that of the Templars, while the engine of the Hospitallers never ceased to scatter dismay around. Besides these there was one petraria, built at the common expense, which they styled God's Petraria. By means of this engine a part of the wall of the tower Maledictum was at last hurled down for about ten yards in length. The Count of Flanders had also a large petraria, and also a smaller one, which two were plied incessantly close to one of the gates; but the great machines were two, of choice material and workmanship, which would throw stones to a distance almost incredible, and these King Richard had erected. He had likewise another very firmly built, which they called Berefred; it had steps to mount it, was covered with raw hides and ropes, and, being of most solid wood, was neither to be destroyed by the force of blows nor burnt by the streaming Greek fire. He also erected two mangonels, one of which was of such force that what it hurled reached the market-place of the city. These engines were plied night and day, and it is well known (says the chronicler), that a stone from one of them killed twelve men at a blow. These engines hurled such stones and flinty pieces of rock that nothing could withstand them, for they shattered in pieces whatever they struck, and, indeed, ground it to powder. The sappers of King Richard mined a tower which was at the same time assaulted by the engines, and when it began to totter Richard offered first two, then three, then four pieces of gold for every stone torn from its walls. Very many failed in this undertaking, while others were driven back by fear of death, for the Turks above manfully withstood them, and neither shields nor arms availed to protect them."

Acre, however, like Rochester, was at last taken by the besiegers; and if you substitute the city of Rochester for that of Acre, Rochester Castle for the tower 'Maledictum,' King John for King Richard, Savaric de Mauleon for the King of France, and William de Albini for the Sultan Saladin, Vinsauf's account of the siege of Acre may very well serve for that of Rochester; for by similar appliances and means of attack, and probably with the assistance of the King's ships in the Medway, which (as at Acre) blockaded the harbour, and cut off all supplies, and prevented any assistance to the besieged from the sea, the siege of Rochester Castle was carried on vigorously until the 30th of November, when the governor and his companions, finding no hope of relief, and that the outward walls were thrown down and their provisions exhausted, surrendered the castle and themselves at discretion.

On taking the fortress which had been so valiantly and perseveringly defended, King John was so much exasperated, that in his rage he hanged all the ordinary soldiers except the crossbowmen, and he would have put all his prisoners to death; but better and more prudent counsels (or perhaps avarice) prevailed. We shall see that the King made a good speculation by the sums which he exacted from such of his prisoners as could pay heavy ransoms for their lives; and he was persuaded by some of his friends and partisans, and amongst others by the Poictevin leader, Savaric de Mauleon, to exercise a reluctant clemency, for

they represented to him that such extreme measures as he contemplated would be sure to bring a like fate upon his own soldiers under similar circumstances. They counselled him to spare the lives of the governor and the better sort of the prisoners, and to put them to ransom for their lives and liberty. The King, therefore, gave them their lives, but he sent them to Corfe Castle, Nottingham Castle, and other secure prisons, until they should agree with him for payment of such heavy fines as he thought fit to require of them."

An account here followed of the various persons so imprisoned by King John, and of what became of them.

MASONIC NOTES AND QUERIES.

MASONIC TOASTS.

TOASTS and health drinking are both of them going out of fashion in private society; nevertheless the toast still lingers among us at public dinners, city companies, and more especially among our Craft. May I venture to inquire if, beyond the usual Masonic toasts we hear in every Lodge, there are any others specially devoted to Masonic subjects?—BIBO.—[If Bibo will look into any of the old pocket books, calendars, song books, and early works, even among the catchpennies, he will find many such toasts. And as these works may not be within his reach we will make a selection of a few, from Stephen Jones's *Masonic Miscellanies*, for his information:—"To all the kings, princes, and potentates that propagate or protect the royal art." "To the mother of all Masons." "All the female friends of Freemasons." "The secret and silent." "All that live within compass and square." "The absent brethren of this Lodge." "May Masonry flourish till nature expire." "The memory of the distinguished Three." "May every brother have a heart to feel and a hand to give." "May we never condemn that in a brother which we would pardon in ourselves." "May we be more ready to correct our own faults than to publish the errors of the brethren." These are a few that were in general use during the last, and part of the present, century. To quote further would be to fill pages of our space. Still we will add one or two couplets to show the rhyming kind.

"To each charming, fair, and faithful she,
Who loves the Craft of Masonry."

"To Masons and to Masons' bairns,
And women, with both wit and charms,
That love to lig in Masons' arms."]

SIR CHRISTOPHER WREN.

Was Sir Christopher Wren buried with Masonic rites—or is there any engraving of his interment, so that we might be enabled to see if any of the mourners wore Masonic clothing?—DOMUS.—[This question should have been replied to before; but we hope "Domus" will not think it too late now, for we have, to oblige him, instituted a laborious and minute search, the result of which is now before him. In the *Daily Post*, of Wednesday, February 27th, 1723, there is the following paragraph:—"On Monday last died, Sir Christopher Wren, aged 92. He was formerly Surveyor General of the King's Works; he rebuilt St. Paul's Church, and all the rest of the Churches that were burned down in the great conflagration. He was deservedly reckoned one of the best and greatest Architects in Europe; but as his Character is universally known, it is Needless to enlarge upon that Head." *The Post Boy*, No. 5245, from Saturday, March 2nd, to Tuesday, March 5th, 1723, states:—"This Evening the corpse of that Worthy FREEMASON, Sir Christopher Wren, Knight, is to be interred under the Dome of St. Paul's Cathedral." And in *The Post Man* and the *Historical Account*, No. 6100, from Tuesday, March 5th, to Thursday, March 7th, 1723, we read:—"Last Tuesday Night the corpse of Sir Christopher Wren was carried from his late Dwelling House, to be interred in the Vault under the Dome of St. Paul's; the Hearse was preceded by a handsome cavalcade bearing torches, and followed by fifteen Mourning Coaches and Six, as well as by several gentlemen's Coaches."

"Domus" will gather, from the above extracts, all that we have been able to find on the subject—that Sir Christopher Wren's funeral was not different to the usual burials of his time; and although journalism was not in such efficiency as it is now, the above being good examples of the date in question, yet had there been anything so unusual as a Masonic interment we are inclined to think some comment would have appeared in one, if not more, of the papers extant. To the second query, respecting any plate being in existence, we can only add that we have searched the print room of the British Museum, and every account of engravings about the year 1723, and cannot find any trace, nor do we believe there is any such representation.

As our correspondent has started such an inquiry, which ought to interest every member of the Craft, perhaps it may not be deemed out of place, here, to allude to another matter in connexion with the memory of our former Grand Master.

Bro. James Elmes, a distinguished architect, published a work, entitled *Memoirs of the Life and Works of Sir Christopher Wren, with a brief View of the Progress of Architecture in England, from the Beginning of the Reign of Charles I. to the End of the XVIII. Century; and an Appendix of Authentic Documents* (4to. London, 1823)—and we wish that any representation we could make to Bro. Elmes would induce him, in these days of cheap reprints, to issue a less expensive edition of so valuable a book—in which he tells us, after deploring the unmerited neglect of Sir Christopher in his latter years, "He and native talent were out of fashion; and when ingratitude, and the injustice of intriguing foreigners robbed him of his rights, his honours, and his well earned rewards, the wits, the poets of the day, suffered this unequalled man to sink into the silent grave unnoticed but by his beloved son, Christopher, who erected the small mural monument in the crypt of St. Paul's, and began his work (*Parentalia: or Memoirs of the Family of the Wrens*, folio, London, 1750), illustrative of his honoured ancestors."

Notwithstanding this neglect in the lifetime of our once great and distinguished Grand Master, it remained for the boasted enlightenment of the nineteenth century to add a yet deeper insult to his talents, and this through the authorities of that very cathedral church which spread his name and fame through every part of the civilised world—for the dean and chapter of St. Paul's, and their architect, to their undying shame, removed the slab that bore the inscription—

"SUBTUS CONDITUR
HUIUS ECCLESIÆ ET URBIS CONDITOR
CHRISTOPHORUS WREN,
QUI VIXIT ANNOS ULTRA NONAGINTA,
NON SIBI SED BONO PUBLICO.
LECTOR SI MONUMENTUM REQUIRIS
CIRCUMSPICE.
Obijt XXV Feb. An°. MDCCXXIII. ÆT. XCI."

to make room for a back-front set of manuals to the organ, on the occasion of the funeral of the Duke of Wellington; and it is still absent from its place, standing, in three pieces, in the second recess of the south side aisle, the letters faded, and the whole at the mercy of any Goth, who may choose to deface it; while the very reverend the dean, and the cathedral architect, are reported to be decidedly against its being replaced, giving, as a pretext unworthy the name of a reason, "that Wren was so humble minded that he would have been shocked to see his name placed so conspicuously before the world."!

Well might Mr. Godwin, in the discussion that followed Mr. Penrose's (the capitular architect's) paper on *Various Matters connected with St. Paul's Cathedral*, read before the Royal Institute of British Architects, and reported in the *Transactions* of that learned body (page 68)—well might Mr. Godwin, say we—beg "to express the hope that the well known epitaph or inscription to Wren should be speedily restored. It had become part of the history of the Cathedral and of London; and the numerous letters he had received on the subject convinced him that it was a very unfortunate thing it should have remained so long out of its place."

If the rumour which we have heard is correct, viz., that the dean and chapter are about to have the excellent old organ by Father Smith replaced by a modern "music mill," with hydraulic pressure bellows to extend down into the vaults, and to be placed on both sides the choir so as to do away with the screen, it becomes every Freemason to be up and doing and never to cease agitating the subject until the memorial (and it is the only one a grateful city has erected to the memory of Wren after he had resuscitated it from the flames), be again in its place. And if the Craft really venerate the name and fame of one who is so bright an ornament to their fraternity, they will not cease their exertions until successful.]

MATTHEW BIRKHEAD.

Can any one tell me what Matthew Birkhead, the author of our "Entered Apprentice" song, was? Was he connected with the stage? The *Daily Courant*, of Thursday, 17th of May, 1717, contains the following advertisement:—

"At the desire of several Ladies of Quality,
"For the benefit of Mr. Birkhead,
"By His Majesty's company of Comedians, at the Theatre Royal, in
"Drury Lane, this present Thursday."

Then follows the cast of a play, but Bro. Birkhead's name does not appear.—THESPIS.

THE GRAND MASTER'S SWORD OF STATE.

I am not sure whether you admit queries wholesale, but I am about to submit three to you at once. I have in my possession a copy of Anderson's *Book of Constitutions*, the edition of 1738. I am told this is scarce; is it so? What is its value? At page 230, after the list of Lodges, there occurs the following—capitals, italics, &c.; as written :—

"N.B. An IMPRESSION, in *Folio*, of the *Grand Master's* SWORD of *State* (formerly the *Sword* of GUSTAVUS ADOLPHUS, King of *Sweden*, and next of BERNARD, Duke of *Sax-Weimar*, with their Names on the *Blade*) which was presented to the *Fraternity* by our former *Grand Master* THOMAS HOWARD *Duke* of NORFOLK, richly adorn'd at the *Hilt* with Corinthian *Columns* of Massy Silver, and on the *Scabbard* with the *Arms* of NORFOLK in Silver, the *Masons Arms*, and some Hieroglyphics, &c. (perform'd by Brother *George Moody* the *Sword-bearer*) all explain'd, illuminated, and embellish'd, is to be sold by *Brother* JOHN PINE the Engraver, in *Old Bond Street* near *Piccadilly*. Where also may be had

"The small *Engraven List* of the *Lodges*, renew'd annually with their Removals."

Is this sword in use now? Where can I see the impression advertised, as well as the engraved list referred to?—G. A——w. —[Our correspondent calls five queries three, and wants answers all in a batch! We will oblige him, as far as we can, but, for the future, pray let him send one at a time. The edition of 1738 is the scarce one. The value of old books, like that of old wines, depends on their condition. The writer bought a copy of the 1738 edition for four shillings, and has been offered six times that amount for it. We will ascertain if the Gustavus Adolphus sword is now used, and will also endeavour to direct our attention to where he can see the "impression" of it alluded to. The plate of the engraved Lodges is to be found in vol. iv., p. 253, of Picart's *Ceremonies et Coutumes Religieuses de Tous les Peuples du Monde*, 5 vols., fol., Amsterdam, 1736. And we wonder, like George III. and the apple in the dumpling, "How on earth it got there."]

WAS THE DUKE OF WELLINGTON A FREEMASON?

Though excessively pressed as to time, I feel it incumbent on me (as the originator of the Irish Masonic Calendar) to reply at once to "Enquirer," in last Saturday's number of your valuable and interesting publication. It is true that No. 494 has not appeared in the Calendar for a session or two lately, having neglected making returns, but it is equally true that the Lodge at present exists, is on the present Grand Lodge sheet and possesses patent evidence of the initiation of our late brother, the immortal Duke of Wellington; and *vide* also Oliver's *History of Freemasonry, from* 1829 *to* 1841, page 91.—M. FURNELL, 33°.

INTRODUCTION OF MASONRY INTO ENGLAND AND IRELAND.

As regards your paragraph on this head, I am neither able nor competent to sustain those antiquated assumptions, neither am I now prepared to offer my humble opinion as to the accuracy of your correspondent, of my former printer, of myself, or of the almost obsolete, musty old works from which I made extracts, and I have been fruitlessly turning them over for the last hour; however, they and my other Masonic books are always open to the research of qualified brethren; but one of my fondest wishes is attained if even the blunders of my crude effort should direct the attention of persons of more talent and information to dilate on the theory of a system coeval with the appreciation of philanthropy and mutual dependence in the human family. It is remembered here, that feeling the sad want of some periodical for the Irish Order, in 1847 I ventured on a task for which I was most unfit, from habits and from extensive agricultural engagements as a country gentleman. However, I deemed it worthy of a trial, and after encountering the prejudices of many, and particularly of that singular and venerated old man, the late Bro. John Fowler, abstruse, quaint, and mysterious as the musty and chaotic old documents amidst which he passed a long and studious life, I obtained the consent of our estimable Grand Master, and of the Grand Lodge, to the (then) daring innovation of a publication, provided I undertook all responsibility and expense, which I did, and devoted the proceeds to the Orphan School, as you will perceive by an original copy I send—the result was gratifying to the Order and to myself. It then became a printing speculation, in other hands, and so continued until within the last three or four years, when Grand Lodge wisely took the publication in charge. I alone am to blame for original errors, which the Grand Lodge tolerated, as she ever affectionately does the mortal deficiencies of her devoted and your faithful brother.—M. FURNELL, 33°.

REMARKABLE OCCURRENCES.

The list of "Remarkable Occurrences in Masonry," given in the *Freemasons' Calendar and Pocket Book*, as at present issued, suppresses many events which our elder brethren considered of importance, and a note of these may be interesting to your readers. The omissions referred to are supplied from the *Freemasons' Calendar* of 1766, and as there is no reason to reprint the list from the current *Pocket Book*, our brethren will understand that the details appended are those found to be wanting in the edition of 1859.

The Grand Masters of the Knights of Malta, patrons of Masonry - - - - - -	1500
Queen Elizabeth sends an armed force to break up the Annual Grand Lodge at York, which she afterwards countermands through the intercession of Sir Thomas Sackville - - - - December 27,	1561
Several old records destroyed to prevent discoveries being made - - - - - -	1685
King William III. (Prince of Orange) privately initiated	1693
Lodges in London agree to cement under a new Grand Master - - - - - -	1716
James Anderson, *A.M.*, appointed to arrange and digest the old Gothic Constitutions - September 29,	1721
Earl of Dalkeith proposes to raise a fund for distressed Masons, and a Grand Treasurer appointed Nov. 21,	1724
Mr. James Anderson authorized to print a second edition of the Book of Constitutions, with improvements - - - - March 31,	1735
Certain privileges granted to the Stewards, who are constituted into a Lodge of Master Masons, June 24,	1735
Marquis of Carnarvon (afterwards Duke of Chandos), presents to the society a new gold jewel for the Secretary; being two cross pens in a knot, the knot and pens curiously enamelled - - January 31,	1739
William Vaughan, Esq., S.G.W., presents to the society a fine large cornelian seal, with the arms of Masonry, set in gold and properly embellished - March 19,	1741
Grand Treasurer agreed to be annually elected, and the Treasurer, Secretary, and Sword Bearer, admitted members of the Grand Lodge - June 24,	1741
A jewel presented to the society for the Grand Sword Bearer, by Bro. Geo. Moody, who declined that office - - - - April 18,	1745
A jewel for the Grand Treasurer, presented to the society by the Marquis of Carnarvon (now Duke of Chandos) - - - - July 24,	1755
Grand Lodge certificates first issued - - -	*ibid*
A voluntary subscription opened for purchasing furniture for the Grand Lodge - - January 30,	1765
One hundred pounds sent to Barbadoes to relieve the sufferers by the great fire in that island -	1767

Such are the omissions that have been made since the year 1776, and as an old almanack collector I thought they should be perpetuated in your pages.—EPHEMERIDES.

GRAND SECRETARIES.

Can you, or any of your readers, afford information as to the succession of the Grand Secretaries?—A PROV. G. SEC.—[We presume our brother to mean the Grand Secretaries of the Grand Lodge of England, and not to include those of his own rank. If we are right in our conjecture, we can help him to the accompanying list from 1722. But if he wishes to include the Provincial Grand Secretaries, it will be a matter of time and much labour to institute the necessary searches which, at present, we cannot devote to it.

William Cowper, Esq., held the office from .	1722—25.
Edward Wilson	1726.
William Read	1727—33.
John Reeves	1734—56.
Samuel Spencer	1757—67.
Thomas French	1768.
James Heseltine } jointly {	1769—84.
William White } jointly {	1780—1807. (?)
William Henry White } jointly { . . .	(?) 1808—57.
Edward Harper } jointly {	1813—37.
W. H. White	1837—57.
William Gray Clarke	1857, our

present excellent, and courteous, Grand Secretary.]

DESTRUCTION OF MASONIC MSS.

"Valuable MSS. burned by scrupulous brethren, 1720." This notice appears year after year in the *Freemasons' Calendar*; I should be glad if any one can give me information as to the nature of these MSS.—K.S.C.

THE *FREEMASONS' MAGAZINE* AND THE CRAFT.

WE are at all times loth to intrude the business affairs of the *Magazine* on our readers; but the following circular having been issued by a committee of our friends, it would be most ungrateful on our part were we not to acknowledge their kindness, and to give it additional publicity. At the same time, we wish it to be distinctly understood that this appeal is not intended to be one of a series, and that, under no circumstances, on the subscription list being once closed, will it be reopened. Once placed in a position of comparative security, we are determined that the *Magazine* shall maintain itself, or we shall retire from the field. We are proud to believe that, under the management which has prevailed since the dissolution of the partnership, the character of this journal has risen in the estimation of the Craft; of which we have proof in our gradually growing list of subscribers. Five years of labour and some hundreds of pounds we have up to the present time sacrificed in the endeavour to raise the character of the Masonic press (the partnership losses having exceeded £2,000), but it is to the last two years we more particularly refer (during which the undivided management and responsibility has devolved on one brother), as our claim to the confidence and support of the Craft. We have now put the *Magazine* on what we hope will prove a permanent footing, and we shall leave to the Craft to determine our future prosperity—to ensure which no exertions will be wanting on our part to render the *Magazine* the most perfect Masonic record ever published—whilst its literary contents shall entitle it to rank with the most successful publications of the day—every opportunity being taken to improve it in every possible manner, so as to command the largest possible amount of support.

In addition to the other attractions of the *Magazine*, arrangements have been entered into with the eminent engraver, Bro. Shenton, for the publication of a series of portraits of the more eminent members of the Order, commencing with that of the Grand Master, which will be forthwith issued, and which we trust will meet with the approval of the brethren.

[CIRCULAR].

DEAR SIR AND BROTHER,—Allow me to request the favour of your perusal of this appeal, and your aid should it meet with your approval.

Towards the close of 1858, Bro. H. G. Warren, the sole remaining proprietor of the *Freemasons Magazine*, found that the financial position of the publication had become such that it was a grave question whether he should not abandon it. Before taking this step he called a meeting of his friends, on the 6th January last, laid before them the whole facts of the case, and asked their counsel. This meeting was presided over by the R.W. Bro. T. H. Hall, Provincial Grand Master for Cambridge, and was attended by a number of distinguished Masons. After hearing Bro. Warren's statement it appeared to the meeting that it would be most desirable to maintain the publication of an independent and impartial organ of the Craft, and the more so that the reports are now published with the sanction of the M.W.G.M. The following resolutions were unanimously adopted:—

"1. That in the opinion of this Meeting it is indispensable that the Craft should possess an independent, truthful, and temperately conducted Journal.

"2. That this Meeting approves of the manner in which the *Freemasons' Magazine* has been conducted of late, and considers it worthy of the support of the Craft.

"3. Having reference to the explanation now given by the Editor as to the losses which he has incurred in carrying on the *Magazine*, this Meeting—with the view of securing its continuance, but without in any way fettering the independence of its management, and under the conviction that the journal will continue to be conducted in a fair and impartial manner—resolves to enter into a subscription with the view, as far as possible, of enabling the Editor to meet such losses; and the Brethren present pledge themselves to use their influence in increasing the number of annual subscribers, both amongst Lodges and the Brethren generally."

It was explained to the meeting that a subscription of a comparatively trifling amount, and a moderate increase in the number of weekly subscribers, would ensure all that was required to secure the future prosperity of the *Magazine*. Whereupon a committee was appointed, who, from the favourable replies they have received to their first address, have decided upon appealing to the Craft to come forward and provide the necessary funds, which an average subscription of ten shillings from each Lodge would effect. The committee therefore trust that their brethren will recognize the desirability of securing the continuance of a well conducted and impartial journal, and one which has given an independent support to the Grand Master, feeling that the brethren generally will agree with them that the manner in which the *Magazine* is now conducted entitles the proprietor to the generous assistance of the Craft.

The committee are also anxious to extend the circulation of the *Magazine*, and would suggest that if every Lodge in England which does not at present take it in, were to subscribe for one copy, the publication would not only be placed on a secure footing, but become fairly remunerative to the proprietor and editor.

The committee trust, therefore, that you will assist in this endeavour, by allowing your name to be added to the list of contributors, and by using your influence to augment the fund, and the number of regular subscribers to the *Magazine*. They would also be glad to receive the name of any brother willing to become a member of the committee.

I am, dear Sir and Brother, yours faithfully,
E. S. SNELL, HON. SEC.

All moneys to be paid to the account of Bro. Algernon Perkins, Treasurer, at Messrs. Barclay & Co., Lombard-street; or to Bro. E. S. Snell, Secretary, 27, Albemarle-street, Piccadilly, W.

The following Brethren have consented to act on the Committee.

BROS.	F. DUNDAS, *M.P.*	P.S.G.W.
	F. ROXBURGH	GRAND REGISTRAR.
	R. W. JENNINGS	G.D.C.
	F. SLIGHT	J.G.D.
	J. HAVERS	P.S.G.D.
	W. PULTENEY SCOTT	P.S.G.D.
	A. LEVEAU	P.G.S.B.
	W. L. EVANS	P.G.S.B.
	R. J. SPIERS	P.G.S.B. and D.P.G.M., OXON.
	HYDE PULLEN	D.P.G.M., ISLE OF WIGHT.
	C. BEAUMONT	P.M. No. 4, G.S.
	T. A. ADAMS	P.M. Nos. 196 and 206, G.S.
	H. J. HINXMAN, *M.D.*	G. STEWARDS LODGE.
	C. LOCOCK WEBB	P.M. No. 4.
	B. HEAD	P.M. No. 5.
	A. PERKINS	P.M. No. 5, HONORARY TREASURER.
	EDWARD S. SNELL	P.M. No. 5, HONORARY SECRETARY.
	J. E. COTTREL	P.M. No. 8.
	MAJOR CLERK	P.M. No. 13, WOOLWICH.
	JOHN SYMONDS	P.M. No. 21.
	M. COOKE	No. 29.
	W. H. COLE	P.M. No. 32.
	HYDE CLARKE	Nos. 32 and 91.
	B. BAKER	No. 38.
	NICHOLAS BRADFORD	P.M. No. 54.
	S. ALDRICH	P.M. No. 196.
	C. HUTTON GREGORY	P.M. No. 233.
	W. WARNER WHEELER	P.M. No. 324.
	H. BRIDGES	BRIDGEWATER.
	G. TURNER	EXETER.

Literature.

REVIEWS OF NEW BOOKS.

First Impressions of the New World, by Two Travellers from the Old, in the Autumn of 1858. Messrs. Longmans.

Life and Liberty in America: Sketches of a Tour in 1857-8. By CHARLES MACKAY, LL.D. 2 vols. Smith, Elder, and Co.

NOT many years since, America was regarded as a dull, uninteresting country, whose citizens were actuated by a vulgar, disagreeable love of the almighty dollar, and who fastened on every traveller with a pertinacity to exhibit the worst side of a great nation. That we have not overstated the conclusion formed in this country of our American cousins, the test is easy, and we have only to turn to the works of Captain Basil Hall, Mrs. Trollope, and Mr. Dickens, for such an amount of sarcasm and travellers' stories as few works of the same kind can equal. This unfortunate estimate of a race allied to us by the same tongue and blood, is the more to be deplored, because, when the authors alluded to gave their impressions to the world, they were

popular writers, read by thousands in the old country; and, however much their popularity may have waned since the period in question, still, to some extent, their *dictum* has been almost universally accepted here. Time was when both nations sought to attribute to each other certain conventional forms of wholesale folly and absurdity, and one was perpetually asserting, with peevish bombast, an independence which no one threatened, and a superiority which no one cared to dispute, whilst the other replied to all this with ill concealed sneers and witless jibes. Since that time kindlier and more generous feelings have taken place. The two cousins have read and seen much more of each other; they have learned to appreciate more strongly the genuine points in each other's character, and have fairly come to consider and criticise with discrimination and candour many things on which their sentiments differ; but when weighing them honestly they each feel that although certain peculiarities of the other side are not to their own way of thinking, yet the practice of them may be for the good of the nation adopting them; and so, like sensible individuals who differ in opinion, but are both seekers and admirers of truth, they have come to feel very proud of each other, and a friendship of no common order has sprung up between the peoples of two mighty nations.

The two works which stand at the head of this article are both written in the above state of mind, and they both testify to the interest which English travellers find in the United States, and the pleasing recollections their visits have left on the minds of the visitors.

"First Impressions of the New World" is a very impressionable performance by a lady, who travelled with her husband on some business connected with railways, and these "Impressions" are written for the special behoof and amusement of I. L. T., her little girl, and record such scenes and anecdotes as "mamma" saw, and heard, when travelling with "papa." The hotels, steamers, professors, streets, waterfalls, are all charming in mamma's eyes, although the first occurrence she heard of on landing was not of a nature to inspire the most favourable feelings with regard to the new country, for she tells us:—

"Two topics seem at present to occupy the minds of everybody here—one the successful laying of the cable; the other the burning of the quarantine buildings on Staten Island. We were quite unconscious, when passing the spot yesterday, that the whole of these buildings had been destroyed on the preceding night by an incendiary mob; for such we must style the miscreants, although they comprise a large portion, it is said, of the influential inhabitants of the place. The alleged reason was that the quarantine establishment was a nuisance, and the residents had for months been boasting of their intention to destroy the obnoxious buildings. The miserable inmates would have perished in the flames, had not some, more charitable than the rest, dragged them from their beds. The yellow fever hospital is destroyed, and the houses of the physicians and health officers are burnt to the ground. At the very same moment New York itself was the scene of the splendid festivities in honour of the successful laying of the Atlantic telegraph cable, to which we have alluded."

Well might "mamma" find everything delightful, when "Mr. Tyson" is so very kind, and has such a stock of good sayings ready for all occasions, and "papa" is so pleased at being treated with so much distinction, and "niggers are such delightful characters," as well as Irish emigrants being so smart and quick; but all this, at last, becomes a sad bore and very much like little people floundering about out of their depth, not knowing how to return commonplace civilities without setting their faces on a broad grin to every conceivable variety of adjective which can accompany praise. The journal of the two travellers gives us some rather large and vivid pictures of themselves, showing them to be specimens of the well-to-do fussy kind of philanthropists, who are ever seeking to busy themselves in some schemes of good—provided it is to be done cheaply and at the expense of talk. As a specimen, "mamma" falls in with a veritable "Topsy," and sets to work to talk the nigger into sobriety of life and manners; and "papa," while visiting a slave pen, upon being shown a negro who, rather than give up some clothes, had run away from his wife, asks him "whether he cared more for his clothes than his wife, and gives him a lecture on the domestic duties!" Besides this, "mamma" has many little traits of "dear, restless, fidgetty papa's" oddities and whims, his indigestions and headaches from eating "hot quails and drinking Catabaw champagne," and how terribly irritated he is when travelling in Philadelphia, at the river appearing on the opposite side of the railway to which he had expected it, adding, "and we all know how irritable he can become." With the episode about the lady's maid's sickness we can only exclaim—what slip-slop to make up a book! But there is a redeeming point under all this wishy-washy nonsense, the book gives some very accurate statistics, of railways, schools and reformatories, and the working of a few ameliorating societies, all of which are, no doubt, very interesting and valuable. There are some one or two items among this portion of the subject which makes us think of the old proverb that "travellers see strange things," such, for example, as an old lady of seventy-two, who is described as "remarkably pretty," and a Kentuck innkeeper, one Jim Porter, standing "seven feet nine inches without his shoes," as well as the young ladies of the Cincinnati school who "translated Cicero into excellent English, and answered most difficult questions in logic."

We now come to the second work whose title stands at the head of this notice, Dr. Mackay's *Life and Liberty in America*. These two volumes are the experience of a tour in the years 1857–8, and about one third of them have previously appeared as letters, sent by the doctor while on his tour, and inserted in the *Illustrated London News*, and the rest, or about two thirds, is now printed for the first time. Dr. Mackay's writings have been long enough before the world to dispense with any remarks of ours upon his style—that is well known; and in the present books he gives us some excellent sketches, occasionally slight in structure, but vigorous and interesting. He, too, has gone over much of the same ground as the two travellers referred to above, and sees with the same favourable eyes, but there is a greater sobriety of judgment and much more discrimination in his remarks upon the same subject, although there is a general coincidence between the two works. Dr. Mackay is no novice at description; hence his pictures of the New World scenery is grand and striking. Niagara, of which so much has been written, was never so distinctly brought to our mind's eye as by Dr. Mackay's description. And so it is with all he touches. The chapter devoted to the firemen of New York originally appeared in the *Illustrated London News*, but it is so well worth quoting, that we shall make no apology for reproducing it here. The doctor tells us:—

"Whatever the Americans are proud of—whatever they consider to be a peculiarly good, useful, brilliant, or characteristic of themselves or their climate—they designate, half in jest, though scarcely half in earnest, as an 'institution.' Thus, the memory of General Washington—or 'Saint' Washington, as he might be called, considering the homage paid to him—is an institution. The Falls of Niagara are an institution; the Plymouth Rock, on which the Pilgrim Fathers first set foot, is an institution, as much so as the Blarney Stone in Ireland, to which an eloquent Irish orator, at a public dinner, compared it, amid great applause, by affirming that 'the Plymouth Rock was the Blarney Stone of New England.' 'Sweet potatoes' are an institution, and pumpkin (or punkin) pie is an institution; canvas-back ducks are an institution; squash is an institution; Bunker's Hill is an institution; and the firemen of New York, a great institution.

"The fire system, in nearly all the principal cities of the Union, is a peculiarity of American life. Nothing like it exists in any European community. As yet the city of Boston appears to be the only one that has had the sense and the courage to organize the fire brigades on a healthier plan, and bring them under the direct guidance and control of the municipality. Everywhere else the firemen are a power in the State, wielding considerable political influence, and uncontrolled by any authority but such as they elect by their own free votes. They are formidable by their numbers, dangerous by their organization, and in many cities are principally composed of young men, at the most reckless and excitable age of life, who glory in a fire as soldiers do in a battle, and who are quite as ready to fight with their fellow creatures as with the fire which it is more especially their province to subdue. In New York, Philadelphia, Baltimore, and other large cities the fire service is entirely voluntary, and is rendered for 'the love of the thing,' or for 'the fun of the thing,' whichever it may be. The motto of one fire company at New York, inscribed on their banner, is,

'Firemen with pleasure,
Soldiers at leisure'—

a couplet which characterises the whole spirit of their organization. The firemen are mostly youths engaged during the day in various handicrafts and mechanical trades, with a sprinkling of clerks and shopmen. In New York each candidate for admission into the force must be balloted for, like a member of the London clubs. If elected, he has to serve for five years, during which he is exempt from jury and militia duty. The firemen elect their own superintendents and other officers by ballot, as they were themselves elected, and are divided into engine companies, hook and ladder companies, and hose companies. The engine and accessories are provided by the municipality; but the firemen are seldom contented with them in the useful, but unadorned state in which they receive them, but lavish upon them an amount of ornament, in the shape of painted panels, silver plating, and other finery, more than sufficient to prove their liberality and the pride they take in their business. The service is entirely voluntary and gratuitous, having no advantages to recommend it but those of exemption from the jury and the militia, and leads those who devote themselves to it not only into great hardship and imminent danger, but

into an amount of expenditure which is not the least surprising part of the 'institution.' The men—or 'boys,' as they are more commonly called—not only buy their own costume and accoutrements, and spend large sums in the ornamentation of their favourite engines, or hydrants, as already mentioned, but in the furnishing of their bunk rooms and parlours at the fire stations. The bunk or sleeping rooms, in which the unmarried, and sometimes the married, members pass the night, to be ready for duty on the first alarm for fire, are plainly and comfortably furnished; but the parlours are fitted up with a degree of luxury equal to that of the public rooms of the most celebrated hotels. At one of the central stations, which I visited in company with an editor of a New York journal, the walls were hung with portraits of Washington, Franklin, Jefferson, Mason, and other founders of the Republic; the floor was covered with velvet pile carpeting, a noble chandelier hung from the centre, the crimson curtains were rich and heavy, while the sideboard was spread with silver claret-jugs and pieces of plate presented by citizens whose houses and property had been preserved from fire by the exertions of the brigade, or by the fire companies of other cities, in testimony of their admiration for some particular act of gallantry or heroism which the newspapers had recorded."

Dr. Mackay also devotes a chapter to Americanisms, which throw some curious lights on the mutation of language. It must not be forgotten that the Puritan element had great and unbounded influence in the early days of American colonization, and we accordingly find such words as "platform" and "exercised" in common use, as, for example, "Mr. ——— was much exercised by an attack on him in a newspaper." Some words in use amongst us have had a characteristic impression made on them which alters the signification, such as "clever," which is intended to mean amiable, and "amiable" to mean stupid; but why "thin-skinned" means stingy, we are at a loss to account. There is a vigorous puritanical twang with "whole souled," such as we occasionally meet with in the writings of the elder Puritans, Thomas Becon, and others. They have also a wordy coinage of their own which, if not alway elegant, is often expressive—thus to "make a splurge"—"to honey-fugle"—"to lobby"—the "real grit"—to "foot a bill"—are phrases which almost explain themselves, while "go-a-headitive" and "declension"—a declension to a ball—are nothing but clumsy solecisms.

Although everyone who has read the *Knickerbocker Magazine* must know the history of "Bunkum," yet we hope it may be new to others, as well as that of the term "Bogus," Dr. Mackay gives the following derivations:—

"*Buncombe*, or *Bunkum*.—A diffuse and angry orator having made a somewhat irrational and very unnecessary speech in the House of Representatives at Washington, where nobody thought it worth while to contradict him, was afterwards asked by a friend who met him in Pennsylvania Avenue why he had made such a display. 'I was not speaking to the house,' he replied; 'I was speaking to Buncombe'—a county or district by the majority of whose votes he had been elected. Hence Buncombe, or Bunkum, has become a phrase in America—and to some extent in England also—to express that extra parliamentary oratory which appeals to the passions or prejudices of the outside people, or sections of the people, and not to the reason and sound sense of a deliberative assembly.

Bogus, false, or sham; said to be derived from the name of a man notorious for issuing counterfeit notes. Hence 'bogus' news, a 'bogus' meeting, a 'bogus' baby, a 'bogus' senator, a 'bogus' convention."

A "dough-face" is a man of no opinion, but who can be readily kneaded into any that is found desirable. "To be under the weather," is a very expressive phrase. But the great puzzle, of which the Americans are wonderfully proud, is, "a bunch of sprouts," and as Dr. Mackay tells his story well, we cannot do better than let him enlighten us in his own words:—

"An Englishman who had steamed down the Mississippi with a captain who was not 'clever' in the American sense of the word, seeing on his arrival at New Orleans, a great assembly of people at the levée, and hearing a great disturbance, asked the captain what was the matter.

"'Oh, nothing particular,' said the captain. 'It's only Jones, an editor, who has quarrelled with Smith, another editor, and given him a whole bunch of sprouts.'

"'A bunch of sprouts?' inquired the Englishman.

"'Yes, a bunch of sprouts,' said the captain.

"'And what *is* a bunch of sprouts?' inquired John Bull, bewildered.

"'Don't you know?' rejoined the captain.

"'I don't,' said John Bull.

"'Then more fool you,' was the reply, on giving which the captain turned upon his heel, and walked away.

"The Englishman, not altogether discouraged, applied to the clerk for information.

"'Oh, editors are always quarrelling here,' he replied. 'It is but one editor who has given another a bunch of sprouts.'

"'But what *is* a bunch of sprouts?'

"'Don't you know?'

"'Not I.'

"'Why, what a fool you must be.'

"The story is that the Englishman asks the same question since that day, no one knows how many years ago, of thousands of people, but never obtains an answer; that the idea has taken entire possession of his mind, and that he is wandering over the United States asking every one he meets, 'What is a bunch of sprouts?' Receiving no satisfactory reply, he hurries on from place to place, and from person to person, worn to a skeleton, the mere shadow of a man—a kind of Flying Dutchman—a spectral presence—a wandering Jew—asking the old, eternal question, never to be answered on this side the grave, 'What is a "bunch of sprouts?"' Should this unhappy citizen of our fortunate isles ever read these pages, the spell that is upon him will be broken, and he will learn that a 'bunch of sprouts' is a slang expression for the whole discharge of a revolver, barrel after barrel."

Dr. Mackay has dealt largely with the Western and Southern States, and familiar as we all are with the great system of river navigation in them—knowing, as we do, that there are great cities daily growing up on the confines of unexplored and primeval forests, and the slavery, the swamps, and the unhealthy luxuriance of those parts—he has yet contrived to render them a study of interest to us. Cincinnati has been long known to Englishmen by name, and a name which we have all felt very much puzzled to account for, but after the clear description our author has given us we shall not so easily forget it, as a vast manufacturing city covered with a black mantle of coal smoke, like Leeds or Manchester, but not like them, producing cotton or woollen goods, but Catawba champagne and pickled pork. The champagne is made from the produce of a Mr. Longworthy's vineyards, which now, after years of exertion, rival many of the vine grounds of Europe. The pork is turned out by machinery, properly slaughtered and salted; and "so plentiful are swine in Ohio, so much more plentiful and cheaper than coal, that ere now pork has been burned instead of fuel, to keep up the fires of the steamboats on the Ohio."

We are not about to follow Dr. Mackay down the Mississippi, either in prose or verse—for the doctor writes it both ways—as we wish our readers to consult the book for themselves, but we feel so strongly interested with his pictures of New Orleans, that we cannot resist the temptation of an extract:—

"The most prominent public building in New Orleans is the St. Charles Hotel, an edifice somewhat in the style and appearance of the palace of the King of the Belgians, at Brussels. During the twelve days that our party remained under its hospitable roof it contained from seven hundred to seven hundred and fifty guests; and its grand entrance hall, where the gentlemen congregate from nine in the morning till eleven or twelve at night, to read the newspapers, to smoke, to chew, and, let me add, to spit, presented a scene of bustle and animation which can be compared to nothing but the Bourse at Paris during the full tide of business, when the *agioteurs* and the *agens de change* roar, and scream, and gesticulate like maniacs. The southern planters, and their wives and daughters, escaping from the monotony of their cotton and sugar plantations, come down to New Orleans in the early spring, and, as private lodgings are not to be had, they throng to the St. Louis and the St. Charles hotels, but principally to the St. Charles, where they lead a life of constant publicity and gaiety, and endeavour to make themselves amends for the seclusion and weariness of winter. As many as a hundred ladies (to say nothing of the gentlemen) sit down together at breakfast—the majority of them in full dress as for an evening party, and arrayed in the full splendour both of their charms and of their jewellery. Dinner is but a repetition of the same brilliancy, only that the ladies are still more gorgeously and elaborately dressed, and make a still greater display of pearls and diamonds. After dinner the drawing rooms offer a scene to which no city in the world affords a parallel. It is the very court of Queen Mab, whose courtiers are some of the fairest, wealthiest, and most beautiful of the daughters of the south, mingling in true Republican equality with the chance wayfarers, gentle or simple, well-dressed or ill-dressed, clean or dirty, who can pay for a nightly lodging or a day's board at this mighty caravanseral.

"So much for the indoor life of New Orleans. Its outdoor life is seen to the greatest advantage on the levée, where steamboats unloading their rich freights of cotton, sugar, and molasses from Mississippi, Arkansas, and Tennessee, and of pork, flour, corn, and whisky, from the upper and inland regions of Missouri, Illinois, Ohio, and Kentucky, present a panorama that may be excelled in Europe for bustle and life, but not for picturesqueness. The river can scarcely be seen for the crowd of steamboats and of shipping that stretch along the levée for miles; and the levée itself is covered with bales of cotton, and other produce, which hundreds of negroes, singing at their work, with here and there an Irishman among them, are busily engaged in rolling from the steamers and depositing in the places set apart for each consignee. These places are distinguished one from the other by the little flags stuck upon them—flags of all colours and mixtures of colours and patterns; and here the goods remain in the open air, unprotected, until it pleases the consignees to remove them. New Orleans would seem, at first glance, to overflow with wealth to such an extent as to have no room for storage. The street pavements actually do service for warehouses

houses, and are cumbered with barrels of salt, corn, flour, and molasses, and bales of cotton, to such an extent as to impede the traffic, and justify the belief that the police must either be very numerous and efficient, or the population very honestly disposed. The docks of Liverpool are busy enough, but there is no life or animation at Liverpool at all equal to those which may be seen at the levée in the 'Crescent City.' The fine open space, the clear atmosphere, the joyousness and alacrity of the negroes, the countless throngs of people, the forests of funnels and masts, the plethora of cotton and corn, the roar of arriving and departing steamboats, and the deeper and more constant roar of the multitude, all combine to impress the imagination with visions of wealth, power, and dominion, and to make the levée as attractive to the philosopher as it must be to the merchant and man of business."

Dr. Mackay tells us that the Americans are not an irreverent people, and he instances their feelings towards Washington in the following passage :—

"In natural beauty the Potomac is rich, but there is no place of any historic or even legendary interest on its banks between Agnia Creek and the capital, except one; but to every traveller, whatever his nation, that one is the most interesting spot in the United States. But *interesting* is too weak a word to express the feeling with which it is regarded by all the citizens of the great republic, young or old, male or female. It is their Mecca and their Jerusalem—hallowed ground, consecrated to all hearts by the remembrance of their great hero and patriot—the only one whom all Americans consent to honour and revere, and whom to disparage even by a breath, is in their estimation a crime only second to blasphemy and parricide. Mount Vernon, the home and tomb of George Washington, is the sacred spot of the North American continent, whither pilgrims repair, and on passing which each steamboat solemnly tolls a bell, and every passenger uncovers his head, in expression of the national reverence. Our boat did not stop to allow us to visit the place —a circumstance which I have since much regretted, as I never had another opportunity; but in the summer season, when travellers are more numerous, sufficient time is usually allowed for the purpose on the downward trip from Washington. But the bell on the upper deck tolled its requiem for the departed; and captain, crew, and passengers took off their hats and remained uncovered until Mount Vernon was left behind, and the home and grave of the hero were hidden from sight among their embowering verdure."

From every part of these two volumes of *Life and Liberty in America*, we gather expressions of liking for the people and their country. The only subjects which strike our author disagreeably are the "institutions" of slavery, tobacco chewing, and its consequent expectoration; the draughty, uncomfortable railway cars, with their anthracite stoves, and the monstrous extortions practised by their hackney coachmen. In all else Dr. Mackay writes in an appreciative and genial humour with America and the Americans; and as his reception was flattering, so we hope the entertaining volumes he has penned will be as agreeable to our cousins on the other side the Atlantic as they are to us on this side, and prove that to a traveller who inquires for himself, and not like Captain Basil Hall, who visited America thoroughly prejudiced, that those children of the same common mother, who we ought to regard as brothers, are in no way behind the old country in the arts of peace and civilization.

NOTES ON LITERATURE, SCIENCE, AND ART.

THIS day (Saturday), September 3rd, a private view of the Liverpool Society of Arts will be held. We hear that, in addition to works by Messrs. Duncan, Gavin, Herring, and other native artists, the exhibition will include several examples of the Dusseldorf school, two by Leu, one by Achenbach, and about twenty others; together with works from other Continental schools, Paris, Belgium, and Bremen.

A story by Mr. Charles Dickens, which has been long talked of, has at length made its appearance in the *New York Ledger*. It is called "Hunted Down," and is intended for an illustration of life assurance. The American critics do not seem much struck with its beauties. The New York newspapers positively announce that Mr. Dickens has engaged to give a series of readings in the principal American cities for a consideration of £10,000. We believe it is true that an offer of this nature has been made to our illustrious countryman; but we are not aware that he has accepted it; and we believe the amount named to be exaggerated after the ordinary American custom.

The arrangements for the meeting of the British Association in Aberdeen next month are fast reaching completion. The New Music Hall, in which the principal of the Association's meetings will be held, is now ready for the seating, and presents a very fine appearance. The proceedings will be commenced by His Royal Highness the Prince Consort delivering an address in the new hall on the evening of Wednesday, the 14th of September.

The cartoons of Peter von Cornelius, from his earliest works to the last, have been placed together in the Berlin Academy, forming in themselves an exhibition which will be shortly opened to the public. These cartoons fill several large rooms of the Academical building.

In consequence of the approaching departure of the Right Hon. James Wilson for India, he has been compelled to decline the Treasurership of the Newspaper Press Fund, of which he still continues a Vice-President. The right honourable gentleman has expressed a hope that on his return to England, five years hence, he may find the fund a thriving institution. David Cato Macrae, Esq., barrister-at-law, has been elected Treasurer of the fund.

The *Siècle*, speaking of the prizes proclaimed at the annual sitting of the French Academy, says:—"M. Gilbert, who received a prize two years ago for a remarkable eulogium on Vauvenargues, obtains this year the prize for one on Regnard. M. Gilbert is the young man whose romantic marriage was at one moment a subject of conversation. Although a poor teacher, and the son of a workman, he married the wealthy Madlle. Schneider, whose brother he had educated. The prize for poetry has been carried off, against a hundred and forty competitors, by a young woman of twenty-five, a child of the people, a teacher, living on the produce of her lessons in the midst of her family of artisans. She has written a charming piece of poetry, full of simplicity and devoid of all declamation. It is M. Legouvé who is charged to read these two prize works. The name of the young woman is Madlle. Ernestine Drouet; she was pupil of Beranger, who took great pains with her, and at the age of eighteen she obtained the diploma of superior instruction.

The Council of Legal Education have issued a number of rules for the public examination of students in Michaelmas term, 1859. The mode of conducting the examinations is set forth, but these do not differ materially from the rules heretofore in force. The examination is to commence on Saturday, the 29th of October, and will be continued on the Monday and Tuesday following. It will be divided very much as heretofore. The list of books and authorities with which the examinants are expected to be acquainted is also given.

Lord Brougham is at present staying at Tynemouth, enjoying the fresh breezes of the North Sea. It is the intention of several of the mechanics' institutes and working men's institutes on the Tyne to present addresses to his lordship.

Sculpture (says the *Athenæum*) is at last secure of a home in England. Her Majesty's Commissioners for the Exhibition of 1851, and the Horticultural Society have finally agreed; and the works at Kensington will be proceeded with as soon as the money is subscribed. Of this there is little doubt. The Council of the Horticultural Society, at their last meeting, accepted the terms as altered by Her Majesty's Commissioners to meet the views expressed at the general meeting of the society. In our opinion, from what we have heard of the details, the agreement is liberal and fair to both parties, and such as becomes two important institutions acting in conjunction for a great purpose. Nearly 4,000 feet of beautiful arcades will form a noble palace for sculpture (and frescoes), and a noble adornment for the garden,—the greater part open and the rest glazed, and offering both a pleasant and instructive promenade at all seasons. It is a design that the metropolis may be proud of. The people of England may be proud of it, for no shilling in aid will be asked from Government. Of this voluntary aid of £50,000 (in addition to the £50,000 agreed to be expended by the Commissioners on the arcades) there is no doubt. Already the Council have received notice of munificent donations from Her Majesty and the Prince Consort, and of the Prince of Wales, and the younger branches of the Royal Family becoming life members,—and two hundred and thirty other ladies and gentlemen have put down their names, and the names of their children, as life subscribers, and have also subscribed for debentures various sums, amounting together to above £20,000; so that with donations, life members, and debentures, there is already promised above £28,000.

Mr. Laurence Oliphant is expected to deliver a lecture, on China and Japan, in Dunfermline, about the end of October, a subject on which, from his opportunities as private secretary to Lord Elgin, he is peculiarly qualified to instruct his hearers.

The library of the late Baron de Humboldt, bequeathed by him to his old valet, has been purchased for 40,000 thalers, the Vienna journals state, by Lord Bloomfield, minister of England at Berlin.

Mr. Robert George Wyndham Herbert, B.C.L., Fellow of All Souls (late of Balliol College), barrister-at-law of the Inner Temple, has been appointed secretary to Sir Geo. Ferguson Bowen, K.C.M.G., governor of Queensland, Moreton Bay. Mr. Herbert, in 1851, obtained the Hertford scholarship, "For the Encouragement of Latin Literature;" in 1852, the

Ireland scholarship, "For the Promotion of Classical Learning and Taste;" in the same year, the Chancellor's prize for Latin verse, "Avium migrationes;" and, in 1854, the Eldon law scholarship.

The *Builder* says that the Dublin National Gallery is proceeding, being now more than half up, and first floor of joists laid. It will be connected with the Royal Dublin Society's house by a Corinthian colonnade of quadrant form, and similar to that uniting the corresponding wing of the Museum, with the exception that the screen wall between the pillars will be omitted. Without referring to the merits of these new buildings, the Royal Dublin Society's premises will surely be rendered more architecturally important by their erection, and that body will have no reason to regret their concession of the site of the 1853 Industrial Exhibition. Messrs. Cockburn are the contractors, and the iron girders, &c., are being supplied from the Oxman Town foundry, Mr. W. Turner, proprietor.

The monument to Agnes Burns, eldest sister to Robert Burns, has been erected in St. Nicholas churchyard, Dundalk, where the mortal remains of the poet's favourite sister are interred. The monument has a very chaste and characteristic effect. About £70 was contributed by the inhabitants of Dundalk and its vicinity towards the erection of the monument.

It is stated that busts of Cicero and Agrippina and a statue of Apollo, all in bronze, were found a few days ago in removing some earth for a road near Pompeii, and were placed in the Museum at Naples.

The exhibition of the works of living artists, which was to have taken place in the Museum at Naples in June last, has been fixed for the 1st September next.

The *Lombardia* announces that King Victor Emmanuel has directed the minister of his household to entrust to two Lombard artists the execution of two paintings, one representing the battle of Solferino, and the other the taking of San Martino, an episode of the same battle in which the Piedmontese, who formed the left wing of the allied army, were the sole actors. His majesty has also signified his pleasure that a Lombard sculptor be commissioned to execute a marble monument recording the heroic defence of the city of Brescia against the Austrian troops in 1849. The cost of all these works of art is to be defrayed by the privy purse.

Some people will be surprised to hear, not that Leigh Hunt is dead, but that he only died on Sunday last. He had scarcely exceeded the age allotted to man (he was in his seventy-fifth year), and yet, to almost all but an inner circle of friends, he was one of a generation long since passed away. Hazlitt, Lamb, Shelley, Byron—these are the names with which the name of Leigh Hunt will ever be associated. He has outlived them all. Some of them perished in early youth, and he, their friend, has lived to see the judgment of posterity passed on those whom he knew in the intimate intercourse of every-day life. Leigh Hunt played a conspicuous part during a stormy period in our political history. Whatever differences of opinion may separate between him and us, no English journalist can ever forget what he once suffered for that freedom of the press which, partly through his exertions, is now one of the brightest features in the British constitution, and the proudest boast of Englishmen. If we do not agree with his political opinions, we cannot but thank the man who stood forward as a champion of a free press in days when the liberty of writing was scarcely understood even in this country. Leigh Hunt has outlived all the opposition he once encountered, and those who only knew him in later years, found it hard to realize in that genial, venerable old man, full of pleasant anecdote, the uncompromising partisan who defied a government fifty years ago. And yet he kept working on to the last—working with all the fire and energy of youth; for no one who read his last "Occasional" in the *Spectator* of Saturday, August 20th, a week before his death, would have believed that the hand that penned it would so soon be cold in death. He is now gone from us for ever, and almost the last link is severed which united us with the writers, wits, and poets of the early part of this century. A more kindly, more loving, more sympathising nature was never known than his, and his death has left a blank which it will be difficult indeed to fill.

PRESENTATION.—We have just had submitted to our notice a very choice specimen of artistic workmanship, in the shape of a presentation cup, the work of Bro. Wyon, of most graceful proportion, with grapes and foliage clustering about, chased up with all the care of a Benvenuto Cellini; it stands upon a black marble cube adorned with monograms. The inscription bears the names of two brethren known by almost everybody, it is this—"An expression of personal esteem from W. Campbell Sleigh to John Mott Thearle, 1859." The first we need not remind our readers is the eminent criminal lawyer, and the second our esteemed brother, the Masonic jeweller of Fleet-street.

Poetry.

SIR MARMADUKE POLE.

BY WILLIAM ALLINGHAM.

SIR MARMADUKE POLE was a sturdy old knight,
Who in war and in peace had done every man right;
He lived with his neighbours in loving accord,
Save the Abbot and Monks, whom he fiercely abhorr'd,
This rough old Sir Marmaduke Pole.

He sat like a king in his old castle hall,
With guests round his table, and servants at call;
He whoop'd to the falcon, he hunted the deer,—
If down by the Abbey, his comrades could hear
A growl from Sir Marmaduke Pole.

Now Sir Marmaduke lay on his leave-taking bed;
And he smiled on the mourners, and tranquilly said,
"I can trust my poor soul to the Lord God of Heaven,
Though living unpriested, and dying unshriv'n;
Say goodbye to old Marmaduke Pole."

But his lady and others do sorely repine
He thus should decease like an ox or a swine.
A message in haste to the Abbey they send;
For there's frost on the tongue, and the arm cannot bend,
Of sturdy Sir Marmaduke Pole.

Says my Lady, "Too long have I yielded my mind."
Says Richard, "To go with the world I'm inclined."
"O Mother of Mercy!" sobs Jane his young spouse,
"O Saviour, thou wert not disown'd in this house!"
And she prays for Sir Marmaduke Pole.

Good Abbot Ambrosius forgets every wrong,
And speeds to the gate which repell'd him so long.
The stair ("Pax vobiscum!") is strange to his tread.
He puts everyone forth. There's no voice from the bed
Of quiet Sir Marmaduke Pole.

Again the door opens; they enter the place,
Pale, rigid, and stern, lies the well belov'd face.
"The Church, through God's mercy and blessed Saint John,
Has received in her bosom a penitent son."
So parted Sir Marmaduke Pole.

Who feasts with Sir Richard? Who shrives Lady Jane?
Whose mule to the Castle, jogs right without rein?
Our Abbey has moorland and meadowland wide,
Where, hawking and hunting, so proudly would ride
This headstrong Sir Marmaduke Pole.

In the chancel they buried Sir Marmaduke Pole;
And sang many masses for good of his soul.
Amidst praying and chiming, and incense and flame,
His bones fell to dust. You may still read his name
In blurr'd letters,—*Sir Marmaduke Pole.*

REMEMBRANCE.

BY THE LATE CHARLOTTE BRONTE.

COLD in the earth and deep snow piled above thee,
Far, far removed, cold in the dreary grave!
Have I forgot, my only love, to love thee,
Severed at last by Time's all severing wave.

Now, when alone my thoughts no longer hover
Over the mountains on that northern shore,
Resting their wings where heath and fern-leaves cover
Thy noble heart for ever, ever more.

Cold in the earth, and fifteen wild Decembers
From those brown hills have melted into spring:
Faithful, indeed, the spirit that remembers
After such years of change and suffering!

Sweet love of youth, forgive if I forget thee,
While the world's tide is bearing me along;
Other desires and other hopes beset me,
Hopes which obscure, but cannot do thee wrong.

No later light has lightened up my heaven,
No second morn has ever shone for me;
All my life's bliss from thy dear life given—
All my life's bliss is in the grave with thee.

But when the days of golden dreams had perished,
And ev'n despair was powerless to destroy;
Then did I learn existence could be cherished,
Strengthened and fed without the aid of joy.

Then did I check the tears of useless passion—
Weaned my young soul from yearning after thine;
Sternly denied its burning wish to hasten
Down to that tomb already more than mine.

And even yet I dare not let it languish,—
Dare not indulge in memory's rapturous pain;
Once drinking deep of that divinest anguish,
How could I seek the empty world again?

MORNING.

MORNING clouds are fleecy and white,
Drifting freshly o'er the valley.
Trees are swaying,
Winds are playing,
Musically, musically,
In the branches, to and fro.
Airy light,
Bending low
To the rillet at my feet.
Life is sweet!

Merrily, merrily,
Bright birds, sing ye,
Mid the green of emerald buds:
How the ringing
Of your wild singing
Echoes, echoes in the woods!
And the tinkling music swells
From the silver-toned sheep-bells,
Chiming and climbing
Up the golden dells.
Rillet fleet,
Kissing my feet,
Life is sweet!

ON A VILLAGE CHURCH NEAR THE SEA.

BY T. MITCHELL.

TIME-HONOURED pile, relic of former days,
Within whose walls our ancestors of yore
Their fervent prayers to Heav'n were wont to raise,
And the great Saviour of mankind adore.
Would that some mightier, holier harp than mine,
Were tuned in honour of thy ancient shrine!

Who, as he gazes on thy tower proud,
And rapturously walks thy walls around,
Would not draw contrast 'twixt the busy crowd,
And the tranquillity of holy ground?
Who would not say, in some such spot may I,
When this short life is ended, peaceful lie?

DREAMS.

DREAMS are but interludes which fancy makes;
When monarch reason sleeps, this mimic wakes:
Compounds a medley of disjointed things,
A court of cobblers and a mob of kings.
Light fumes are merry, grosser fumes are sad,
Both o'er the reasonable soul run mad;
And many monstrous forms in sleep we see,
That neither were, nor are, nor e'er can be.
Sometimes forgotten things long cast behind,
Rush forward in the brain, and come to mind;
The nurse's legends are for truths received,
And the man dreams but what the boy believed.
Sometimes we but rehearsed a former play.
The night restores our actions done by day;
As hounds in sleep will open for their prey.
In short, the farce of dreams is of a piece,
Chimeras all, and more absurd or less.

LEIGH HUNT.

SE MONICA TI FAI.

IF you become a nun, dear,
A friar I will be;
In any cell you run, dear.
Pray look behind for me.
The rose, of course, turns pale, too;
The doves all take the veil, too;
The blind will see the show.
What! you become a nun, my dear!
I'll not believe it—no!

If you become a nun, dear,
The bishop Love will be;
The Cupids every one, dear,
Will chant, "We trust in thee;"
The incense will go sighing,
The candles fall a dying,
The water turn to wine.
What! you go take the vows, my dear!
You may—but they'll be mine.

LEIGH HUNT.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE PROVINCIAL GRAND LODGE OF WILTSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—On perusing your excellent publication of the 27th instant, I saw the report of the meeting of the Provincial Grand Lodge of Wiltshire, at Chippenham, on the 23rd instant; and, among other matters, the account of my calling the attention of the Provincial Grand Lodge to the rule in the Book of Constitutions, at page 49, "That the Provincial Grand Officers must all be resident in the province, and subscribing members of some Lodge therein; but the Most Worshipful Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer, shall be paid to the general fund of charity for such dispensation." I think it will be apparent to all persons and brethren who can read plain English that no one has a right to provincial rank unless he resides in the province, or unless there is such dispensation granted by the Most Worshipful Grand Master for non-residence, and, before any non-resident is appointed, such dispensation should be read in open Lodge, and a minute thereof made in the Secretary's book. At least, such is the course usually adopted, as I have been informed by many old and very experienced Masons. It was attempted to be shown that the Right Worshipful Provincial Grand Master had the power of granting such dispensation. But, supposing that to be the case, have ever any such dispensations been granted? Perhaps some old and experienced Masons will have the kindness to inform their younger brethren how in this matter the law should be interpreted.

I think that Bro. White—the Somerset member who thought severely to rebuke me for making the observations I did, in accusing me of doing the same thing in an adjoining province to which I objected in Wiltshire—should have taken care to let some of his rebuke be a correct statement of the facts. My answer to his rebuke is, that Col. Tynte did me the honour to give me the right to wear the Somerset purple in the year 1843 or 1844, about eleven years before the rule I referred to found its way into the Book of Constitutions, which I believe was in the year 1855. And thereby hangs a tale—how did it get there?

I beg to repeat what I stated in Grand Lodge—that I had no personal or vindictive motive in making the observation I did against the Somerset brethren, for whom I entertain the highest respect, being myself a Somersetshire man, and having been initiated in that province. I was only anxious that charity should have its due, and, in order that no one should be damnified by what I said, I abstained purposely from mentioning the matter until all the officers had been appointed.

I am, Sir, yours fraternally,
J. W. BROWNE,
P. Prov. G.S.W. of Wiltshire, M.E.Z. No. 453.

Swindon, August 30, 1859.

[The law was brought forward by Bro. Dobie, when President of the Board of General Purposes, and has been continually violated. Indeed, it would be worth while for some brother to move for a return of the number of dispensations applied for and granted. We never heard of more than one dispensation being applied for, and that was refused.—ED.]

THE MARK MASTER'S JEWEL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Where is the line of demarcation? I appealed to you as being of excellent authority in matters of Masonic jurisprudence, contending that in the Craft Lodge such jewel should not be worn but at a banquet held in another apartment, or even in the same room if all Lodge business was over and all matters placed where the eye of curiosity could not dive—and find, that such or any other jewel might be borne at the pleasure of the wearer. You replied that it was not so, but added that the Victoria Cross, or other medal, might be worn in Grand Lodge—recollecting, doubtless, what H.R.H. the last G.M. wore there.

If the Mark Master's jewel is not to be worn at a banquet, what think you of the banqueting room of a celebrated Lodge, decorated with emblems of the Rose Croix, the walls bearing

many shields of Templars, with horns of Foresters, and a large engraving, handsomely framed, respecting the Order of Foresters, hung in the centre place of the wall opposite the fire place. Minute books of two Craft Lodges and Mark Master's Lodge mixed, open for the inspection of any who might walk up the stairs and enter the silent Lodge room—with working tools and tracing board displayed?

Where is the schoolmaster? Do send him to those naughty boys, and tell him to transfer the horns and tableaux to some other and more fitting place than amongst Holy Templars and Knights of the Rose Croix—and do tell us where is the line of demarcation.

Yours most truly,

29th August, 1859. R. E. X.

APPOINTMENT OF GRAND OFFICERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Grand Lodge has lately created a new Grand Office, viz., that of Assistant Grand Pursuivant, to which I presume the M.W. Grand Master will appoint at our ensuing Grand Lodge. It is thus acknowledged that in Grand Lodge alone resides the power of creating new Grand Offices. For the last few years, however, the Grand Master has annually appointed an Assistant Grand Secretary and given him rank before the Grand Organist, and I am informed that Grand Lodge never having created that office, the appointment, consequently, is illegal. It appears for the first time in the edition of the Book of Constitutions published in 1855, and as the former edition was published only two years previous, it is evidently during that period that the M.W. Grand Master made the first appointment, and yet during that period the office was certainly not created by Grand Lodge. Such being the case, if the office is necessary would it not be better for the Board of General Purposes at once to recommend Grand Lodge to legalize it?

Ere I close this letter I will allude to another subject that requires attention. In your account of the Masonic services of the Grand Officers for this year, you state that the S.G.W. Lord de Tabley is about to take the Junior Warden's chair of the Lodge of Unity, No. 403, Crewe. Now is it not a pity that after a slumber of more than a quarter of a century, his newly awakened Masonic zeal should have been stopped by the head of our Order, for the Book of Constitutions states that the Grand Wardens cannot act as Wardens of a private Lodge. Now, pray inform the Craft of the utility of that law when they are allowed to fill the far more important office of W.M. Would it not be far better to substitute for it the law relating to Provincial Grand Wardens, which is as follows:—"No brother can be appointed a Provincial Grand Warden unless he be the Master or Past Master of a Lodge, &c." The two laws are certainly at variance, and one of them ought to be repealed—which of the two might, I think, be left to the common sense of Grand Lodge.

I am, dear Sir and Brother, yours fraternally,

P.M.

THE MASONIC MIRROR.

MASONIC MEMS.

THE Mount Sinai Chapter of Instruction will hold their first convocation for the season at the Red Horse Tavern, Old Bond Street, on Saturday, September 3rd, at eight o'clock, and will continue to meet every Saturday during the winter season.

THE Albion Lodge of Instruction (No. 9) will resume its labours for the winter season on Saturday, September 3rd, at seven o'clock, at Bro. John Gurton's, Red Horse Tavern, Old Bond Street.

GRAND LODGE.

The following is the detailed programme of the business to be transacted on Wednesday, September 7th, 1859:—

The minutes of the Quarterly Communication of the 1st of June, and of an especial Grand Lodge held on the 23rd of June, will be read, and respectively put for confirmation.

The report of the Board of Benevolence for the last quarter, in which are recommendations for grants to

Bro. Noah Wardle, of Lodge No. 421, Marple, for..... £30
Bro. William D. Laws, of Lodge No. 95, Sunderland, for... £30

REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that on the 15th of March last, on the complaint of the Deputy Provincial Grand Master for Sussex, they caused a summons to be issued to Bro. Thomas Heward, of the Mariners' Lodge, No. 878, at Littlehampton, to attend and produce the warrant and books of the said Lodge; that, failing to attend on the 19th April, he was peremptorily summoned to attend at the next meeting of the Board; that on the 17th May he again failed to attend, but forwarded a communication, praying for further delay, which was granted; that since then he has neither attended nor taken any notice of the communications of the Board, and the Board have, therefore, felt it their duty to suspend him from all Masonic functions, and now report the same to the Grand Lodge.

The Board also report that it has been brought under their notice by the M.W. Grand Master that the members of certain Provincial Lodges are in the habit of wearing embroidered on their aprons other emblems than those sanctioned by the Book of Constitutions. The Board have directed a communication to be made to the Provincial Grand Master of the province, directing his attention to the circumstances, and requesting him to take the necessary steps for the discontinuance of a practice which is in violation of the law (p. 118).

The Board further report that they have received an application from Messrs. Elkington & Co., the lessees of the tavern, requesting the grant of a sum of money, to be expended in repairs of the great hall; that they have caused inquiry to be made under the authority of the Grand Superintendent of Works, who reports that the repairs necessary may be completed for a sum not exceeding £275, and that competent persons are ready to undertake the work. The Board, therefore, recommend that the sanction of Grand Lodge be given for such outlay.

The Board also report that they have caused the organs in the great hall and temple to be carefully examined, and an estimate made of the expense of putting them into an efficient state. The Board have reason to believe that the cost will not exceed the sum of £70, and they, therefore, recommend that they be authorized to expend that amount.

Complaints having been made to the Board of the inconvenience to which provincial brethren may be put by the late period at which the Quarterly Communication papers are issued, they have made arrangements by which, for the future, such papers will be printed and circulated as speedily as possible after each Grand Lodge.

The Board have much pleasure in recommending that the following Lodges, which have made the necessary returns, be removed from the list of those which are summoned to show cause at the next meeting of Grand Lodge why they should not be erased, viz.:

Howard Lodge of Brotherly Love, No. 64, Arundel.
Derbyshire Lodge, No. 143, Longnor, Staffordshire.
St. David's Lodge, No. 474, Milford.
Combermere Lodge, No. 880, Liscard, Cheshire.
Peveril of the Peak Lodge, No. 940, New Mills, near Glossop.

Then follows the cash account.

(Signed) JOHN HAVERS, President.

Freemasons' Hall, London, August 22, 1859.

METROPOLITAN.

HIGH CROSS LODGE (No. 1056).—The second annual festival of this Lodge took place at the Railway Hotel, Northumberland Park, Tottenham, on Friday, the 26th ult., at three p.m., for the purpose of installing the Worshipful Master elect. The Lodge was duly opened in the first, second, and third degrees for passing and raising two brethren. After which Bro. J. G. Willson was duly installed W.M. Bro. Dominy was elected Treasurer, and the new W.M. appointed as his officers for the ensuing year, Bros. T. W. Dominy, S.W.; J. Wright, J.W.; S. D. Potts, Sec.; E. Wilden, S.D.; W. P. Smith, J.D.; Sells, I.G. Bro. Bradley was elected Tyler. Bro. S. D. Potts, P.M., duly invested the officers with their respective collars, and delivered a very impressive charge to each on his duties to the Great Architect of the universe, the brethren, and to this Lodge in particular. The Lodge was then closed in due form and solemn prayer. The brethren afterwards adjourned to the pavilion in the pleasure garden to dinner. After which they proceeded to the Lodge, where an excellent dessert awaited them. This Lodge, being so delightfully situated at an easy distance from the City of London, affords an agreeable trip to the brethren of the various Lodges, who honour it with their presence as visitors. The dinner gave the greatest satisfaction. The evening was spent in that spirit of brotherly love which ought ever to animate Freemasons.

INSTRUCTION.

ROYAL JUBILEE LODGE (No. 85).—At the weekly meeting of this Lodge, on Sunday last, Bro. Ireland, W.M., worked the third ceremony and lectures of the degree much to the edification of a numerous meeting. It was proposed by Bro. Haydon, and seconded by Bro. Hoad, that the sum of ten guineas from the funds be voted to the Royal Masonic Institution for Boys, which was carried unanimously; in proposing this vote, Bro. Haydon made some observations on the increased necessity of affording support to this charity, in consequence of the governors having resolved on admitting the whole of the boys into the establishment in

Lordship-lane, and which would entail a very considerable increase in the expenditure of that establishment. By this donation the W.M. *pro tem.* of the Lodge becomes a governor during the existence of the Lodge.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée* (No. 860).—The usual monthly meeting of this Lodge was held on Thursday, August 25th, under the presidency of Bro. Schmitt, P.M., in the absence of the W.M., who was detained by urgent domestic circumstances, but nevertheless arrived in time to close the Lodge and to preside at the banquet. There was a large attendance of members, and among the visitors were the Rt. Worshipful Prov. Grand Master, Bro. J. J. Hammond; Bro. Percival, S.W., of the Scientific Lodge, Cambridge, No. 105; Bro. Luxton, Wisconsin Lodge (America), No. 13; Bro. Hopkins, Past Prov. S.G.W., for Warwickshire; Bro. Embling, of the Royal Clarence Lodge, Brighton, No. 338; Bro. Charles Johnson, S.D., of the Royal Sussex Lodge, No. 722; and other brethren, members of the local Lodges. The Lodge having been opened in the first degree, the circular convening the meeting was read, from which it appeared that the work of the evening would be heavy, consisting of two initiations and six raisings, but of these only two actually took place. The minutes of the last meeting were read and confirmed. A printed communication was announced from Grand Lodge, in reference to irregular Lodges in Turkey, which was ordered to be received and entered on the minutes. Letters were read from the Yarborough Lodge, No. 302, and from the Royal Sussex Lodge, No. 722, in reply to applications made by the Secretary of La Césarée, on behalf of the proposed Masonic Temple. In the former it was stated that Bro. Baker had been appointed a delegate to act with the members of La Césarée on the building committee, and that discussion on the question of pecuniary aid towards the accomplishment of the object was deferred until the views and plans of its promoters should be more matured and better understood. The Royal Sussex Lodge mentioned the appointment of Bro. James Johnson, P.M., to represent the members on the building committee, and expressed best wishes for the successful completion of so desirable an undertaking, without however giving any promise of pecuniary assistance. The Lodge was then opened in the second degree, and the usual questions having been put to Bros. Leigh and Neel, the Lodge was opened in the third degree. On their readmission they were raised to the sublime degree of M.M., with the accustomed ceremonies, which were impressively performed by Bro. Schmitt. It was announced, that since the last meeting a highly esteemed member, Bro. Picot, had been removed from his earthly Lodge, and that as a mark of deserved respect, his funeral rites had been attended by a very large number of the Brethren, though without Masonic honours and observances. It was ordered that the Lodge should wear the emblems of mourning for the space of three months. Bro. Schmitt proposed as a joining member Bro. William Smith, who, though initiated into Masonry in England, had recently taken the third degree in La Césarée. The Lodge was then closed with the usual solemn ceremonies, and the brethren, having ratified their fraternal vows, retired to an adjoining room at about half-past nine, for refreshment and an hour's social intercourse. It may be added, that the ground for the proposed Temple has been purchased, that the plans are nearly finished, and that the architect hopes in the course of a few days to place them in the hands of the brethren authorized by the Lodge to decide respecting them.—H.H.

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 389).—This Lodge held a meeting at the Old King's Head, August 30th. It being the regular monthly meeting, the Lodge was opened by Bro. F. W. Haywood, S.W., assisted by the Past Masters of the Lodge. The visitors present were, Bro. Bradshaw, No. 793; Bro. Shenn, No. 424; Bro. C. J. Banister, P.M., No. 267, W.M., No. 56, who officiated as Deacon. Bros. Wilson and Armstrong being present, and desirous to take the third degree, were examined, and afterwards raised to the sublime degree of M.M., which was very efficiently done by the S.W., assisted by Bro. Bradshaw as S.W., Bro. Ritson as J.W. There was a full attendance of the brethren of the Lodge, and after the business was ended the visitors and members adjourned to refreshments, and spent a very happy evening. This Lodge is showing signs of great improvement, and a stimulus is given to its members by the D.Prov.G.M. conferring the purple upon Bro. Haywood, to the satisfaction of the Lodge. The usual loyal and Masonic toasts were given and responded to, and the brethren separated at eleven o'clock.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 56).—The regular monthly meeting of this Lodge was held at the Grey Horse Inn, on Monday, August 22nd. Present: the W.M. Bro. C. J. Banister in the chair, assisted by Bros. H. Hotham, P.M., Prov. S.G.W., Northumberland; Anthony Clapham, P. Prov. G., Registrar; and the officers of the Lodge. Bro. Geo. Green being present, and wishing to take the second degree, was examined; and Bro. Belsher, of Lodge No. 793, was also passed, at the request of the W.M. of that Lodge, by Bro. Anthony Clapham, P.M., in his usual impressive manner. Bros. Emmerson, Wm. Green, Wm. Robinson, and Barker, wishing to take the third degree, were severally examined and raised to that sublime degree by the W.M., who distinguished himself in explaining the tracing board, working tools, and giving each the charge with his usual earnestness. Mr. John Jackson Brumwell was proposed and seconded as a candidate for Freemasonry; and, the business of the Lodge concluded, it was closed in due form and with solemn prayer at ten p.m., and the brethren separated.

LANCASHIRE (WEST).

LIVERPOOL.—*Merchants' Lodge of Instruction* (No. 294).—On Tuesday, the 30th August, this Lodge held its regular meeting at the Masonic Temple, No. 20, Hope-street, Liverpool, when the whole of the seven sections of the first lecture were ably worked; the questions being put by Bro. Younghusband, W.M., No. 294.

NORTHUMBERLAND.

NEWCASTLE.—*Lodge of Instruction*, under the Warrant of No. 24.—A meeting of this Lodge was held at the Freemasons' Hall, Blackett-street, Newcastle-on-Tyne, on Tuesday, August 23rd, 1859, Bro. Anthony Clapham, P.M. as W.M. There were also present, Bros. H. Hotham, P.M.; S. Bell, P.M.; Bros. Lambton as S.W.; Harding as J.W.; A. Gillespie, Treas.; Banning, Sec.; and a very full attendance of the brethren. Bro. C. J. Banister, P.M., was appointed Lecture Master, and proceeded to deliver a beautiful lecture on the tracing board in the first degree, which was acknowledged by the brethren, who wished a vote of thanks to be recorded on the minutes. To this the Lecture Master objected: he said that being one of the founders of the Lodge, it was no more than his duty to do all in his power for its welfare. The Lodge was opened in the several degrees, and the officers instructed in their several duties. This Lodge is working well, and numbers all the working Masons of Newcastle and Gateshead; and from the zeal of its young members, and the kindness of the Past Masters of the district, it is bringing about a correct uniformity. Four brethren were proposed as joining members, and the Lodge was closed at ten o'clock.

WORCESTERSHIRE.

KIDDERMINSTER.—*Lodge of Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting on Monday, August 29, when Bro. the Rev. M. S. A. Walrond, of Kidderminster, and the Apollo University Lodge, No. 460, Oxford, was unanimously elected a joining member and Chaplain to the Lodge. Bro. J. Cope was raised to the sublime degree of Mark Master. The visitors were Bros. B. Brooks, P.M., No. 824; Stourbridge, Prov. G. Dir. of Cers.; and H. T. Woodward, of Kidderminster, hailing from No. 843, Sydney, New South Wales.

MARK MASONRY.

PROVINCIAL.

NEWCASTLE.—*Lodge of Mark Masters* (L.C.)—A meeting of this Lodge was held on Wednesday, August 24th, at Freemasons' Hall, Newgate-street, Newcastle-on-Tyne. In the absence of the R.W.M., the chair was taken by the S.W., Bro. Septimus Bell, assisted by the rest of the officers. Bro. Penman having been balloted for some time previously and wishing to receive this degree was admitted in due form, attended by the Deacons, Bros. A. Gillespie and C. I. Banister. The acting W.M. was very impressive in the performance of the ceremony. After the remaining business was completed, a candidate was proposed, seconded, and recorded, and the Lodge was closed at nine o'clock. The brethren adjourned to refreshment and spent a very happy hour.

COLONIAL.

ANTIGUA.

SAINT JOHN'S LODGE (No. 723).—At the meeting held on Wednesday evening, the 13th July, 1859, at the Lodge Room in the city of Saint John's, Antigua, Bro. Chas. Alexander, W.M., presiding, it was moved by Bro. Joseph Shervington, P.M., seconded by Bro. John Shervington, P.M., and resolved unanimously, "That this Lodge tenders its sincere congratulations to Bro. the Right Worshipful Daniel Hart, upon his appointment, by the Grand Master of England, to the distinguished office of Provincial Grand Master in the Island of Trinidad, Grenada, and Saint Vincent—a post which his abilities as a talented and worthy member of the brotherhood so well merits—and the duties of which every Craftsman here feels convinced will be so ably performed as to secure the unqualified approbation of the head of the Order, by whom he has been appointed." It was also resolved, "That a copy of these resolutions be respectfully enclosed to our brother, the Right Worshipful Provincial Grand Master, whose period of service in his exalted position the members of the Saint John's Lodge feel the assurance will be marked with the satisfaction of the brethren of those Lodges within his jurisdiction; and that the Worshipful Master be requested to carry out the foregoing."

ST. VINCENT.

ROYAL VICTORIA LODGE (No. 755.)—The brethren of the Masonic Craft have, during the last few days, been actively engaged in the prosecution of their duties, owing to the arrival in the island of the Right Worship-

ful Bro. Hart, appointed by the M.W. Grand Master the Earl of Zetland, Prov. Grand Master of the Lodges comprised in the district of Trinidad, Grenada, and St. Vincent. On Saturday evening, the Prov. Grand Master met the brethren of "Victoria Lodge, No. 755," now, by virtue of the powers in him vested, designated by the honourable title of "The Royal Victoria Lodge," and, after some time occupied in the examination of the record, and other necessary business, he delivered to the brethren an address. On Wednesday evening, the brethren of the Royal Victoria Lodge entertained the Prov. Grand Master at dinner, at Miss Amiel's hotel. At seven o'clock, twenty-two members of the Craft sat down to a very excellent repast, to which we have no doubt, as good workmen, ample justice was done. The usual loyal and Masonic toasts followed, and at eleven the party separated, after a pleasing reunion, throughout which harmony and good fellowship prevailed. We cannot close this brief notice without observing, that we have heard the Prov. Grand Master spoken of in high terms of commendation by the brethren —they seem to regard him as an ornament to their Order. He has been pleased, we are further informed, to appoint one of the brethren, J. H. Brown, Assistant Prov. Grand Secretary.—From the *Guardian* Newspaper of the 21st July, 1859.

CAPE OF GOOD HOPE.

BRITISH LODGE (No. 419).—On St. John's day, the 24th of June, the brethren of this Lodge presented the retiring Worshipful Master, Bro. J. S. Rowe, with a Past Master's jewel, as a mark of their appreciation of the manner in which he fulfilled the duties of the office occupied by him during the past year. On the evening of the same day, upwards of fifty members of the Craft dined together at the Masonic Hotel.—*Cape Argus.*

AMERICA.

VERMONT.

THE LECTURES OF PRESTON IN THE UNITED STATES.

THE M. W. Bro. Philip C. Tucker, at the last Grand Lodge, held in January, gave an interesting address; part of which, on the subject of uniformity of working, we quote:—

"Much has been said and written about the lectures of the Order, and uniformity of work has been the subject of free discussion for several years past, in most of the Grand Lodge jurisdictions of the United States. The Grand Lecturer of New York informs us, notwithstanding all this discussion, that he found, during the last year, no less than five different systems of work and lectures existing in that State, and that four of them prevailed in a single Lodge—so that, until the labour began, the brethren did not know which particular system was to be the order of the evening. Some Masons are apt to be so prejudiced in favour of the particular mode of work, and the lectures in which they were taught, as to turn from all investigation, even as to their correctness. I have known some brethren so perfectly carried away with some petty passages, gaudily ornamented with stuff of the slightest tinsel, as to stop their ears against reason and argument, and stick to their fancies through life, at the expense of 'leaving truth and common sense behind.'

"It is my purpose to say a few words to you as to the work and lectures—and those *only*—which are authorized to be taught in this jurisdiction.

"Several years previous to 1788, William Preston was Master of the Lodge of Antiquity in London, that Lodge being one of the four old Lodges which met at the Apple Tree Tavern in Charles-street, Covent-garden, in Feb. 1717, and constituted themselves into a Grand Lodge, the first regularly organized Grand Lodge of which we have any knowledge. Bro. Preston gives us the following account of his action while Master of this old Lodge of Antiquity.

"'When,' says he, 'I first had the honour to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty and officially enforce a due obedience in others. The methods which I adopted with this view, excited in some of superficial knowledge, an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me. As candour and integrity, uninfluenced by interest or favour, will ever support a good cause, many of my opponents began to discover their error, and not only applauded, but cheerfully concurred in the execution of my measures; while others of less liberality, tacitly approved what their former declared opinions forbade them publicly to adopt.

"'This success exceeding my most sanguine wishes; I was encouraged to examine with more attention the contents of our various lectures. The rude and imperfect state in which I found them, the variety of modes established in our meetings, and the difficulties which I encountered in my researches, rather discouraged my first attempt; persevering, however, in the design, I continued the pursuit; and assisted by a few brethren, who had carefully pursued what ignorance and degeneracy had rejected as unintelligible and absurd, I diligently sought for, and at length happily acquired, some of the ancient and venerable landmarks of the Order.

"'Fully determined to pursue the design of effecting a general reformation, and fortunate in the acquisition of the friends that I had made, I continued my industry till I had prevailed on a sufficient number to join in an attempt to correct the irregularities which had crept into our assemblies, and exemplify the beauty and utility of the Masonic system.

"'We commenced our plan by enforcing the value of the ancient charges and regulations of the Order, which inattention had suffered to sink into oblivion, and we established these charges as the basis of our work. To imprint on the memory the faithful discharge of our duty, we reduced the most material parts of our system into practice; and to encourage others in promoting the plan, we observed a general rule of reading one or more of these charges at every regular meeting, and of elucidating such passages as seemed obscure. The useful hints afforded by these means enabled us generally to improve our plan, till we at last succeeded in bringing into a corrected form, the sections which now compose the three lectures of Masonry.'

"This bears the date of January 1st, 1788, and shows who had arranged the lectures at that time, and upon what principles they were put into form. Bro. Chase, of New Hampshire, however, tells us that Preston did this work as early as 1772. I have not at hand the means of verifying that statement, but I presume it to be correct.

"About the year 1800—twelve years after the publication of Preston's 'Illustrations'—an English brother, whose name I have been unable to obtain, came to Boston, and taught the English lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them, and they were taught to Thomas S. Webb, and Henry Fowle, of Boston, and Bro. Snow, of Rhode Island, about the year 1801. Bro. Benjamin Gleason, who was a student of Bro. Webb, received them from him, and embodied them in a private key of his own. About the year 1805, Bro. Gleason was employed by the Grand Lodge of Massachusetts to teach them to all the subordinate Lodges of that jurisdiction, and was paid for that service fifteen hundred dollars. To those lectures the Grand Lodge of Massachusetts still adheres, with a very slight variation in the Fellow Craft and Master's degrees.

"Bro. Snow afterwards modified and changed the lectures he had received—mingling with them some changes from other sources—so that the system of lectures descending through him is not reliable.

Bro. Gleason was appointed Grand Lecturer of the Grand Lodge of Massachusetts in 1805, and that Grand Lodge appointed no other Grand Lecturer until 1842. He was a liberally educated man, graduated at Brown University in 1802, and was a public lecturer on Geography and Astronomy. He was a member of Mount Lebanon Lodge in Massachusetts, in 1807, and died at Concord, in that State in 1847, at the age of 70 years. He visited England, and exemplified the Preston Lectures, as he had received them from Bro. Webb, before the Grand Lodge of England, and the Masonic authorities of that Grand body pronounced them correct.

"In the year 1817, Bro. John Barney, formerly of Charlotte, Vermont, went to Boston, and received the Preston Lectures there, as taught by Gleason, and as they were approved by the Grand Lodge of Massachusetts. I am unable to say whether he received them from Bro. Gleason himself, or from Bro. Henry Fowle. My impression is that he received them from Bro. Fowle. In possession of these lectures he returned to Vermont, and at the Annual Communication of our Grand Lodge, in October, 1817, visited that Grand body and made known the fact. The subject was submitted to a committee for examination, which reported that these lectures 'were according to the most approved method of work in the United States,' and proposed to give Bro. Barney letters of recommendation 'to all Lodges and brethren, wherever he may wish to travel, as a brother well qualified to give useful Masonic information to any who may wish his services.' The Grand Lodge accepted and adopted the report of its committee, and Bro. Barney, under the recommendation thus given, visited many of the then existing Lodges of this State, and imparted to them a knowledge of these lectures. Among others, in the year 1818, he visited Dorchester Lodge in Vergennes, and imparted full instruction in them to R. W. Samuel Wilson, now and for several years past, Grand Lecturer of this State. Upon this occasion Bro. Barney wrote out a portion of them in private key, and Bro. Willson wrote out the remainder. Both were written in the same book, and that part written by Bro. Willson was examined carefully and approved by Bro. Barney. That original *manuscript* is still in existence and is now in possession of my son, Bro. Philip C. Tucker, jun., of Galveston, Texas, to whom Bro. Willson presented it a few years ago. Bro. W. has a perfect copy of it, and refers to it as authority in all cases of doubt. Bro. Gallup, of Liberty Lodge, at Franklin, was one of the original Grand Lodge Committee, and is still living to attest the correctness and identity of these lectures, as taught by Barney in 1817.

"These are the only lectures which have been sanctioned in this jurisdiction from October, 1817, to the present day. The Grand Lodge has sanctioned no others. My predecessors, Grand Masters Robinson, Whitney, White, Wales and Haswell, sustained them against all innovation, and to the extent of my power I have done the same.

"I think, upon these facts, I am justified in saying, that the lectures we use are the true lectures of Preston. Webb changed the arrangement of the sections as fixed by Preston for one which he thought more simple and convenient, but, as I understand, left the body of the lectures themselves as Preston had established them. Subsequently to 1818, Bro. Barney went to the Western and South Western States. He was a man in feeble health at the time, and pursued Masonic lecturing as a

means of subsistence. Upon his return to this State a few years afterwards he stated to his brethren here—as I have been credibly informed and believe—that he found different systems of lecturing prevailing at the West and Southwest, and that upon presenting the lectures he had been taught at Boston, in 1817, to different Grand Masters, they were objected to; and that various Grand Masters would not sanction his lecturing in their jurisdictions, unless he would teach the lectures *then* existing among them; that desiring to pursue this occupation, he did learn the different systems of lecturing then existing in different States, and taught them in the different State jurisdictions, as desired by the different Grand Masters of each."

THE WEEK.

THE COURT.—The Queen and Prince Consort, with Prince Alfred, Prince Arthur, Princess Alice, Princess Helena, and Princess Louisa, arrived, on Monday afternoon, at Buckingham Palace from Osborne, and at nine o'clock in the evening (with the exception of Prince Alfred) left by the Great Northern Railway for Edinburgh. The Queen arrived at York five minutes before the appointed time. Her Majesty was attended throughout the journey from King's Cross by the deputy chairman and one of the directors of the Great Northern Railway. At Biggleswade, where the first stoppage for water took place, her Majesty expressed her perfect satisfaction with the arrangements made for her convenience and comfort. Shortly afterwards the curtains of the royal carriage were drawn, the lights dimmed, and her Majesty retired to rest. The Queen alighted at St. Margaret's station, Edinburgh, at eight o'clock the next morning, and immediately proceeded through the park to Holyrood amid the acclamations of her Scottish subjects. The Prince of Wales met his illustrious parents at St. Margaret's station. The Queen's arrival was announced by a royal salute. The journey throughout was performed without the slightest interruption. Prince Alfred, on Monday night, at eleven o'clock, embarked at Dover for Calais, on his way to Marseilles to join the *Euryalus* in the Mediterranean, his leave of absence having expired. The night of Monday was an exceedingly "dirty" one, we are informed by the annalist of his royal highness's progress.

FOREIGN NEWS. — From Paris we learn that the Emperor Louis Napoleon will shortly proceed to Cherbourg, and also pay a second visit to Lyons. Count de Morny has delivered a speech to the general council of the department of the Puy de Dome; he takes a view of the state of the press in France and England, in which few will concur, and says that there is in France no means of preventing a journal from publishing what seems to it right—"the government is only armed against the press with the power of warning and suspension, which are repressive measures." The *Presse* exposes the hollowness of this statement. The Emperor has at last spoken on the Italian question, for we may presume that the *Constitutionnel* is the exponent of imperial policy. That journal says—"The emperor having agreed at Villafranca to the restoration of the former reigning princes, has caused words of reconciliation to be heard in the duchies. His majesty has not yet given up all hope of success, and will fulfil loyally to the end his disinterested mission; but if he should not succeed to re-unite the princes and the people in mutual accord, it is not his intention to force either the one or the other. It is not the wish of his majesty to follow the errors of the former Austrian policy, whose armed intervention in the affairs of the Peninsula has proved for ever. We have given the Italian people advice which we have deemed wise and prudent, which if they do not follow it will grieve us, but which we could not press upon them by force. To us Italy owes her independence; we shall not take away again from her what we have given her yesterday. The formation of an eighth military district, the head-quarters of which would be at Nantes, is about to be completed. The troops forming the garrison in the 3rd and 4th divisions, the head-quarters of which are at Lille and Chalons-on-the-Main, have been considerably increased. The regiment of the Imperial Guard, having suffered severe losses at Magenta and Solferino, are being reorganized, and the vacancies caused by death filled up. The 4th battalion of the Imperial Guard is also maintained. The government is about to increase the artillery, but the cavalry is about to be diminished.——The Zurich Conference drags its slow length along. It is believed that the Plenipotentiaries will be enabled to quit Zurich at the latest in a fortnight.——The administrative organization of the Lombardo-Piedmontese kingdom is in progress, and advices have been received from Rome to the 27th inst. The Duke de Grammont had held a conference with Cardinal Antonelli on the subject of the reorganization of the legations. It is asserted that the government of Bologna had dissolved a regiment in which some Mazzinian volunteers had attempted to cause an excitement. One French division only will remain in Rome. The garrison of the Pope is on the march to Pesaro, where the troops are being concentrated. An earthquake had taken place at Norcia; 200 persons were killed, and a large number injured; 9,000 of the population are encamped in the neighbourhood of the town. The Pope has despatched assistance.——A new combination has been formed at Frankfort by the bank of Nuremberg, the bank of Frankfort, the house of Rothschild, the banking-house of M. Erlangen, and Messrs. Hirsch and Froblich, for contracting the Bavarian four-and-a-half per cent. loan, to defray the military expenses. Eight millions of florins of the loan have been left for public subscription. The loan is issued at 98½.——From Borneo we have news of a painful character. A general massacre of Christians, it is said, took place there on the 24th of May.——It would seem that the Russian government are about to take control of the funds in the various banks of the empire deposited for charitable purposes by the trustees of clerical and other foundations, or which have to await a decision of a court of law. Through this order of the State Council the amount of capital available for the temporary use of the finance minister will be largely extended, and will aid him in perfecting arrangements which it is presumed he has in view.——Advices have been received from Constantinople to the 24th inst. The Sultan had been on the point of death from a severe attack of fever, but his health is now restored. He has since had a lengthened conference with the Grand Vizir with reference to the interview of the Sultan with M. Thouvenel, respecting the carrying out of the Hat-Humayoun, and also upon various financial matters, that in particular concerning the Customs tariff. The semi-official *Journal de Constantinople* says the rumour of a fresh modification of the ministry is unfounded. Letters from Syria to the 18th inst. state, that fears are entertained of an extension of the civil war in that province. The Druses were devastating the country by setting fire to people's property; the Europeans are said to be fleeing from the towns. Some silk factories had hoisted the French flag for protection. The French consul had sent for troops, but the Turkish force was insufficient.——The state of health of the King of Prussia becomes worse every day; he is said to be losing his hearing as well as his sight.——The *Constitutionnel* having published a long article against the letter of of M. Louis Blanc, lately given in the London papers, without publishing the document, that gentleman writes thus to the *Constitutionnel*:—"Sir,—You have thought fit to blame the determination I have adopted with regard to the amnesty. I cannot say that blame on your part has occasioned me either annoyance or surprise. You quote in support of your vituperation the opinion of the *Morning Chronicle*, a paper without the slightest weight on this side of the Channel, and known throughout England as the organ of a government which is not the English government. I am not sorry you have such an ally. But perhaps you will deem it just that the public should be allowed to become acquainted with the subject of the discussion, the better to form an opinion of the value of the comments upon it. Therefore I have the honour to send you, with a request that it may appear in your columns, a letter in which I set forth my views on the amnesty, and which the *Times*, and almost all the English papers, have published. To deprive you of any pretext for refusing, I have taken care to strike out five or six words which your political touchiness might be alarmed at. I only ask you for fair play; is it asking too much in that country which you pretend is free?—I am, &c., LOUIS BLANC."

INDIA.—The Bombay mail has arrived, and brings intelligence that the ex-King of Oude has been released from his long confinement at Fort William. His queen, who has continued to reside at the house near Calcutta occupied by the king till the time of his arrest, sent a petition to Lord Canning, praying for his release, and suggesting that no more fitting occasion for it could be chosen than the issue of the proclamation on the restoration of peace. Lord Canning, whether with reference to the petition or not, addressed a letter to the king, informing him that he could leave Fort William when he pleased. He did so on the 9th ult. A number of state prisoners were released with him, including the late vizier of Oude, Nawab Ali Nukky Khan, and Tikoot Rae, formerly in the service of the Queen. The king has left a favourable impression upon those who have come in contact with him during his imprisonment. It seems he has been fleeced by people who have pretended they could obtain his release, and government has urged him not to fulfil any outstanding promise of further bribes. His majesty has at length consented to receive the pension granted by the Indian government pending the reference of his case to England. 36,000 rupees have been paid on account. The military exodus goes on swimmingly, or rather preparations for it. The *Englishman* says that about 5000 may be expected to go from Bengal alone. It never was thought the movement would be so serious. Had government only given the men the option of discharge or re-enlistment with bounty; we should not have been in our present dilemma. A general order has been issued by Lord Clyde, almost begging the men not to avail themselves of the Governor-General's offer! It comes too late. Here and there a handful repent, and withdraw their claim; but the total of them will be very insignificant. Advertisements are out for the passage home of 2305 soldiers from Bombay, Goa, and Kurrachee alone—"effective European troops." It is melancholy. Thirteen of the Berhampore mutineers are to be tried by court martial. Grain riots have occurred at Quilon and Cochin. At the former place, on the 25th and 26th June, some men of the 45th Native Infantry attacked a number of shops in the Bazaar, and plundered to the amount, it is said, of 7000 to 8000 rupees. At Cochin the riot was precisely similar; but the loss sustained by the dealers is put at only 500 rupees. A cyclone visited Calcutta on the 26th ultimo, and played sad havoc among the telegraphic lines. On the Barrackpore road the strongest lines were swept away for miles. Two steamers, besides many sailing vessels, were wrecked in the Hooghly, involving loss of life and immense destruction of property.

GENERAL HOME NEWS.—Lord Palmerston has called two cabinet councils this week, to which ministers have been summoned from the country.——A Post-office notice appeared, announcing that on the 12th September the late evening delivery will be extended to many addi-

tional places within about six miles of the General Post-office. Certain conditions are stated as necessary to be complied with, as to letter-boxes and care in attaching the proper initial letters. Letter-boxes save the postmen a great deal of time, and are a great convenience to them, particularly when they have to traverse the streets in rainy weather.——It appears from the report of the Registrar-General that the health of London is now in an average state. The deaths in the last week were 1217, and last week the births of 840 boys and 870 girls were registered.——Some months ago, at an inquest held on the body of a woman named Wright, a verdict of wilful murder was returned against George Royal, a man with whom the deceased had cohabited. The man had, however, disappeared from Poplar, the district where they lived, and a proclamation offering a reward for his apprehension was issued. Royal has at length been brought in custody before Mr. Selfe, at Thames police-court, charged with murder, and after some preliminary examination a remand was ordered, to allow of witnesses being called for the prosecution.——A case of hideous brutality was investigated before Mr. Tyrwhitt, at Clerkenwell police-court, in which a mother seems to have divested herself, not only of her woman's nature, but even of her human nature. The charge against her was that she had pulled her daughter, dying of consumption, out of bed, and dragged her about the room by the hair of the head. From the evidence it further appears, that the poor girl expired in a few minutes after this treatment. Meantime the woman is committed to prison for an assault upon a neighbour who interfered to protect her victim.——An escape has been made from the Artillery Prison, at Woolwich, of five men, who were awaiting sentence for various offences of which they had been convicted. Four of the prisoners were subsequently captured, in a very clever manner, but the fifth is still at large.——At the Court of Bankruptcy an application for the discharge of Thomas Hawkins, brush maker, of Charles-street, Westbourne-grove, from custody was refused. A second-class certificate was granted to Alfred Marchant, a clothier and draper at Maidstone. Adjudication of bankruptcy was made against Paul Emile Chappuis, reflector manufacturer and dealer in photographs, carrying on business at 69, Fleet-street. It is rumoured that John Edward Buller, the bankrupt solicitor of Lincoln's-inn-fields, has fled to Sweden.——The boiler of a steam-tug burst on its passage down the Tyne on Friday, when the fireman was blown into the water and drowned. The circumstances attending this catastrophe involve a serious charge against the person in command of the tug, as it arose from putting on a heavy pressure of steam for the purpose of "going ahead" of another boat that was proceeding in the same direction.——At the adjourned inquest held to investigate the circumstances attending the death of Mr. Marcus Bennett, who was killed by the accident on the Tilbury and Southend Railway, on the 17th instant, a verdict of accidental death was returned.——A serious fire broke out a day or two since in the coach-building premises of Mr. Knapp, at Clapham, which was not extinguished until the factory itself was almost completely destroyed and much damage done to the adjoining property.——In the important case of Smethurst's conviction the public interest continues undiminished, and the demand for a stay of the execution of his sentence is almost universal. Sir George C. Lewis, the Home Secretary, has consulted with his colleagues and with the Lord Chief Baron (who tried Smethurst); but the result has not at present transpired. No formal communication has yet been made from the Home Secretary with regard to the fate of the prisoner; but there appears to be a strong impression in the minds of those in authority who are well enabled to form an opinion on the subject that the law will take its course, and that the advisers of the crown will not consider themselves justified in recommending the prisoner to her majesty's clemency.——On Wednesday morning the passenger steamer *Bride* struck on a sunken barge at London Bridge, and, filling with water, went down almost immediately. Fortunately the passengers were not many in number, and got safely conveyed on shore. The barge had sunk the same morning, and the captain of the luckless steamer had not received notification of the fact.——James Turner, a labourer, and a man named Keefe, were charged before Mr. Elliott, at the Lambeth Police Court, on Wednesday, with attempting to poison Honora Turner, wife of the first-named prisoner. According to the evidence, a quantity of sugar of lead had been mixed with some beer, a portion of which was drunk by the woman Turner and another woman, both of whom were taken ill. A remand was ordered for further investigation.——A case was brought under the notice of Mr. Dayman, at Westminster Police Court, involving the question of whether certain coals delivered to order were "Silkstones," and so whether a breach of the Coal Act had been committed. There being some hiatus in the evidence, however, it was found necessary to withdraw the prosecution.——A further slight rise in the value of public securities occurred yesterday, and the market was sustained in its improved condition to the close of business. Foreign stocks and railway shares were also better; but the extent of transactions was unimportant. Consols were last quoted 95⅝ to 95¾ for money and the account. There were no bullion operations at the Bank of magnitude, and the quotation for silver still exhibits flatness. It was announced that the payment on the Indian five per cent. loan had reached £1,600,000; the price of this security was buoyant at 99½ to 99¾.

COMMERCIAL; AND PUBLIC COMPANIES.—The accounts from the manufacturing districts report business to be generally very quiet. At Birmingham trade is dull, but the markets good. At Halifax they are moderately good but firm, and the same at Manchester. The Bradford markets are reported as very quiet, and those of Leeds satisfactory. At Newcastle business is generally dull, but the state of the iron trade is better. The lace trade of Nottingham has somewhat improved, and the commercial interests generally are better. At Sheffield there is a fair trade doing, more especially with the Continent. At Wolverhampton the staple trade of the town is improving.——The Peninsular and Oriental Company's steamer *Behar*, has brought the first parcel of tea ever received in this country by the overland route, thereby anticipating by some six weeks the ordinary arrivals. It is fine Kaisow, the produce of the new season, and has, we learn, been purchased by Messrs. Bullivant and Wilson, of Eastcheap, at the full price of 3*s.* 4*d.* per pound.——During the past week there has been rather more activity in the port of London. 275 vessels were reported at the custom house as having arrived from foreign ports. There were 5 from Ireland, and 269 colliers. The entries outwards amounted to 125, and those cleared to 96, besides 18 in ballast. The departures for the Australian colonies have been 5 vessels, viz., 1 to Port Phillip of 1,127 tons, 2 to Sydney of 1,485 tons, and 2 to Van Dieman's Land of 1,384 tons;—total, 3,996 tons.

PUBLIC AMUSEMENTS.

PRINCESS'S THEATRE.—Monday night witnessed the close of Mr. Charles Kean's management of this theatre, and in the midst of a crowded audience he brought to a termination one of the most remarkable managerial careers in the history of the British stage. The play chosen was "Henry VIII," one of the earliest of Mr. Kean's Shakspearian revivals, and peculiarly appropriate from the fact that the celebrated farewell of *Wolsey* could be taken in a double sense, and be understood as referring not merely to the mimic character, but to the actor, who then laid aside his greatness as director of the theatre. In that sense was it taken by the audience, who, when this passage was given, applauded most vehemently. Throughout the play the audience manifested the utmost enthusiasm, and at the end the applause was deafening, when Mr. and Mrs. Kean crossed the stage, the whole house rising, the ladies waving their handkerchiefs, the men cheering, stamping and shouting. After a short wait Mr. Kean appeared on the stage in evening costume, and delivered a most elaborate oration, which occupies nearly two columns of the daily papers, but which did not seem to weary the audience, though all that was said might have been more eloquently expressed in a fourth part of that space. It recapitulated the particulars of the various revivals, and enlightened the audience as to the amount expended for the delectation and "instruction" of the play-going multitude, by this Rothschild among managers; the sum total being somewhat astounding to those unacquainted with theatrical finance. Whatever we may think of the taste of Mr. Kean's commercial statement, we are most happy to give him our highest praise for the spirit which has characterised his management and the artistic feeling which has prevailed throughout even the most minute details of his beautiful "revivals."

Obituary.

BRO. C. J. LACON.

WE have to record the death of Bro. C. J. Lacon, of the St. James's Union Lodge (No. 211), who was initiated about the year 1845, and served in rotation the offices of J.D., S.D., and J.W.; he was afterward appointed Secretary, and performed the duties of that office for several years, with satisfaction to the Lodge and credit to himself. In consideration of his services, he was elected an honorary member of the Lodge. Many brethren have, no doubt, excelled Bro. Lacon in Masonic attainments; but none ever surpassed him in zeal, or in the endeavour to discharge faithfully the duties of his office.

TO CORRESPONDENTS.

"J. B."—We should prefer a personal interview before giving an answer.

A YOUNG MASON is informed that all the numbers of our present series will be kept in print until the close of the year.

"THE BALLOT."—In reply to a question in your last, I may state, that the Irish Constitutions have no restriction as to renewal of ballots; many Lodges have, but not all. So, I suppose the case to be a brother entertaining a doubt as to the identity of an individual, or of some act attributed to one, and not sufficiently experienced to suggest a postponement, adopting the silent alternative of blackball—and possibly being one of the first to render justice subsequently, when fully satisfied of the candidate's eligibility. I have known such an instance and it may apply in this.—M. F. 33°.

"BRO. STEPHEN JONES."—The answer in our last week's "Notes and Queries" was communicated by Bro. Jeremiah How, whose signature was omitted through the carelessness of the printer.

LONDON, SATURDAY, SEPTEMBER 10, 1859.

THE SEAL OF SOLOMON.

CONSIDERING the labours of our Craft at the building of the first temple, and the important position in Masonry assigned to King Solomon, his magnificent seal ought to prove an interesting subject of investigation by the brethren of the Order. This signet is described as "the sacred stamp of Israel," bearing a device significant of promised spirit and grace, and the motto, "The Lord knoweth them that are his."

A circle surmounted by a cross is meant to represent in the East a sceptre and dove; and this is the device upon the seal of which we write. The prophet Job, grandson of Keturah, Abraham's second wife, carried many holy things and customs into Persia, from which country Hebrew ideas were disseminated all over the East among the Assyrians and Babylonians, as well as elsewhere.

The gate of Semiramis (of which Mr. Bryant gives a learned account) was itself an emblem, and the name a compound of "Sama Ramis," or "Romis," signified "the Divine Token," "the type of Providence;" and as a military ensign, it may with some latitude be interpreted "the standard of the Most High." It consisted of the figure of a dove, which was probably encircled with the iris, as those two emblems were often represented together. All who understood that standard, or who paid any deference to that emblem, were styled "Semarim" and "Semorim." One of the gates of Babylon was styled the gate of Semiramis, undoubtedly from having the sacred emblem of Sama Ramis, or the dove, sculptured by way of distinction over it.

The subject of the dove is connected with religion in all tongues, and this mysterious emblem seriously contemplated affords scope for much comment. It teaches faithfulness, love, truth, beauty, timidity, and Christianity.

The rod, or sceptre, was of more ancient origin as a mark of sovereignty than the crown. Many of these staves had a device upon them, especially in Persia—sometimes an apple or a pomegranate, an eagle or a dove; perhaps the Hebrew nation had the same, for their rods or staves regulated their steps and journeys.

Solomon's reign was the most glorious, and his crown shone the brightest beyond all of those recorded in the Hebrew Book of Kings. During the whole of his life he had peace on every side, and each of his subjects sat under the shadow of his own vine and his own fig tree. Solomon perfected the hereditary right of the Hebrew nation, which was to be entrusted with the revelations of God, in preference to all other nations. And he felt the awful responsibility he was under to maintain unpolluted truth and wisdom. In erecting the earthly temple, which was the wonder of the world, he doubtless intended to present the pure type of heaven's everlasting one; for Christ is the true temple. He himself spake of his own body.

We may also observe that the Psalms of David, particularly the 15th and 20th, forcibly make use of the image "a holy seal," which is described there as being set upon the inspired people of the Lord.

AN EXCURSION VERY FAR WEST.

I HAD lately arrived in the New World, after forming intimacies on board the ocean steamer with several wandering spirits like myself; and together we resolved to explore the unknown region which lay before us. Together we visited its newly built cities, with their spacious churches and stately halls; traced the course of its noble river glittering with rapids, until at length we reached the glorious Niagara, to look on which for a single day is worth a thousand miles' journey.

We had still another desire—that of seeing the Indians of the woods, the former possessors of this vast continent, in their natural state. The hunting grounds to which they have retreated were still many hundred miles further west; but fortune favoured our wishes so far that it was the season when they come down in thousands to a military post at the head of Lake Huron, to receive the gifts annually presented to them by government as a compensation for the lands ceded by them to the whites.

Such an opportunity was not to be slighted, so hiring a cutter and crew together with an experienced guide, at the foot of the lake, we were soon speeding on after the setting sun—sometimes out of sight of land, tossing among the sweet fresh waves, at others coasting along the silvery sands which alone divided the primeval forest from the lake, and anon threading our way through groups of fairy islets—until at length we cast anchor at Drummond's Island, fifteen hundred miles west of the Atlantic.

A quiet spot, it was said to be at other seasons, inhabited but by a small military party and a few traders, with two or three hundred civilized Indians dwelling in the vicinity. But now the summer sun shone down on a whole city of wigwams, congregated on the broad green sward, spreading up from the shore, and the air resounded with the murmur of its ten thousand inhabitants—Ottowas, Winnebagoes, Minominies, and Sioux.

To us who were new to those regions, that city was deeply interesting, for it contained innumerable phases of life such as we had never before witnessed. It was to us a novel sight—each little flotilla of canoes coming skimming across the lake like a flock of sea-birds, with a gay union jack floating as proudly as an admiral's flag from the stern of one, in token of its owner's chieftainship; and then to see the occupants of each little craft, as it touched the strand, spring out into the water, and, with a wild yell, such as issues from Indian lips alone, lift their light boat, and rush with it out of reach of the waves, which otherwise would soon have wrecked its light frame of laths and covering of birchen bark!

The Indian's task was then done, and he flung himself idly on the grass, or else, joining some others, smoked a pipe of cherry wood, with a carved stone bowl, whose length and size would have made three English "clays" hide their diminished heads and stems. With all his chivalry in war, the Indian is wofully deficient in the attention due to the gentler sex, or he would never have left to his slender young squaw (as the English have corrupted the pretty Ojibbeway word "equa") the weary task of unloading the canoe. Indian dignity says woman is the inferior being, and deeply does he make her feel it, for on her devolves all the menial labour—the erection of the wigwam, the arrangement of its contents in the shape of mats and furs, weapons and ornaments, pots and kettles, and wooden bowls. Then she must fetch wood from the bush, and water from the lake to cook her husband's sturgeon soup, and feed the gaunt vicious looking dogs which are his companions in the chase, and the half tamed fox that is the wigwam pet; and, when all this is done, she has for the first time leisure to attend to the babe, who, with the patience and endurance which perhaps ages of practice have rendered inherent in his race, has remained quietly all this time in his wooden cradle, leaning against a tree.

The Indian, however, does not altogether escape the penalty due to his want of gallantry: on no human being does time tell so hardly as on the Indian woman—and the soft, beautiful winning companion of the red man's youth becomes the coarse, haggard, hideous hag with whom his latter years must be spent. Certainly, Indian customs permit his taking to himself a second helpmate; but, with her other charms, the squaw loses her low sweet voice, and the loud harsh tones of the aged virago ring through the wigwam in ceaseless vituperation of her husband and rival.

Onward we passed through the wigwam city, glancing

curiously in at the open doors, and pausing where anything of interest presented itself. What a busy, active scene it was: women bustling to and fro from the bush or lake, or laboriously bruising maize with a heavy wooden pestle in a huge mortar, hollowed by fire out of the trunk of a tree, all the while chattering and jesting, with their low silvery laughter, to their companions, who sat at their doors weaving fine rush mats of various colours, or engaged in some of the many descriptions of curious needlework in which the Indian women excel.

Through the mazes of their city moved the Indians themselves—grave, reserved, and dignified—passing with haughty superiority the laughing squaws, only pausing now and then to speak, with stately language, to some of their own sex. Despite their apparent coldness, they were interesting and intelligent-looking men, with their lofty features and glittering eyes, keen and bright as the knife and tomahawk that each bore in his belt. Like the women, those from no great distance wore mostly clothes of British manufacture, though made in Indian fashion; but those from more remote territories were probably much as the early navigators found them—clad in skins, and daubed with paint, in broad streaks of black, white, and vermillion, and though, doubtless, to the learned in such matters, the lines were indicative of peace and amity, they yet added greatly to the wildness and ferocity of the wearer's appearance, and it was easy to comprehend with what terrors the significant tracery of the war paint must have surronnded these Sioux and Winnebago warriors as they came leaping and yelling on towards their foes, their nearly naked bodies flaming with paint, and plumes of brilliant coloured feathers streaming from the long scalp tufts, which, according to the rules of Indian chivalry, every warrior wears, so that, in case of defeat, his conqueror may bear off his scalp in token of victory; and, setting aside our civilized horror of that bloody trophy, there is something nobly chivalric in thus providing for the glory of an enemy.

But in the stern and worn aspect of many of these men, and the amazing acuteness of their senses of sight and hearing, it was easy to trace their life of forest hardship—outlying days and nights on the war-path and in pursuit of the moose and the deer, and following up their game during hours of intense toil, urged on by the terrible knowledge that they must be successful or there would be no food within their lodges; and probably the sufferings of those hours form a fair set off to the menial labours of their squaws.

It astonishes one to hear from the lips of those wild warriors tones soft and clear almost as a woman's; and they are certainly not without their influence in rendering effective their far famed oratory, as we had an opportunity of judging when, during our stay, a council was held by the officers of the post and the principal chiefs, to settle the preliminaries of a treaty.

The scene was a most interesting one. The English officers and officials were in full uniform, and their scarlet and gold flashed imposingly in the eyes of the chiefs, who were mostly attired in their war costume, with fresh suits of paint, and long eagle's feathers floating from their war tufts over their naked shoulders, while endless silver bracelets and bells flashed in the sunlight and jingled softly on their wrists and leggings. In addition, many of the chiefs wore mantles of scarlet cloth draped classically round them; while others were wrapped in large skins, emblazoned in savage heraldry with their "totems"—that is, the resemblance of the animal whose name they bear, which they regard as their titular spirit, and believe watches over their safety.

After the "pipe of peace" had been smoked, the proceedings began; and that council might advantageously have been taken as a model by many a more civilized assembly, so close and courteous was the attention each member paid to what fell from another—until in his turn, taking in his hand the wampum belt (the badge of peace), he addressed the meeting with great earnestness and dignity, and with much gesticulation, and, moreover, in a voice so skilfully modulated that, when once we had gained the clue to the subject, we scarcely needed to await the interpreter's translation to learn the speaker's opinion, though sometimes we were struck by admiration of the force of language and richness of imagery the speeches preserved even in translation.

As the council drew near its close, a chief we had hitherto overlooked came forward to address the assembly. He was a calm, intelligent looking man, with a mild, thoughtful expression in his deep eyes, contrasting forcibly with the flashing orbs of those around him. He was without paint or feathers, or show or glitter of any sort; but, when once he began to speak, his words flowed with startling energy, and were full of the closest and most subtle reasoning. He was in every way the most powerful man there, being king of the Winnebagoes, the ruler of a mighty nation, and an orator so renowned, even among an eloquent race, that they had bestowed on him the name of the Son of Thunder.

In one corner of the council sat a richly dressed Indian woman, a most unusual intruder on such a scene, for the squaw has no voice in either public or private affairs, but must submit in all things to the will of her husband, like a bondswoman as she is. But this woman sat calmly by, neither seeking to attract notice nor yet shrinking from it, but watching with wrapt attention every word which passed in the assembly, while every now and then her form dilated or her eye flashed, according as affairs progressed agreeably to her wishes, or the reverse. She was the queen of the Winnebagoes, and had obtained this unprecedented consideration partly in consequence of her being a great chief's daughter, but principally from her great genius for politics, in which she was unequalled by any man of her nation; and it was said the Son of Thunder never took any step of importance without consulting his wife upon it.

Subsequently to this we saw much of their Winnebagoe majesties, who paid us many visits, for wherever the Son of Thunder was, there was his queen also, not walking behind in slavish Indian fashion, but by his side, his most trusted friend and counsellor. He was wont to say emphatically that "she was a woman who never told a lie," if it were so the Winnebagoes were much better and the other Indian nations much worse than we had hitherto believed. But she certainly was a highly talented woman, and, all Indian though she was, her wit and powers of mimicry made her a most amusing visitor.

As a body the Indians are remarkably intelligent, and can readily comprehend the use of any scientific instrument; what amazed them most was the wonders of a microscope, but seeing it in the possession of a doctor, they muttered significantly—"mishihiwininie"—(medicine-man, or conjurer), evidently considering that the whole secret was to be found in his powerful magic. Yet one of the wildest of these Indians, who had never before seen a map, so far comprehended one shown to him as to be able to trace on it with his own hand the course of a river near the Bear Lake; and other Indians to whom the map was subsequently shown, said it was done correctly.

Shortly after returning from the council, a sudden clang of music and a group of dark forms outside our tent, drew us to the door. It was a party of young Indians come according to custom, to do us honour by dancing before our residence. Dancing among the Indians is not as with us, a mere amusement, but enters into nearly every phase of their lives. Indeed, except a council, a dance more or less solemn appears to precede every step of importance.

This complimentary dance began with a slow circular movement, beating time to a monotonous song, with the addition of drums and hollow calabashes filled with peas, the whole being productive of anything but harmony. But this

soon changed to a mask, and men with heads covered by those of wild animals, and clad in their skins, performed strange antic dances illustrative of the animal they personated. In return for the honour done us, the Indians received a gift of provisions. The present duly acknowledged, they went on their way, and we soon heard their savage music echoing from the door of the nearest officer's house.

Some of our party inquired from the chiefs if they could not gratify us with a sight of their celebrated war dance; but they shook their heads solemnly:—"The hatchet is buried," they said; "let us not pretend to dig it up, lest our young men dream it is true." In other words, they dreaded the excitement.

In the evening we strolled through the Indian camp, to see what was going on. The warmth of the weather had brought all the inhabitants out of their close wigwams, and they stood grouped around the entrances; the women gossiping and laughing together in their musical voices, the men standing or sitting together in circles, either smoking or listening to some legend or tradition, related by one of their number; or, as in two or three cases, singing in a low recitative love songs, or the warlike deeds of their forefathers. But the greatest number were collected where the boom of the drum and the rattle of the calabash announced that the dance was being held before the wigwam of some chief.

In these dances the women though spectators, are not allowed to mingle, nor are they permitted to join in any other social gathering, except the "medicine dance," and there they enjoy equality with the men. The "medicine dance," which we had subsequently an opportunity of seeing, is the festival of a society of men and women who pretend to almost unlimited magical powers, and are highly reverenced, and their impostures implicitly believed by the simple people among whom they dwell.

As we strolled down towards the shore, we were surprised by seeing a number of glowing fires, like gigantic fireflies, flitting across the lake, and sending long gleams of quivering light over its glassy surface. The Indians were fishing by torch light, and the fires streamed from huge pine torches, borne in the prows of the canoes to attract the dazzled fish, and at the same time enable the spearsman to take aim, which he usually does unerringly.

And now it grew late, and we departed from the city of wigwams, highly pleased with the quietness, order, and decorum of its uncivilized inhabitants.

"Were spirits permitted to be sold on the island, you would have witnessed a very different scene," replied one of the residents, to whom we had imparted our sentiments. "The red man loves whisky, and, like pouring fire water on fire, it influences the fierce natures that only slumber, to a pitch of ungovernable fury. The ancient feuds between their tribes are ever ready incentives to battle, and the war whoop, the tomahawk, and the rifle are the speedy followers of the 'fire water.' It is the Indian's greatest failing, and has done more for his destruction than all the encroachments of the whites."

ENGLISH MASONIC CHARITY.

IN a series of letters in the *Voice of Masonry* (published by Bro. Rob Morris, at Louisville, Kentucky), from the pen of Bro. Elisha D. Cooke, at present on a visit to the united kingdom, we find the following on the English Masonic charities:—

"From what I have seen and can learn, the Lodges in London usually meet some time in the afternoon, say from three to five o'clock. About seven or eight o'clock they repair to the banquet, which is generally good enough for a prince, and this is the case nearly (and with some Lodges quite), every time they meet. Those who are fond of joking, say it is the fourth degree in Masonry. Thence originated the saying that in England they are knife and fork Masons, and here, I must confess, that while we hang very heavily on the one extreme, our English brethren by far outweigh us on the other. But, after all, the amount of charity dispensed by the Freemasons of England is almost incredible. They can point with pride to their Female School, the graduates of which are ornaments to society; to their Male School, which is producing some of the most useful men the country can boast of; and last, but not least, to their Benevolent Institution for aged and decayed Masons and their wives. These three institutions are supported by voluntary contributions, and it is at the festive board they get many of these large contributions. It is when the work is done, and the J.W. has called them from labour to refreshment, at the time when the social feeling is perfectly developed, that the British hearts beat most responsively to the calls of their less fortunate brethren. Is not this a glorious work to be engaged in; what a beautiful theme for contemplation! Think of them taking the little orphan child, and while giving it food and clothing, furnishing the young tender mind with good and wholesome information, thus teaching it the duties of an E. A., and when it becomes an F. C. placing it in a situation in which it may put the information already obtained to a proper use. Nor stopping here, but watching with care until it becomes a M.M., yea, even through life, and when old, feeble, and tottering with decay, and through misfortunes, so destitute as to need Masonic assistance, furnishing a home in which even old age is nursed with that tender care and affection, that when the hour of death comes and the M. M. is called from this imperfect to that all perfect Lodge above, he passes away thanking the Divine Providence that gave birth to an institution founded on the principles of brotherly love, relief and truth."

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL SOCIETY.

THE proceedings of the forthcoming congress at Newbury are attracting considerable attention, and are looked forward to with much interest. A programme of the intended excursions, &c., has been published, from which it appears that the first day, Monday, September 12th, will be chiefly devoted to the general meeting, the Earl of Carnarvon's opening address, and visits to objects of interest within the town; Tuesday, excursion to the first battle field, the Countess of Craven's park, Roman encampment at Speen, Donnington Castle, Avington, Wickham, and Speen Church, &c.; Wednesday, Silchester, Upton Court, Alvermaston, Brimpton, and Thatcham Churches, &c.; Thursday, visit to Grimsbury Camp, and other similar objects of interest on the White Horse Hills; Friday, visit to the President at Highclere Castle, thence to Reading, reception in the council chamber, the Abbey ruins, Friary, churches of St. Lawrence, St. Mary, St. Giles, &c.; Saturday, excursion to the Vale of White Horse, and visit to the many objects of interest in that locality. A meeting will be held in the Mansion House on the evening of each day, when papers on various objects of local and national interest will be read.

ARCHÆOLOGICAL AND NATURAL SOCIETY OF SOMERSET.

ON Monday week the members of this society proceeded to the ancient town of Glastonbury, for the purpose of holding their eleventh annual meeting. The annual meeting took place at twelve o'clock; Mr. F. H. Dickinson presided. The Rev. F. Warre then read the annual report, from which it appeared that the society is making progress, and continues to further the objects for which it was established. "The committee would refer to the volume of proceedings recently issued as an indication of the progress which is being made towards collecting materials for a County History, and they feel assured that the periodical issue of these volumes will be the meansof creating and sustaining more generally an interest in the objects and pursuits to which the society is devoted. The outlay, however, which the production of such a volume involves, without any of those special donations from individual members which other societies of a similar nature frequently obtain, necessarily absorbs so large a proportion of the annual income, as to leave a very small balance for carrying out other purposes equally important. The committee are likewise engaged in preparing portions of Collinson's *History of Somerset*, according to the suggestion of R. W. Falconer, Esq., M.D., of Bath, to be used as the basis of a more complete and correct history of the district to which the sections respectively relate. During the past year the committee have provided a fitting case in which to deposit the Pigott Collection of Drawings. It is with great regret the committee have to report that, on the sudden disappearance of the late curator, it was found that a considerable amount of subscriptions had been collected by him, but not paid in to the treasurer. The exact amount of the defalcation has not yet been ascertained, but it is partly covered by the value of the collection of objects of natural history, &c., belonging to him, which remains in the museum as the property of the society." Upon the motion of Mr. W. A. Sanford, the report was unanimously adopted. Mr. W. A. Sanford read an interesting paper on the arrangement of specimens in the museum at Taunton.

The Rev. F. Warre read a paper on the word "Pig," as applied to a cross in Bridgwater, &c., by H. N. Sealy, Esq. The Rev. Mr. Jones and Mr. Serel also read interesting papers on "The reputed discovery of King Arthur's remains at Glastonbury," and "St. John's Priory." Under the guidance of the Rev. F. Warre, the company then proceeded to visit the Abbey kitchen, almshouses, barns, &c.

MASONIC NOTES AND QUERIES.

FREEMASONS' MANUAL IN FRENCH.

A BROTHER has advised me to look at the French Manuals on Freemasonry as I wish to see all I can bearing on the subject. What Manuals are they that I am referred to?—F. H. R—T.—[There are hosts of French Manuals extant but, perhaps, the most popular is that by Bazot (Etienne François), entitled,—*Manuel des Franc Maçons:* there have been three editions printed in Paris; the first, in 1809; second, 1812; and third, 1817. And they were followed by *Le Tuiler Expert* * * * *Ouvrage pouvant* * * * *servir de Complement ou Manuel du Franc Maçon*, 12mo., Paris, 1828.]

LATOMUS.

The seal of the new Grand Lodge of Canada, given in the last number of the *Freemasons' Magazine*, bears the word "Latomorum" in its inscription. I am also aware there is a work called *Acta Latomorum*, and I know that we accept it as Latin for Freemason; but from whence is it derived? Λατόμος (Latomus) is, according to Littleton's *Latine Dictionary*, 4to., London, 1678, "A Quarryer, one that getteth stones out of the quarry, an hewer of stones, a Mason," but I do not find even this in any of the modern classical dictionaries, and I want to know how we arrive at "Latomorum?" —LAPICIDA.

ROYAL AND SELECT MASTER.

[In Masonic "Notes and Queries," p. 92, "REX" asks if the degree of "Royal and Select Master," alluded to by Bro. Elisha D. Cooke, "is part of pure and ancient Masonry? What degree is it?" and "To what rite does it belong?" We are enabled to add a scrap of information for "Rex." It is no part of pure and ancient Masonry, and we strongly suspect its transatlantic origin, for we have seen the title of a book, written by one Cornelius Moore, called *The Craftsman's and Freemason's Guide, containing a Delineation of the Rituals of Freemasonry, with the Emblems and Explanations so arranged as greatly to Facilitate in Acquiring a Knowledge of the Rites and Ceremonies of the Several Degrees, from Entered Apprentice to that of Select Master of the Order of Priesthood*, 12mo. (317 pp.) published at Cincinnati, Ohio, 1853.]

MASONIC BIOGRAPHY.

Have any extended series of Masonic Biographies appeared either here or abroad? of course those in the old series of the *Freemasons' Magazine*, *Quarterly Masonic Magazine*, and the present *Freemasons' Magazine* excepted.—A. D——T.—[There are several such foreign works; one by Bazot is popular in France, it is entitled *Biographie des Francs-Maçons et quelques autres Etrangers, chefs des Sectes, Créateurs des Rites, &c. &c.*, and gives an Introduction to Masonry in France from 1725 to 1828.]

THE LUCK OF EDENHALL.

I read in a new work, viz., White's *Northumberland*, as follows:—

"Come," said Sir George Musgrave, on my return to the hall, "let me show you the Luck at once;" and opening a leathern case which he brought from his muniment room, he took out an ancient drinking glass and placed it on the table. Curiously did I scan the precious relic—the famous Luck of Edenhall—fearing to touch it until assured that its owner had no superstitious dread of seeing it in a stranger's hand. Imagine a tall tumbler, of old-fashioned glass, green and specky, expanding in easy curve from the bottom upwards, and terminating in a graceful lip, and enamelled with a geometrical design in crimson, blue, and yellow, and you see the Luck which has been in the possession of the Musgraves for many generations. It has a threefold value: in the mysterious tradition which associates it with the fairies; in the sacred use to which in all probability it was once applied; and as a specimen of ancient art. The leathern case is with good reason believed to be workmanship of the fifteenth century; it bears the monogram I. H. S., which identifies it with the church, and we may believe the Luck to have been a chalice used for sacramental purposes, made at Venice, perhaps in the tenth century. I was permitted to complete my examination of the Luck by drinking a draught of sherry from it; then restored to the case, it was locked up once more in its receptacle in the muniment room."

Can you, or some of your antiquarian correspondents to the "Masonic Notes and Queries," give me any idea of what the geometrical design in crimson, blue, and yellow, is like? I am induced to put this query, because I have occasionally seen Masonic emblems and monograms on early glass vessels.—T. T. S——H. *North Shields.*

WAS THE LATE DUKE OF WELLINGTON A FREEMASON?

The Duke of Wellington was a Freemason; and I am in possession of two notes from his grace to myself, one stating that he was not a Freemason, and one acknowledging that he was. In the latter he says, "I do not consider myself a Freemason, never having been in a Lodge but once, and that many years ago," or words to that effect. The notes are carefully put away, and I cannot find them at this moment, but, when I do, you shall have copies. I am probably the only person holding proofs on this interesting subject, together with the illustrious duke's own reasons for saying he was not a Freemason, mistaken though he was in that opinion, not knowing fully the nature of our institution.—J. RANKIN STEBBING, W.M., No. 1087, St. Andrew's Lodge, Southampton.—[From Bro. Stebbing's communication, it would seem that the great duke had been initiated, but never made sufficient progress in the royal art to comprehend its principles and practice.]

ABRIDGMENT OF THE BOOK OF CONSTITUTIONS.

Have any of the various editions of Anderson's *Book of Constitutions* ever been abridged, or published in a smaller form?—T.A.C.—[There have been some abridgments of Anderson, several Pocket Companions and others, but the most curious is an 8vo., entitled *The Complete Freemason*, or *Multa Paucis for Lovers of Secrets*, published about 1764, and having an engraved title page designed by Bro. Powers and engraved by Bro. Larken.]

ANCIENT MS., WHERE DEPOSITED?

I saw in an imperfect copy of *The Use and Abuse of Freemasonry*, by Captain George Smith, Inspector of the Royal Military Academy at Woolwich, Provincial Grand Master for the County of Kent; and *R.A.*, 8vo., London, 1783, at p. 313, the following note in reference to the existence of an ancient MS. "Also MS. in the possession of Mr. Wilson of Broomhead, in Yorkshire, written in the reign of King Henry VIII." Can any one tell me what the MS. was about;—in whose possession it is;—or who was Mr. Wilson?—E. E. D.

ORIGIN OF THE BOYS SCHOOL.

Who was the first promoter of the Boys School? I have not any of the reports at hand, and should be glad to know through your columns.—P. G.—[The Boys School was established 1798, and sanctioned by the Duke of Athol, (the Grand Master of the then termed Antient Masons) and was originated in the following manner:—

"The United Mariners' Lodge, No. 23, observing with concern the distressed circumstances of several of their brethren, and the exposed situation of their children, at the same time viewing with pleasure the daily progress making in the Freemasons' charity in St. George's Fields, for female children, induced them at a meeting held on the 3rd day of July, 1798, to consider the means to establish a Masonic charity for clothing and educating the sons of indigent Freemasons; and for that purpose they immediately opened a subscription, which, at their second meeting, increased beyond their most sanguine expectations, that enabled them to receive six children to the benefit of this charity. But as it is their intention to extend the same, the Fraternity at large, the humane and benevolent in general, are therefore most earnestly solicited to contribute towards accomplishing this laudable undertaking, whose object is to clothe and instruct the sons of indigent Freemasons, and to train them up in the knowledge of virtue and religion, and to inculcate strongly on their minds, obedience to their superiors."

The foregoing extract is taken from the Rev. John Cole's *Illustrations of Masonry*, 8vo., London, 1801, and we hope will prove acceptable to the querist.]

MASONRY AND THE DRAMA.

In most of the song books, Pocket Companions, and other works of the same kind, bearing on Masonry, there are numerous prologues and epilogues spoken by the principal actors and actresses, in most instances before certain Lodges that had, in theatrical language, "given the company a bespeak." Now what I want to know is, if these public displays of Masonry were usual in the early part of the last century?—C. BEACHE.—[Until the public processions were prohibited, owing to the Scald Miserable burlesque in 1747, we seldom trace Lodges going to theatres; but after these processions were abolished, then the "bespeaks" were very numerous. The earliest we know of is important, as it was attended by a Grand Master, and the Masons sang *The Entered Apprentice*, for which a scene of Shakespeare had been altered. But as we deem it a curiosity we will give the extract entire. At the end of *The Antient Constitution of the Free and Accepted Masons*

neatly engraved on copper plates, 8vo., two editions, London, 1731, we read—

"On Friday, the 27th day of December, 1728, the Right Hon. the Lord Kingston, Grand Master of the Antient Society of Free and Accepted Masons, bespoke a play, viz., the second part of "King Henry IV.," to be acted on the Monday following, at the Theatre Royal in Drury-lane, for the entertainment of the brethren, and ordered a new prologue to be spoke on that occasion; as also a scene to be altered for introducing the 'Prentice's Song, as published in the Constitutions, which was done accordingly, and all the Freemasons in the pit and boxes joined in the chorus, to the entire satisfaction of the whole audience."

We omit the prologue and epilogue referring "C. Beache" to the Book itself.]

CHARLES DIBDIN.

Particulars are wanted of the Lodge, dates of initiation, &c., and what offices, if any, were held by the celebrated Charles Dibdin, the naval song writer and composer, who was one of our brethren. —M.C.

DR. KANE, THE AMERICAN TRAVELLER.

Being in company with some brother Masons lately, some among them stated that almost all the celebrated travellers of late years had been, or were Masons, and Dr. Kane was cited as an example. Can you inform me if such is correct?—BRITO.—[If our correspondent will take the trouble to turn to the *Freemasons' Magazine* for July, 1857, p. 215, he will there find that a Masonic flag was presented to Dr. Kane, by the Masons of Nova Scotia, and presented by our brother, Dr. Kane, to the Grand Lodge of Massachusetts, upon his return from his Arctic expedition. See also an obituary notice of Dr. Kane, in the *Freemasons' Magazine*, p. 369, for May, 1857.]

AMERICAN MASONIC PERIODICALS.

I am desirous of consulting some of the numerous American periodicals on Masonry, but inquire far and near, as I do, I cannot hear of any brother who has such a collection, nor do I believe there are any to be found in our public libraries. It is impossible to purchase all of them, as the cost would be enormous. Lately I had a little Masonic book imported for me from New York, and after it had been five months in *transitu*, from the date of my ordering it, I had to pay eight shillings and sixpence for a pamphlet, published last year, containing just fifty-nine pages! What I want to know is, how are we to get a sight of American Masonic publications? and, if admissible to ask such a favour, can any brother kindly furnish the readers of this *Magazine* with a list of such periodicals?—S. B. W.

MASONIC CHARTS.

A brother inquired of me where he could obtain a Masonic chart? All I knew of them was that Jeremy L. Cross published in the United States, *The True Masonic Chart, a Hieroglyphic Monitor; containing all the Emblems, explained in the Degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master. Designed and duly arranged according to the Lectures. To which is added, Illustrations, Charges, Songs, &c., with Additions and Engravings.* This, I am informed, has gone through sixteen editions, the last dated New York, 1801. I was also told that some one used to travel about London, offering to sell Masonic charts to the different Lodges. If any brother remembers this, perhaps he will kindly afford the information, and also a description of what is known amongst us as a Masonic chart?—BIBLIOPOLE.

THE LADY FREEMASON.

Having often heard about the lady Freemason, I am inclined to ask you to solve my doubts on the point, for I have no means of elucidating the facts for myself. Is the legend that a lady was made a Freemason true, or is it only a quiz on the Craft?—A YOUNG MASON.—[The legend is perfectly true, and may be seen, very happily told, in Burke's *Anecdotes of the Aristocracy*, as well as in the *Freemasons' Magazine* for July, 1856, p. 480.]

DR. HEMMING.

Is anything known of the late Rev. Dr. Hemming, who, with others, altered the ritual at the Union in 1813, and sat as Master of the Lodge of Reconciliation. He was, it is said, Chaplain to our late M.W.G.M., H.R.H. the Duke of Sussex. Where can a biography of him be found?—F. R.

WREN'S CANDLESTICKS.

In Preston's *Illustrations of Masonry*, thirteenth edition, corrected and revised by Stephen Jones, 8vo., 1821, page 172, occurs the following note:—"It appears from the records of the Lodge of Antiquity that Mr. Wren at this time attended the meetings regularly, and that, during his presidency, he presented to that Lodge three mahogany candlesticks, which are still preserved, and highly prized, as a memento of the esteem of the honourable donor." Would it be too exacting to request some member of the Lodge of Antiquity to furnish a description of these gifts of G.M. Wren?—A NEOPHYTE.

RED CROSS OF ROME AND CONSTANTINE.

Is there such a degree among the higher grades as the Red Cross of Rome and Constantine? And if so, where is it held, and who are eligible to be received into it?—D——T.

LODGE WARDENS.

In an old plate representing the interior of a Lodge room, and published by authority, the Wardens' chairs are placed, both together, at one end of the table, and the Master's at the other. How long did this observance last?—CRITO.

Literature.

REVIEWS.

WORKS ON ORGANS.

1. *A Short Account of Organs Built in England from the Reign of King Charles the Second to the Present Time.* By SIR JOHN SUTTON, Bart. London: Masters, Aldersgate-street.
2. *Scudamore Organs, or Practical Hints respecting Organs for Village Churches and Small Chancels, on Improved Principles.* By the Rev. JOHN BARON, M.A., Rector of Upton, Scudamore, Wilts, and late Michel Fellow of Queen's College, Oxford. London: Bell and Daldy, Fleet-street.
3. *The Organ: Its History and Construction;* by E. J. HOPKINS, Organist of the Temple Church. *Preceded by an Entirely New History of the Organ, Memoirs of Builders, &c.;* by E. F. RIMBAULT, LL.D. London: Cocks and Co., New Burlington-street.

EACH of these works—the two former of which are comparatively little known, the latter extensively known, and of acknowledged merit—are well worthy of a notice in our pages. Organ building, an art so intimately connected or rather associated with that of church building, as to have become an almost equal matter of interest to the Craft (whose province it has ever been to promote and encourage the fine arts in any and every department) with architecture itself—has made rapid strides within the last two centuries, and may now be said to have arrived perhaps as nearly at perfection as can ever be the case with any art.

The first two of these works seem to tend decidedly to the depression, the latter as decidedly to the exaltation, of the noble art. Sir John Sutton's work was published anonymously, but there never was any real secret as to its authorship, for independently of its being openly and unreservedly spoken of at the time, the author's views with regard to organ building were so well known that it could scarcely have been written by any one else. And one word with regard to the author himself, which, as all that we have to say of him is in his praise, cannot be considered offensive. At the time at which he published the work he was a Fellow Commoner of Jesus College, Cambridge, in the beautiful chapel of which (at the time undergoing a thorough restoration) he erected an organ, which he undertook to play himself at the chapel services, making provision at the same time for the formation and maintenance of a choir. He has since joined the Church of Rome (in which step, as he was doubtless actuated by earnest and conscientious motives, no one will presume to judge him), so that his college is deprived of his future services; but the organ which he erected, and the choir which he originated, still remain as monuments of his generous munificence.

The list and account of the principal organ builders, from Father Schmidt (or Smith, as he is more commonly called,) downwards, may of course be relied on, and contains some interesting particulars, giving us at least the probable history of some well known organs, *e. g.*:—

"A more celebrated man than Loosemore,* and indeed than any other of his time, was Ralph Dallans, but the remains of his handiwork are unfortunately very scanty. Amongst those known we may reckon the organ of the parish church of Rugby, Northamptonshire; † and Anthony à Wood says, that he also built the instrument for the Music School at Oxford, and that it contains four stops. Now, at the present time, there

* The builder of the organ in Exeter Cathedral.

† Warwickshire?

exists still in the school a small organ, evidently of this date; it may possibly be the identical instrument. It now contains six stops, and has a modern set of keys; but an inscription upon it informs us that it was repaired by Samuel Green in 1770."

We may add to this account that this curious little organ contains what is now considered a rarity—a wooden twelfth.

The author tells us that his principal object in publishing his work, was the hope that it might, in some measure, check the great destruction of the fine old organs which, for some sixty years, had been going on in this country. A practice heartily to be condemned, truly—when will people learn that old organ pipes will not bear to be replaced by new ones?—an object praiseworthy in itself, but carried out to an excess which has gone far to damage the work itself, and mar the cause it advocates. A case in point occurs to us. George III. once on a time visited Salisbury Cathedral; being much gratified with his visit he asked the dean what would be the most acceptable present he could make to the cathedral. "Why," said the dean, "our organ is very old, and ——." "Oh, I'll give you a new one," said the king, and as the means of providing it chiefly depended on the contributions of the gentlemen of Berkshire and Wiltshire, desired that it might be considered his contribution as a Berkshire gentleman. A new and fine organ was erected by Green, in Salisbury Cathedral, but St. Helen's Church, Abingdon, has since enjoyed the tones which Salisbury Cathedral has lost. The authorities of that church were not aware of the fact (as an eminent musician who knew the instrument lately said, figuratively, to us) that their organ possessed pipes of silver.

"The reason," says Sir John Sutton, "why these beautiful instruments are so often destroyed, is, that the clergy and those in authority are persuaded by their organists that the instruments in question are not fit to play upon; by which they mean that it is impossible to show off upon them in the most approved fashion, for they have neither pedals, swell, or any of those complicated contrivances with which these modern music mills (as Mr. Jebb aptly calls them in his lectures on the choral service) are crowded. Every lover of true cathedral music must have experienced how much these modern alterations and additions to the organ mar the effect of that most devotional manner of performing the church service."

He then proceeds to observe that the attention is continually drawn from the voices by the clattering of composition pedals and changing of stops; that organists thunder on the pedals so as to drown the small choirs our cathedrals now possess, consisting (as he says) of about ten boys and six or eight men, three or four of whom are most likely disabled by old age or drunkenness—and much more to the same purpose. In fact Sir John Sutton has clearly made his idea of giving a sketch of organ building from the revival of the art in the reign of Charles II. to the present time, in a great measure an excuse for making a crusade against pedals, swells, and every conceivable mechanical contrivance for adding to the comfort of the organist and the power of the instrument. Again, after giving a fair account of the organs of St. Paul's Cathedral; Christ Church, Oxford; and Trinity College, Cambridge, as built by the celebrated Father Schmidt, he comes to the Durham Cathedral organ by the same builder. After giving the particulars of such stops, &c., as it formerly contained, he proceeds as follows:—

"It has been put into the hands of Mr. Bishop, who has added pedal pipes, new chorus, &c., &c. The instrument is now nearly twice the size it was at first; the two fronts being placed further apart than in the original arrangements, to give room for the additions.* The writer cannot but think the additions lately made to this organ unnecessary, as the instrument was perfectly effective before; at the same time he does not fear in this case the usual consequences of increasing the size of a cathedral organ, viz., the destruction of the choral service, since the management is in the hands of perhaps the first cathedral organist in England, and one who thoroughly appreciates the solemn choral services."

Now, all this is really much too strong. We are willing to agree with Sir John Sutton that "fugue playing is not the chief object in an English cathedral," but by no means that the introduction of pedals and pedal pipes has been so "mischievous" as he contends it has been. It is not our purpose here to enter into a dissertation upon church music, which would perhaps scarcely be suited to these pages. We will merely say that we go very far with Sir John Sutton in his opinion as to the character of the music that ought to be performed in our cathedral churches—viz., the music that was written for them—that is to say, the music of what may be called the Tudor School, the compositions of Tallis, Gibbons, Aldrich, Farrant, Blow, Purcell, &c.—in short, that of which Boyce's score, in three volumes, may be taken as a type. Much as we love the compositions of Handel, Beethoven, Haydn, Mozart, &c., we by no means wish to see them introduced, as is but too often the case, into our cathedrals, and for these simple reasons, viz.:

1. That, grand as they are, their character is different from that of the music of the English Church.

2. That their composers never intended them for the service of the Church of England, or they would not have written them in orchestral score.

3. That, even had they been so intended, we should not wish to have them performed otherwise than in their integrity—that is, with that orchestra which in English cathedral services is out of the question.

But, agreeing with Sir John Sutton in some points, and especially as to the excellence of tone in the old organs, which will probably never be surpassed—why such a crusade against pedals and pedal pipes, which, without drowning the voices of one choir only, can be used with great effect with the full organ in accompanying both, or even one, and undoubtedly give at once depth, strength, and solemnity to the harmony? And why should Mr. Jebb,* for whose opinion in many particulars we have the highest respect, call an organ with modern mechanical additions by the opprobrious name of a "music mill?" Why should not our organs have the advantage of any mechanical appliances that ingenuity can invent, to give variety to the music performed upon it? As for the rattling of stops and composition pedals, of which Sir John Sutton complains, that evil has long been obviated—both stops and pedals being now made to work as quietly as the most fastidious person can desire, and composition pedals being by some makers dispensed with altogether by the application of the pneumatic principle to the draw stops in their place. And why should Sir John Sutton suppose that the organist of Durham cathedral (whose taste we impugn not) is the only organist in England who can refrain from using them all at once, and so making them a positive nuisance? That some of our cathedral choirs are small, no one will deny; but why fix upon them the charge of drunkenness and inefficiency, when it is well known that, whatever evils of this kind may have once existed, they are fast disappearing? And why suppose that organists generally have a tendency to overpower them when weaker than usual? We cannot but think all this very uncalled for—very unnecessary—questionable as to its taste—and calculated to do rather harm than good.

One word more before we pass to the consideration of Sir John Sutton's last chapter, on the important subject of the architectural arrangement of organs. Our author appears to us somewhat inconsistent, since, while he condemns some modern improvements, he praises others, and, though he abuses the additions of Bishop, Hill, and other eminent organ builders of modern date, as making organs too large, he commends the large organs built by Harris, Snetzler, and others, which, from the account he himself gives of them, must have been nearly, if not quite equal, in size to many of those built now, which he condemns as "music mills."

Now, as to the architectural question, we quite agree with him as to the quaint beauty of the form of Father Schmidt's organ cases, and prefer the tryptych form to any other. It is observable that all these old organs are built in what may be called the tower form—that is to say, with four projecting towers of pipes; whereas in most modern organs the front is entirely flat, or, if projecting in any part, still not curved. As for the "indelicate fat cupids by way of angels," and other grotesque absurdities which adorned the organs of Harris, and the "innumerable pinnacles and incorrect Gothic details" which Green used to "engraft upon his tasteless boxes," there can be no question about their propriety or impropriety. But we do not at all see why Sir John Sutton should be so very severe upon the practice of placing the cathedral organ upon the choir screen. In many cathedrals it would be difficult to place it anywhere else. Look at St. Paul's, and who could *think* of any other place? In Westminster Abbey, though the effect of the divided instrument is not as unsatisfactory as might have been expected, we yet cannot consider the change a happy one. Look again at the disastrous effect of the removal of the Canterbury Cathedral organ from the screen into the triforium

* Since the publication of Sir John Sutton's book, the organ of Durham Cathedral has again undergone a change, and has been moved from the choir screen to the ground; a change on which (at least as regards its position) we shall take the opportunity of saying a few words in the consideration of the architectural arrangement of organs. We may add that we have every reason to believe that the services at Durham are still in every way worthy of the praise bestowed upon them by Sir John Sutton.

* Rev. John Jebb, M. A., Trin. Coll., Dublin, Prebendary of Hereford, and late Prebendary of Limerick.

of the choir, with its heavy movement ninety feet in length, the only way of connecting the pipes with the keys—the happy idea of a worthy dean, now deceased, who thought to throw open the view from east to west, but who forgot that, first of all, the screen against which stood his own decanal stall, and seen above that the beautiful stone screen inserted by Prior Goldstone, about 1500, between the two western pillars of Bell Harry Tower to strengthen them, would intercept nearly as much as the organ, the view just thrown open. Again:—"What," he says, "can have a more distressing effect than the cumbrous organ at York, with its details taken from the stalls, and its iron-looking pipes?" This, like many others, is a matter of taste, and one in which we differ from Sir John Sutton. There can be no doubt that, as regards sound the screen is the best place; all the best musical judges are now of this opinion, and it is by many allowed that an organ may be easily so arranged, placed in such a case, as to be even in this place, abused as it has been, a positive architectural ornament. We have no objection to diapered pipes, though that, again, is a matter of taste; but as regards the York organ, the very points which offend Sir John Sutton would strongly commend it to us. Placed on one side, as at Winchester; in the roof, as at Canterbury and Ely; on the ground, as at Durham—the effect can never be equal to the place assigned now to the organ by almost invariable custom and old association; and it is to be hoped that no more eccentric experiments will from this time be tried on that noble instrument, the cathedral organ.

Let us now turn our attention to Mr. Baron's work, on what he calls "Scudamore Organs." This gentleman is rector of the parish of Upton Scudamore, from whence arises the name "Scudamore Organs." Mr. Baron attended the architectural congress at Oxford in the summer of 1858, on which occasion he exhibited and explained the instrument so called, and which the public had been led to think was constructed on some new principle. But, in the mean time, Sir Henry E. L. Dryden, Bart., of Canons Ashby, Northamptonshire, had been examining the instrument, and declared that there was no new principle at all, it being nothing more or less than an ordinary organ of the simplest possible kind, without a case, and with all the large pipes at one end and the small ones at the other, graduated after the fashion of Pandean pipes, and that there was no new invention, no new principle whatever in the matter. It really scarcely appears to us of sufficient importance to write a book about, and Mr. Baron, moreover, though evidently an earnest man, is, we cannot but think, mistaken in some of his theories. For instance, in his preface, he says—

"From first to last, however, the religious considerations of the above fourfold question, ought evidently to be regarded as of the highest importance. How far will the organ help the soul to lift itself heavenwards and draw nigh to God? How far will it really help both choir and congregation to sing with heart and voice His praises? In a council gathered to provide an organ for such objects, the mere secular musician, however accomplished, will be worse than useless. A musician, to be of real value, must be a religious man, acquainted with church music and the structure of the organ, and also a member of the Church of England. If the advice of such a musician cannot readily be procured, the loss will not be great, because the organ builder, if of real merit, must know more than enough of the theory and practice of music, to be trusted for the musical excellence of such a plain and straightforward instrument as I trust to show in the following pages a village organ ought to be."

"If the organ builder be of merit"—but Mr. Baron has been running down the organ builders of acknowledged merit. A member of the Church of England—highly desirable on general principles we confess, as belonging to that Church ourselves; but we do not see the necessary connection between Church of England principles and a knowledge of organ building. "Acquainted with the structure of the organ"—we should think so, though we cannot see that religious feeling, though necessary to man, is necessary for building an organ. An infidel is quite as capable as a religious man of knowing that an open and stopped diapason, dulciana, twelfth, fifteenth, and flute are sufficient for a small building, and not for a larger one. Who ever heard such a question raised before? On the principle laid down by Mr. Baron, the builders of organs for Roman Catholic places of worship must be Roman Catholics; for Dissenting communities, Dissenters, &c. Now, it happens, as we are informed on good authority, that there is not a Roman Catholic organ builder in London, and yet the Roman Catholics get just as good organs as we do.

"The blowing handle is not essential, inasmuch as an easier and more seemly arrangement is to furnish the bellows with a treadle, to be worked in small organs by the player himself."

Easier—we are quite sure that it is not so. More seemly—yes, if to mar the whole effect of the music is more seemly. In small organs—they must be very small.

We were present at one of Mr. Baron's exhibitions of Scudamore organs, and the opinion of every one then seemed to be that, out of four organs exhibited, the largest, consisting of four stops, was the only one fit for practical use, and that, if larger, it would be better than it then was.

Altogether, organ building, though it may be Mr. Baron's hobby, is clearly not his forte. We need not go all through his book; it contains a number of fallacies with which we need not weary our readers. Let us say a few—necessarily a few words—on the really valuable work of Messrs. Hopkins and Rimbault, gentlemen who evidently know something more of the subject they have undertaken to illustrate than the two amateurs, who, however good may be their intentions (and we doubt not their excellence as regards their own consciences), will, we sincerely hope, be unable to carry them out, and so reduce organ building from the perfection at which it has now arrived to the imperfection exemplified in Scudamore organs.

A brief notice can by no means do justice to the elaborate work of Messrs. Hopkins and Rimbault, and we have not space to give to it, that large amount of attention to minute detail which it so well deserves. We can but give a short sketch of its contents.

The first part is occupied by Dr. Rimbault's history of the progress of the art of organ building, from the earliest ages to the present time; the second part by Mr. Hopkins's lucid explanation of the instrument itself, together with an excellent and useful list of the principal organs in England and other parts of Europe, with their contents; and a chapter on tuning and temperament, which deserves especial praise, and which contains a number of clever examples of the musical effect of improper tuning.

Among many passages of interest, we offer to our readers the following curious description of an organ at Winchester, of the eleventh century, translated by Mr. Wackerbarth from a Latin poem by the Monk Wulstan:—

"Such organs as you have built are seen nowhere, fabricated on a double ground. Twice six bellows above are ranged in a row, and fourteen lie below. These, by alternate blasts, supply an immense quantity of wind, and are worked by seventy strong men, labouring with their arms, covered with perspiration, each inciting his companions to drive the wind up with all his strength, that the full-bosomed box may speak with its four hundred pipes,* which the hand of the organist governs. Some when closed, he opens, others when open he closes, as the individual nature of the varied sound requires. Two brethren (religious) of concordant spirit, sit at the instrument, and each manages his own alphabet. There are, moreover, hidden holes in the forty tongues, and each has ten pipes in their due order. Some are conducted hither, others thither, each preserving the proper point (or situation) for its own note. They strike the seven differences of joyous sounds, adding the music of the lyric semi-tone. Like thunder the iron tones batter the ear, so that it may receive no sound but that alone. To such an amount does it reverberate, echoing in every direction, that every one stops with his hands his gaping ears, being in nowise able to draw near and bear the sound which so many combinations produce. The music is heard throughout the town, and the flying fame thereof has gone out over the whole country."

Mason, in his "Essays on English Church Music," gives the following metrical translation of eight lines of Wulstan's poem. He was not aware of the original, but quoted from Dom Bedos, who in his turn took the passage from Du Cange's *Glossary*.

"Twelve pair of bellows, rang'd in stated row
Are join'd above, and fourteen more below:
These the full force of seventy men require,
Who ceaseless toil, and plenteously perspire;
Each aiding each, till all the wind be prest
In the close confines of th' incumbent chest,
On which four hundred pipes in order rise
To bellow forth that blast that chest supplies."

Dr. Rimbault's treatise contains much more that is curious and interesting, but which perhaps would not equally interest all our readers; while the subsequent work of Mr. Hopkins goes into the most minute details of the internal construction of the organ in a laborious and painstaking, but yet lucid manner, which is calculated to render his book of great real value to any clergyman or other individual in any way concerned in the erection of an organ, especially if of any size; but yet by no means so as to make the same impression upon us as on one of his reviewers; who tells us that "any one who has spent half an hour over the book, must be convinced that a small organ is an absurdity, and that architects,

* This is spoken of as a large organ. What would its builders have thought of the organ at St. George's Hall, Liverpool, which contains one hundred and eight stops and eight thousand pipes?

if they would build churches worthy of the nineteenth century, must provide suitable accommodation for a large organ."

Mr. Baron must have strangely misunderstood Mr. Hopkins, if he thinks that a church musician of his eminence could for an instant intend to advocate the building of none but large organs; Mr. Hopkins lays down general principles, as applying to organs generally, to large and small alike, for a small organ may, for its size, be made as perfect an instrument as the giants of York, Leeds, and Birmingham.

Before we close this subject, let us once more give some little consideration to the architectural question, and especially to the case of the organ. As we have before stated, it is quite possible so to arrange an organ as to make it an architectural ornament. Among the organs, the cases of which we may thus commend, the following occur to us—those of St. Paul's, York, Winchester, Gloucester, Peterborough, and Ely Cathedrals; the Chapels of King's College, Cambridge, of New College and Magdalen College, Oxford; and again, of Westminster Abbey and the Temple Church in London. Westminster has, as we have before said, a divided organ in two gothic cases. The organ of St. Paul's is what may be called of the square tower form, and is a beautiful, and indeed noble specimen of this kind; and it is with very deep regret that we have heard since we began to write this paper, that a scheme has been set on foot for supplying St. Paul's Cathedral with a new organ, in a divided case. Enough violence has been done to the great architect of St. Paul's (Sir Christopher Wren) by removing the inscription under the west front of the organ, to make room for another key board, an inscription which, from the associations connected with it, has become actually a portion of the history of the Cathedral itself.*

Among other organ cases remarkable for their beauty, we must especially mention that at New College, Oxford, built in two square towers, with an opening between them in the form of a Gothic arch. This arch discloses the central portion of the great west window to a spectator standing in the centre of the east end of the chapel. We do not, however, commend it so much on this account as for its intrinsic beauty and elegance, which we should admire just as much for themselves, if the instrument stood before a brick wall instead of a window by Sir Joshua Reynolds. The organ at Magdalen, again, is in the square tower form, and also in a form somewhat more approaching to the triptych one which we hope to see again encouraged.

A brief allusion to one more kind of organ will for the present conclude our remarks on this interesting subject. We mean a kind, several of which have been lately built by Gray and Davison, Bevington, and other eminent builders, with scarcely any case, the pipes being arranged externally so as to supply the place of a case, such as the one at the American end of the Great Exhibition of 1851 (now, we believe, in the church of St. Ann, Limehouse, by Davison), and another in the large Roman Catholic church in St. George's Fields, Lambeth (Hill); but little of which is seen, and yet none badly placed, the pedal pipes lying on the ground of the organ loft, as at Westminster Abbey, and some of the metal pipes forming a semicircle downwards in front of the west window, the large pipes standing outside, the smaller ones in gradation between them. Thus no musical effect of the organ is marred, no architectural feature of the church is hidden, and the appearance of the whole arrangement is pleasing to the eye. There are few organs indeed whose arrangement does not admit of some improvement; let us hope that the books which have appeared on the subject of organs generally, good, bad, and indifferent, may tend to the promotion and encouragement of the noble art of organ building. X.

Freemasonry Past and Present, in its relations to Society. A Sermon preached at Allington Church, Dorsetshire, on Thursday, August 11th, 1859. By the Rev. HENRY RAWLINSON, M.A., of St. John's College, Oxford.

MASONIC sermons preached in the temple of God, in the face of a congregation but few of whom belong to the Craft, must of necessity but briefly allude to our ceremonies and mysteries, but are peculiarly fitted to display in all their purity the grand principles upon which our Order is founded; and if unfortunately the shortcomings of some of our brethren have occasionally given those of the outer world opportunity to cavil and taunt us with professions which we do not carry out in our lives, the reverend brother truly states "there is no association, civil or religious, aye, or even our own church also, which would not suffer from so severe a judgment." After alluding to the earliest works of architecture with which we connect our Order, and those works in monasteries and cathedrals still extant, as a proof of the skill of the operative Masons of the middle ages, our reverend brother says:—

"For many years (since, I believe, the seventeenth century), we have ceased to be operative, and have now become speculative Masons; and giving to Freemasonry a wider range, we keep another and a nobler object in view—the cultivation of the mind, and the most enlarged charity and goodwill to all. And while professing to be the servants of the Great Architect of the universe, we lay the foundation of our society on the basis of religion. Having no further use for our working tools, we carry the emblems of them into real life, and from the square learn morality, from the level equality, and from the plumbline justice and uprightness of life. Thus squaring our actions by Masonic rule, and endeavouring to harmonize our conduct by the precepts of that Divine Being from whom all goodness emanates—and remembering that we are all sprung from the same stock, are participators in the same frail and fallen nature, and sharers of the same blessed hopes, and that no eminence of station should cause us to forget that we are all brethren—we keep in sight the criterion of moral rectitude (which, like Jacob's ladder, forms a line of union between Heaven and earth), and look forward hopefully to that time when we shall be summoned from this sublunary sphere to arise from the tomb of transgression to Heaven itself, where the Great Architect of the universe lives and reigns supreme, and where, through the all-sufficient merits of a crucified Saviour, we shall 'shine as the stars for ever and ever.' And thus it is that this speculative Masonry that we profess, not only harmonizes so completely with the description given by Solomon of wisdom and her house with her seven hewn pillars, but exhibits also a general coincidence of principle and design with the Christian scheme.

"Such, brethren, is the faith—such the hopes of a Freemason. While, then, you have seen our predecessors in the Craft fulfilling their mission by erecting, as operative Masons, those noble structures of mediæval times, whose very ruins and moss-grey stones bespeak their pristine grandeur and bear witness to the skill and zeal of their noble-minded builders, we, who have succeeded them, having no longer any call for illustrating the genius of their art, and fully recognizing the truth of the words of the text, that 'the Most High dwelleth not in temples made with hands,' endeavour to be built up a habitation of God through the spirit. And oh, 'what an incentive to holiness, to purity of life and conduct lies in the fact that the body of a saint is the temple of the living God—a truer, nobler temple than that which Solomon dedicated by his prayers—and a greater even than Solomon consecrated by his presence! This poor, pale, sickly, shattered form is the casket of a precious jewel. This mean and crumbling tabernacle lodges a guest nobler than palaces may boast of. Angels hover round its walls, and the Spirit of God dwells within.'"

Throughout the sermon there is a vein of true religion and charity which shows our reverend brother to be a true minister of the gospel—but who has deeply studied, and understands the foundation upon which our Order is based—and the important truths which its ceremonies are designed to inculcate.

NOTES ON LITERATURE, SCIENCE, AND ART.

WITH reference to the rumoured engagement with Mr. Dickens to lecture in America, we find it stated, on the authority of the New York *Evening Post*, that he is under engagement to give sixty readings at sundry places in the United States, in the course of the autumn; and that the *honorarium* is to be $25,000, paid at starting, besides one-fourth of the net profits of the entertainments. The *Leader* says:—We incline to the opinion that the projected engagement will not be carried out.

A Paris correspondent, dating Monday last, states that the annual exhibitions at the Beaux Arts commence on Wednesday next, when the models sent in for the prize in sculpture will be open to the public, and continue on view for three days. The exhibition of paintings, engravings, and gem-cutting will take place on succeeding Wednesdays, Thursdays, and Fridays, and the prizes will be exhibited, together with the works sent home from the French school in Rome, from the 25th of September to the 2nd of October.

Prince Lucien Bonaparte has printed a catalogue of the works edited by him in the various dialects of Europe—also a list of works now in the press. The more recent works are the Canticles in Basque, the Gospel of St. Matthew in the vulgar dialects of Venetia, Milan, Naples, and Bergamo. Among other labours, the Prince has printed the Song of Solomon in four English dialects—Lowland Scotch, and the dialects of Cumberland, Newcastle, and Westmoreland, preserving, for the use of linguists and historians, the exact state of language in those districts, as spoken by the native population in the reign of Victoria.

We hear of an Electro Printing Block Company, formed to bring into practical operation certain patents known as Collins's Patents, "for the cheap reproduction, on an enlarged or reduced scale, of original drawings and existing engravings, maps, and prints, and for making therefrom

* See our last week's impression, p. 168.

electro blocks for surface printing, either at the hand or steam press." It is stated that by these patent processes illustrated works can be executed at an immense saving in cost, and that the processes must be largely employed in all branches of trade "where the first cost of expensive engraving has, under the present system, to be renewed with every variation in size or form." Amongst the names attached to the prospectus we notice Messrs. Wm. Bradbury, F. M. Evans, A. J. Copeland, M.P., Herbert Ingram, M.P., Charles Knight, Mark Lemon, and S. L. Sotheby.

It is stated that the Duc d'Aumale has lately purchased a library in Paris for £15,000, said to be very rich in rare and fine editions. The Duke's library was already one of the finest private collections in the world, and he one of the leading members of the Philobiblion Society.

The fourth general meeting of the International Association for obtaining a uniform decimal system of measures, weights, and coins, will be held on Monday, the 10th of October, at four o'clock, in St. George's Hall, Bradford, Yorkshire. M. Michel Chevalier, vice president, will take the chair. Beyond routine business, the association will chiefly occupy itself with the mètre, the litre, and the gramme, as the respective units of length, capacity, and weight, as recommended by the British branch.

The annual meeting of the Académie Française, for the distribution of prizes for literary performances and meritorious conduct took place last week, at the Institute. It was presided over by M. Guizot, who delivered an address suited to the occasion. Not a political allusion was to be heard; but some eloquent periods were introduced upon the march of humanity and civilization, and upon the exercise by the humbler classes of virtues that proved that good examples of disinterestedness and of courage were to be found in the smallest villages—instancing the prizes having been gained by two females of the poorest condition for the admirable fulfilment of their duties towards their families. In the literary department two ladies were victorious. The sitting was terminated by the reading of the poem which had gained the honours of the day, entitled "The Sister of Charity in the Nineteenth Century," by Mdlle. Ernestine Drouet.

Lieut. J. D. Kennelly of the Indian Navy, and Secretary to the Bombay Geographical Society, has been recommended by Lord Elphinstone for employment as explorer in North-Eastern Africa, in the regions just visited by Captains Burton and Speke. "Mr. Kennelly," says the *Poona Observer*, "is a fine, athletic, active man, in the very prime of life. He is familiar with the use of astronomical and meteorological instruments, and goes most liberally supplied therewith. Dr. Silvester, we believe, accompanies him as draughtsman and naturalist, and they leave some time in November. They will proceed at once to the lake districts, and endeavour to circumnavigate the northernmost of the lakes."

In the Stockholm state library a number of highly curious MSS. from the hand of Swedenborg have been discovered. They are, most of them, diaries or daily records of his inner and outer life. In that referring to the year 1734, the famous mystic alleges very natural, and not altogether delicate, reasons as the cause of his visions.

The town council of Berlin has just subscribed £1,600 to a foundation in honour of Humboldt, destined to afford aid to learned men and travellers in the prosecution of the studies to which he devoted his long life.

Two forcible and excellent lithographs, published by Mr. Schenk, of Edinburgh, now lie before us. One of Lord Loughborough—a great Masonic authority in Scotland—is boldly and cleverly drawn by Mr. Wilson, with all the vigour and none of the dreary blackness that is the usual attendant of German lithographs. The series of Scottish M.Ps., of whom Colonel Sykes, M.P. for Aberdeen, is one of the most rugged and sturdy looking, promises well. The stormy ledger lines on the brow, the deep pits under the eyes, the almost fierce mouth, are finely touched-in, without the usual cosmetic flattery of popular portraits.

POSTHUMOUS REWARDS OF GENIUS.—At Lord Northwick's sale, we read in the *Court Journal*, a picture by Patrick Nasmyth brought £750! Poor Patrick never made more than sixty pounds a year! This picture, full of beauties, was the labour of a fortnight. "Genius and its rewards are briefly told." Patrick sleeps in Lambeth churchyard, little known; even within the sound of the steam hammer of his less illustrious brother. Yes, in Lambeth churchyard lies all that is mortal of our English Hobbima; nay, of a better artist than Hobbima, able as he was.

Poetry.

CHRISTMAS MUSINGS.

BY W. HEATON.

CHRISTMAS has come with its boisterous breath,
And its leafless trees and bowers,
While the flowers all round
Lie hid in the ground,
And wait for the summer hours.

Where is the daisy's crimson fringe,
The pink and the damask rose,
And the bells of blue
In the woods which grew
Where the murmuring streamlet flows?

Where is the lark with its matchless song,
And the throstle's joyful tune,
And the cuckoo's note
Which did sweetly float
Through the woods in the month of June?

Hopes and delights which were young and fair,
And joys that were fresh and gay,
Like the choicest flowers
In the springtide hours,
They have long since died away,

And left the snow on the mountain brow,
And frost on the window pane;
While the friends we loved
Are by death removed
To the grave's deep dark domain.

But music floats on the midnight air,
Through the leafless trees 'tis borne,
And voices sing
Of a glorious King,
Who came on this joyful morn.

* * *

When the mistletoe and the berries red
Of the holly-bush are seen
On the old church walls
And the ancient halls
With leaves from the ivy green.

And many a bough from the old yew tree
On each picture frame is spread,
While the box tree gay,
On this festal day,
Is torn from its woodland bed,

And hung in the homes of my fatherland—
The homes of the gay and proud,
While the log fire glows,
And the cold wind blows,
And snow doth the grass enshroud.

Then raise a song to old Christmas true,
As they did in the days of yore:
To the Saviour born
On this happy morn
Be glory for evermore.

THIBAULT, KING OF NAVARRE, TO HIS LOVE.

OH! could I but forget
Her beauty, her sweet tone,
And talking, and that lovely look at one,
My martyrdom, I think, were ended yet.

But, ah! I cannot bear myself apart;
And great simplicity
Is hope in me.
Only such thrall
Gives one the heart
To go through all.

And how could I forget
Her beauty, her sweet tone
And talking, and that lovely look at one?
My martyrdom's too sweet. LEIGH HUNT.

MEETING ON THE LEVEL.—In the American *Voice of Masonry* we find the following definition of meeting on the level, by Bro. H. N. Marks, of Kentucky:—"It is said that Masons meet upon a level; generally speaking they do. They fail to take some Masonic periodical whereby they might hold converse with the wise and the good through the medium of their writing. And when we meet together to interchange the greetings of an exalted friendship, and to counsel and admonish each other upon the theme best adapted to the purposes for which we associated, we say nothing of importance, because we know nothing of importance. Yes, Masons "meet upon a level!"

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE CALENDAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The Calendar Committee seem to treat all suggestions from brethren with perfect contempt. For several years past there have been letters in the *Magazine* from correspondents pointing out things that sadly required altering; but still the Calendar is as useless as heretofore. Not only are there a number of Lodges that have ceased from their labours, figuring away in the list, but with existing and working Lodges a very great evil is allowed to continue. In this list there is no distinction made between those Lodges which meet all the year round (which might be done with a simple asterisk) and those which have a summer vacation. The consequence is, brethren from a distance are often sadly disappointed. I will give you an instance. A friend had occasion to visit a town not one hundred miles from here, and, looking at the Calendar, he found that on a certain date he could kill two birds with one stone, though at a personal inconvenience—transact his business, and enjoy the pleasures to be always found in a Lodge of good working Masons. Arriving there, he found to his mortification that the Lodge met regularly during the winter months, but not at all in the summer. To make the Calendar really serviceable to the brethren, this difference should be clearly stated, and it would be a great improvement if the months of installation were likewise given in a separate column. As the Calendar is issued by the Executive, we have a right to expect that it should be a perfect one; but red tapeism seems not altogether abolished from the office of the Committee specially appointed to amend, revise, and correct this, at present, very useless pocketbook.

I am, dear Sir and Brother, yours fraternally,

Dudley, Sept. 3, 1859. A PROV. GRAND OFFICER.

THE MASONIC MIRROR.

MASONIC MEMS.

A PROVINCIAL GRAND LODGE is to be held at the Freemasons' Hall, at Leicester, on the 14th, when the building will be consecrated and dedicated by the Right Hon. the Earl Howe, Prov. G.M. The Prov. Grand Masters of Derbyshire, Warwickshire, Staffordshire, and the Channel Islands, and other eminent brethren, are expected to attend.

WE understand that the brethren of Norfolk intend to invite Bro. B. B. Cabbell, their G.M., to a grand banquet next month, to testify their respect for him as a brother, and their sense of the services he has rendered to Masonry in the province of Norfolk since his installation.

METROPOLITAN.

SUPREME GRAND LODGE.

THE regular quarterly communication was held in the Temple, on Wednesday last, the 7th inst., the R.W. Bro. Admiral Sir Lucius Curtis, Prov. G.M., Hants, presiding as Grand Master, supported by the R.W. Bro. Sir W. W. Wynn, Prov. G.M. for North Wales and Shropshire, as D.G.M.; Bros. Col. Browning, P.G.W., as S.G.W.; John Savage, S.G.D., as J.G.W.; Roxburgh, G. Reg.; the Rev. Wentworth Bowyer, G. Chaplain; W. Gray Clarke, G. Sec.; King, P.G.D., as S.G.D.; Slight, J.G.D.; Jennings, G. Dir. of Cers.; Pocock, G.S.B.; Daukes, G. Supt. of Works; Horsley, G. Org.; Farnfield, Asst. G. Sec. Bros. Havers, Scott, Hopwood, Potter, S. B. Wilson, J. N. Tomkins, T. R. White, Faudel, and Phillips, P.G.Ds.; Bros. Walmsley, Spiers, Philipe, Masson, P.G.S.Bs.; Chevalier Hebeler, &c., &c.

The minutes of the last Grand Lodge having been read and confirmed, the Grand Secretary read the report of the Board of Benevolence, from which it appeared that in June, eight petitions were relieved by votes, amounting to £97 2*s.*, and £30 recommended to be given to Bro. Noah Wardle, of No. 421, Marple; in July three petitions were relieved with £40; and August seven petitions, with sums amounting to £90 10*s.*, and £30, recommended to be given to Bro. Wm. D. Lowe, of No. 95, Sunderland.

The report was received, and the two sums recommended, granted.

The report of the Board of General Purposes which appeared at p. 176 of our last number, was then read.

The President of the Board of General Purposes said it became his duty to move "That the report just read be received," and in doing so he felt it due to Grand Lodge to make a few remarks on two statements in the report which did not require confirmation. The report stated that it had been brought under the notice of the Board that the members of certain Lodges were in the habit of emblazoning on their aprons emblems not warranted by the Book of Constitutions. This was so directly opposed to the spirit and laws of Masonry, that the Board had called the attention of the Prov. Grand Master to it. The next subject to which he had to direct attention was, the future publication of the official reports of the proceedings in Grand Lodge. Complaints had been made by many members that they did not receive those reports until about ten days before the following Grand Lodge. These complaints appeared so reasonable, that the Board, having given their attention to the question, had made arrangements for issuing the report as early as possible after each quarterly communication. (Hear, hear).

Bro. W. P. Scott, P.G.D., having seconded the motion—

Bro. the Rev. G. R. Portal rose to ask a question relative to the Lodge at Littlehampton, but was stopped on a point of order, the only question before Grand Lodge being the reception of the report.

The resolution having been put and carried,

The President of the Board of General Purposes said it now became his painful duty to move a resolution on the subject referred to by Bro. Portal. It was with great regret that he felt called upon to move a resolution asking Grand Lodge to confirm the suspension of Bro. Heward, of the Mariners' Lodge, No. 878, at Littlehampton, from his Masonic duties. The Board had received a complaint from the D. Prov. Grand Master that Lodge, No. 878, had neglected to make the usual returns. On inquiry they found that Bro. Cheriman had been the last Master, and that Bro. Heward had been the proprietor of the house at which the Lodge was held. The Lodge had fallen into difficulties, and Bro. Heward, who was the Secretary, had left the house, taking with him the charter and furniture of the Lodge. The Board summoned Bro. Heward to appear before them, when he wrote a very proper letter, in which he stated that the Lodge, consisting principally of the masters and mates of vessels, had fallen into difficulties during the Crimean war when the trade of the town was much interfered with, but that if time were given him he would call a meeting and endeavour to revive the Lodge. Time was given him; but nothing being done, a second summons was sent to him by the Board, in May or June, when he again asked for time—promising to call a meeting in a fortnight. That he had not done, and since that time he had taken no notice of the communications of the Board of General Purposes beyond simply writing a letter acknowledging that he held the furniture and charter of the Lodge, by which he stated he had lost money. (Hear.) This was an instance among many of the great inconvenience which arose from allowing the master of a house where a Lodge was held to become the custodian of the charter and property of a Lodge. (Hear.) Whether Bro. Heward should even have been appointed the Secretary of the Lodge was another question; but he held a letter in his hand from that brother, stating that he held the charter and regalia, and declining to give it up. He therefore would now move that the suspension of Bro. Heward be confirmed.

Bro. Roxburgh, G. Reg., seconded the resolution, thinking it most important for the interest of Masonry that the authority of the Board should be upheld.

Bro. the Rev. J. R. Portal said there could not be two opinions with regard to the justice of suspending Bro. Heward; but he objected to the present motion upon two technical points. In the first place, he did not see the necessity of the motion at all, as all that the Board of General Purposes had to do, according to the Book of Constitutions, was to report that they had suspended a brother; and Grand Lodge was not called upon to express any opinion upon the subject unless an appeal was made against the decision of the Board. In the second place it was laid down at p. 45, that all subjects of Masonic complaint against Lodges or individual brethren were to be heard and determined by the Prov. Grand Master or his deputy, and it was not shown why this case had been allowed to come to London, whilst the Prov. or D. Prov. Grand Master might much more easily have arranged it on the spot.

Bro. Savage, S.G.D., fully concurred with the last brother that the suspension was justified, but was of opinion that Grand Lodge ought not to be called upon to express an opinion unless an appeal was lodged against the suspension as laid down at p. 100 of the Book of Constitutions.

Bro. Spiers, P.G.S.B., stated that in a case which occurred in his province no report of a suspension of a brother was made to Grand Lodge.

Bro. Stebbing was of opinion that this subject ought never to have been brought before Grand Lodge or the Board of General Purposes at all. It ought to have been adjudicated upon by the Prov. Grand Master or his deputy, when probably local interest might have been brought to bear upon the brother, and led to a conclusion which might have rendered the suspension altogether unnecessary. A great deal might be done through the influence of neighbours and friends which could not be effected through the Board of General Purposes.

Some further discussion ensued in which Bros. Gregory, Mason, Adlard, and Symonds, took part, and in which it was shown that the complaint was laid before the Board of General Purposes by the D. Prov.

Grand Master, who had failed in inducing Bro. Heward to surrender the charter of the Lodge.

Bro. the Rev. J. S. Sidebotham moved that the matter be referred back to the Provincial Grand Master of Sussex.

Bro. Havers briefly replied, and contended that it had always been the practice, or ought to have been, to take the opinion of Grand Lodge relative to the suspension of a brother, and no such power should be allowed to exist in any but the supreme body. The Board of General Purposes had not, or ought not to have, the power of suspending a brother without the confirmation of Grand Lodge; and even if there were not many precedents for the course now proposed to be taken, he would call upon Grand Lodge to make a precedent for the future, and thereby prevent the supreme power being exercised by other than themselves. With regard to what had been stated relative to the Provincial Grand Master, it was not until the Deputy Provincial Grand Master had done his best to secure the charter of the Lodge for the brethren that he had remitted it to the consideration of the Board of General Purposes, whose power to deal with it could not be questioned.

The resolution was then put and carried, with five dissentients.

THE HALL.

The President of the Board of General Purposes would, as an introduction to his next motion, read a paragraph from the report of the Board: "The Board further report that they have received an application from Messrs. Elkington and Co., the lessees of the tavern, requesting the grant of a sum of money, to be expended in repairs of the great hall; that they have caused inquiry to be made under the authority of the Grand Superintendent of Works, who reports that the repairs necessary may be completed for a sum not exceeding £275, and that competent persons are ready to undertake the work. The Board, therefore, recommend that the sanction of Grand Lodge be given for such outlay." He might mention that their house had cost them a large sum in repairs—in ten years grants having been made for the purpose to the extent of £1,500. It had been proposed by Messrs. Elkington and Co. that a grant of £500 or £700 should be made for repairing the hall. The question had been referred to the Grand Superintendent of Works, who had reported that the necessary repairs might be made for £275. He believed that the tenants were satisfied with what was proposed to be done, and he, therefore, moved that that sum be granted.

Bro. W. Pulteney Scott seconded the motion.

Bro. Masterman thought that the lessees ought to repair the house themselves. Were they not bound to do so under the lease?

Bro. Havers: They were not.

Bro. Masterman: Then they ought to be. The lessees got the benefit of the house, and the Craft had the benefit of paying for the repairs, which was no benefit at all. (Laughter.)

Bro. Stebbing rose to oppose the motion, as he thought it most ridiculous to expend £275 on the repairs of the hall, when they were on the eve of a discussion with regard to the future arrangement of the premises; which might make those repairs perfectly useless. He looked upon this as a most reckless expenditure of £275, abstracted from charity. (Cries of "No, no.") He maintained that it was so; for, though the money was not avowedly subscribed for that purpose, whenever they had a surplus of money they transferred it to the funds of one of their charities. (Hear, hear.) He thought, on the eve of making alterations in their property, the expenditure most inopportune, and that the utmost they should be called upon to do before the whole question was taken into consideration should be to keep out wind and water. (Hear, hear.)

The resolution was then put and carried.

THE ORGANS.

The President of the Board of General Purposes had next to bring forward a resolution, which he believed was to be opposed by one of his earliest friends. It was a question in which neither himself nor any member of the Board of General Purposes had the slightest personal interest, nor could have. It related to the organs. They had received from the Grand Organist an opinion that the present organs were perfectly useless, and he was opposed to all expenditure upon them. The Board had come to the conclusion to recommend that they should be repaired at an expenditure of £70, but they had not done so without the fullest consideration. He held in his hand a report from Mr. Bates—he believed he ought to say Bro. Bates, for he was a highly esteemed member of the Order—the organ builder, of Ludgate-hill, which stated that not only could he put them into serviceable repair, but that if properly looked to from year to year they would last for twenty-five years. He took the opinion of that gentleman as that of an upright man, and he stated that he could efficiently repair the organs for £70, and guarantee to keep them in good order for £5 5*s.* a year; the reason they were out of order being, that they were not sufficiently used. Seeing that in Bro. Bates's opinion the organs might be made serviceable for twenty or twenty-five years at a moderate expenditure, and not believing that organs which they had had in use but a comparatively short time could be altogether worn out so as to render new ones necessary, he would move that £70 be granted for the repair of the organs.

Bro. Dr. Hinxman seconded the motion. He had seen Bro. Bates, who assured him that he could keep the organs in good repair at an expense of £5 5*s.* per annum each (not £5 5*s.* the two), which sum should include every expense. The cost of repairing the organ in the temple he estimated at £40, and that in the hall at £25.

Bro. Horsley, G. Org. said he was sorry to intrude himself upon the brethren. Indeed this was the only subject upon which he would venture to address them. He had now had the honour to hold his office for nearly three years, and when he was first appointed he was asked to examine the organs. He did so, assisted by a most competent person, and he found them in such a state of rack and ruin, that the first thing he recommended was that they should discontinue the payment of £12 12*s.* a-year for keeping them in repair. He sent his report to the Board of General Purposes, but whether it was received he had never heard. Last year another committee was appointed to examine the organs, on which were Bros. Roberts and Le Veau and upon their consulting him (Bro. Horsley) he repeated that the organs were perfectly useless; and that to attempt to repair them would be to throw the money away. He recommended that they should have two entirely new organs, which might be obtained for about £300—£200 for the hall and £100 for the temple. No notice was taken of his report, and the first intimation he received of the proposed expenditure of £70 for repairs, was when he saw it on the printed paper of business—not having been at all consulted with regard to it. He had the greatest respect for Bro. Bates, with whom he had had business transactions, and knew him to be a gentleman of the highest honour and probity, but he was convinced from the rottenness of the materials that they might as well throw the money in the Thames as attempt to repair their present organs. He was convinced that they were utterly worthless, and he would recommend that they should either have new organs, or wait until the whole question of the property was under consideration. In the meantime he could manage to play a little on the organ in the Temple, and when they met in the hall it would be better to dispense with the music altogether, or to hire an harmonium. He would move as an amendment that that part of the report which recommended an expenditure of £70 on the organs be not approved.

Bro. the Rev. J. S. Sidebotham seconded the amendment; considering that as the Grand Registrar was the legal adviser of the Craft, so ought the Grand Organist to be as regarded the organs, and they were bound to act upon his opinion.

Bro. Col. Browning thought it would be useless to expend £300 upon new organs, when they had the assurance of Bro. Bates that those they now had might be put in good repair for £70. As to the rottenness of any portion of the materials, that was for Bro. Bates to consider in making his contract, and not for them.

Bro. Jennings, G.D.C., said that the question of the organs had been fully considered by the Board, after placing them under the closest inspection. They had heard the opinion of the Grand Organist, that the organ in the gallery was utterly useless, and that in the temple worthless; but they must recollect that the Grand Organist was a player of extraordinary skill and standing, and that he was in the habit only of performing on instruments of a character commensurate with his position in the profession, and great allowances ought, therefore, to be made for his opinion, that nothing could be done with the present organs. They should also recollect that they had the organs inspected by a manufacturer, who stated that for every purpose of the Craft he could put them in repair, and guarantee to keep them so for twenty-five years at an annual cost of £5 5*s.* each. When they considered the solemn silence with which they had opened their business that evening, and the entire absence of any attempt of the Grand Organist to produce any notes from their organ, it surely became them to make an effort to give better effect to their ceremonies if they could do so through an expenditure of £70. He (Bro. Jennings) had taken considerable pains to make inquiries on the subject, and he was authorized by Bro. Bates to say that, if he did not put the two organs in a satisfactory condition, he "would make no claim for payment." (Hear, hear.) If they were placed in such a condition that any ordinary player could perform upon them, how much more might they not expect from the skill of their esteemed Grand Organist. (Cheers.)

The amendment was then put and negatived, and the original resolution carried.

ERASURE OF LODGES.

The President of the Board of General Purposes had now the painful duty to move that seven Lodges be erased from their books; but, if any brother had anything to advance why in any case the erasure should not be proceeded with, the Board would willingly consent to its being held over to give an opportunity for resuscitation, though he looked upon the Lodges proposed to be erased as defunct. In the first place he should mention that, since their last meeting, five Lodges had been removed from the list proposed to be erased, simply on the ground that they have complied with the requisition of Grand Lodge, and made the necessary returns. And here he might be allowed to say that, in some instances, this had been done under circumstances highly honourable to the brethren in the provinces, who had come forward and paid the dues for a quarter of a century, in order to revive the Lodges; and he had great pleasure in omitting them from the resolution he had to move. He would now go through the list of those proposed to be erased, begging them to recollect that they would only put them in a position *sub judice* until the resolution was confirmed; and if anything could be done to resuscitate either of the Lodges in the meantime, there would be nothing to prevent its being taken out of the list at their next meeting. The first Lodge on the list was No. 49, Lodge of Concord, London, and was formerly held at the Turk's Head, in the Strand. The Lodge had not met for many years past, and ought properly to have been erased

before. It had come to his knowledge within a few days that some zealous brethren were exerting themselves to recover the warrant, and resuscitate the Lodge. He wished them every success, and should have great pleasure if they enabled them on the next occasion to take it out of the list. The next Lodge was No. 366, School of Plato, Cambridge, which was reduced to three members—the warrant being in the hands of the junior member, who declined to hold a Lodge, and the Prov. Grand Master was of opinion it ought to be erased. He now came to No. 459, Lodge of Benevolence, Sherborne, regarding which he had a letter from Bro. Highmore, a most zealous and active Mason, stating there was no chance of resuscitating it. The Lodge had not met since 1851, and it was believed the warrant was in the possession of the widow of the last W.M. and would be recovered and returned to Grand Lodge in a few days. The next was No. 751, Prince Edwin's Lodge, Eye, Suffolk. It had not met since 1852, and the remaining members had determined not to make any exertions to revive it, and the D. Prov. G.M., the W. Bro. Fleming, reported that it might be already considered as defunct. He then came to No. 765, the Roden Lodge, Wem, in the province of North Wales and Shropshire, the Prov. Grand Master of which (Bro. Sir Watkin Wynn) they had the pleasure of having among them that evening acting as D. Grand Master. The Prov. Grand Secretary reported that the Lodge was defunct, and that there was no prospect of reviving it. The next was No. 806, Castlemartin Lodge, Pembroke, South Wales, which the Prov. Grand Master (Bro. Johnes) reported as also defunct. He now came to the last on the list, No. 878, the Mariners' Lodge, Littlehampton, which had occupied their attention in the early part of the evening—the Lodge having fallen into difficulties and the warrant being in the hands of the Secretary who was the keeper of the house where the Lodge had been held—both the last Master of the Lodge (Bro. Cheriman) and the D. Prov. Grand Master recommended that under the circumstances the Lodge should be erased as the only means of resuscitating Masonry in Littlehampton. The R.W. brother concluded by moving a formal resolution for the erasure of the Lodges.

Bro. Hopwood, P.G.D., seconded the motion, which was carried *nem. con.*

All business being ended, Grand Lodge was closed in due form.

OLD CONCORD LODGE (No. 201).—On Thursday, the 24th ult., upwards of fifty brethren of this Lodge celebrated their summer anniversary at the City of London Hotel, Anerley. At the dinner Bro. C. Maney, W.M., presided, faced by Bro. Swainston, S.W., and amongst the visiting brethren present we observed J. Suter, P.M., No. 219; Jas. Queeley, P.M., No. 219; H. Norman, P.M., No. 209; W. F. Blackburn, P.M., No. 169; W. Carter, P.M., No. 165; W. Oxley, P.M., 274; J. Coverley, P.M., No. 257; J. M'Davitt, No. 362; T. Lewis, No. 53; W. Davies, P.M., No. 663; E. Sisson, No. 118; J. Clark, No. 211; J. Edney, No. 107; and J. Smith, No. 1,044. After dinner the President gave "The Earl of Zetland," followed by "Lord Panmure, D. Grand Master of England," in complimentary terms, and next proposed "The health of the Rev. Bro. Laughlin, their Chaplain," who in reply said, he thanked them sincerely for the generous manner in which they had received the mention of his name. He cordially concurred in all that had been said in reference to Masonry. He believed that every minister who became acquainted with it would find it to be really and truly the handmaid of religion. The W.M. then gave "The Visitors," coupling with the toast the name of Bro. Norman, No. 209, who briefly replied. Bro. Kennedy, No. 201, then rose to propose "The health of the President." They all knew how indefatigable their brother was in the discharge of his duties, how creditably he had ever performed them, and with what honour to the Lodge to which he belonged. The present not being a meeting where the principles of Freemasonry need be fully dilated upon, left him but little to add. He would, therefore, simply propose the health of their President, thanking him for his attendance, and congratulating him on having such a numerous assemblage around him. Bro. Maney, in returning thanks, said he hoped he had ever been, and should ever be found, doing his utmost towards the promotion of the interests of the Craft. He feared he did not merit the compliment that had been paid him, but at any rate he endeavoured to discharge the duties intrusted to his hands faithfully and honestly, to the best of his ability. If he had done so satisfactorily it gave him additional pleasure, and he should ever feel proud that he had been of at least some service to the Order. Some very excellent singing and music interspersed the toasts.

INSTRUCTION.

ALBION LODGE (No. 9).—This Lodge held its first meeting for the season on Sunday last, at Bro. Gurton's, the Western Masonic Hall, Old Bond-street; Bro. Collard presided as W.M. The Lodge was opened in the first degree, and the ceremony of initiation and lectures worked by the many eminent brethren present.

ROBERT BURNS (No. 25).—This Lodge commenced the winter session on Friday, the 2nd; Bro. Newall presided as W.M., who, having opened the Lodge in the three degrees, proceeded with the ceremony of raising and lectures in connection with that degree, the whole of which were performed admirably, and greatly to the satisfaction of the members. An expression of regret was evident at the absence of Bro. Watson, at present in Dublin.

CRYSTAL PALACE LODGE (No. 1,044).—This Lodge, held at the City Arms, West-square, Southwark, had a very numerous meeting on Monday last, to witness and take part in working the fifteen sections. Bro. D. R. Farmer officiated as W.M.; Bros. Thomas, S.W.; Bradley, J.W.; Anslow, P.M. The Lodge was opened at seven o'clock, and the sections of the first lecture were worked by Bros. Stewart, Newall, Newman, Charnock, Blackburn, Crawley, and Thomas. Those of the second lecture were given by Bros. Walkley, Oliver, Daly, Warren, and Arnold; and of the third lecture by Bros. Anslow, Smith, and Hill. We have rarely seen the fifteen sections more ably illustrated. Several visitors became joining members, among them, Bro. Coggin, P.M. No. 276, who took the opportunity of impressing on the brethren and Lodges of Instruction in particular, the desirability of supporting the *Freemasons' Magazine*, as the only authentic organ of publicity the Craft possessed, by subscribing to which they would derive much information not otherwise to be obtained.

PROVINCIAL.

HAMPSHIRE.

WINCHESTER.—*Lodge of Œconomy* (No. 90).—The ordinary monthly meeting of this Lodge took place on Wednesday evening, August 31st, at the Masonic Hall, adjoining the Black Swan Hotel, when there were in attendance the W.M. (Bro. J. L. Hasleham), Bros. F. La Croix, S.W.; G. Oakshott, P.M., (J.W. *pro tem.*); S. Everett, P.M.; C. Sherry, P.M.; G. Durant, P.M.; W. Russ, P.M.; J. Withers, P.M.; W. Cowen, P.M.; G. P. Jacob, P.M.; and Bros. Elson, Snary, Butcher, Gerrard, Huggins, Smith, Waterman, &c. After the Lodge had been duly opened, and the minutes of the last meeting read and confirmed, the W.M. proceeded to read some documents and communications received from Grand Lodge, and called attention to the motion given notice of by Bro. Binckes, which, to some extent, bore upon the motion given notice of for this evening by Bro. Sherry.

Grand Lodge and the Provinces.—Bro. C. Sherry, P.M., then rose to address the Lodge in introducing the motion of which he had given notice at the last meeting, and in the course of his preliminary remarks, he said most of the brethren present would remember what he had advanced upon this subject at former assemblies, and therefore there was no necessity for his going at any length into details upon the present occasion, especially as those brethren who might not have been present had the opportunity of reading the reports of their meetings in the *Magazine*. The motion of which he had given notice for this evening was as follows:—"That a memorial be presented to the Board of General Purposes, asking them to take into their consideration the present representation of provincial Masons in Grand Lodge, with a view of affording them a fair share in the election of all Boards connected with the Order, and requesting them to bring the subject before Grand Lodge." Bro. Sherry proceeded to argue that it would be seen, on application to the Book of Constitutions, that the provincial Masons had not that share (under present circumstances) in the representation of Grand Lodge to which they were duly entitled. In the "Regulations for the Government of the Craft," (at p. 16), occurred the following:—"The public interests of the fraternity are managed by a general representation of all private Lodges on record, together with the Grand Stewards of the year, and the present and past Grand Officers, and the Grand Master at their head. This collective body is styled the United Grand Lodge of Antient Free and Accepted Masons of England, and its members rank in the following order," &c. The Book of Constitutions also, in the course of its general directions, provides that the Grand Master and Grand Treasurer, the Board of General Purposes, the Colonial Board, and the Committee of Benevolence, are to be annually elected by Grand Lodge, that is to say, by the Worshipful Masters, Past Masters, and Wardens of every Lodge on the English register. In practice, however, (said Bro. Sherry) these elections are really in the hands of those members of Grand Lodge (greatly predominating in the attendances) who happen to be resident in or near London, while those at a distance are, for the most part, precluded, by the expense of the journey and the claims of their business occupations, from being present in London and exercising their franchise. Under these circumstances a very great injustice is inflicted upon a large portion of the provincial Masons, indeed, on all those whose homes are at any distance from the metropolis, who, nevertheless, are so numerous as to constitute a vast majority of the members of Grand Lodge, and from whom the greater part of its funds are derived. The consequence is, that the virtual charge of the finances of Grand Lodge is thus invested in the power and management of those parties in whose appointment to office the chief contributors to those finances have practically no voice. The only means by which this widely felt grievance could be remedied, in his (Bro. Sherry's) opinion, was the issue of voting papers (hear, hear), to the Masters of all Lodges, to be filled up in open Lodge by those members entitled to vote, were they present in Grand Lodge; and this in place of obliging the said members to poll in London if they exercise their privilege at all. Then, and then only, the brethren of every Lodge would have the opportunity of exercising their full share in the elections, as provided they are entitled to in the "Book of Constitutions," (p. 66, clause 24), where it says, "The majority of the members of a Lodge, when congregated, have the privilege of giving instruction to their Master, the immediate Past Masters and Wardens, before the

meeting of the Grand Lodge; because such officers are their representatives, and are supposed to speak their sentiments." Having held the views he had expressed upon the subject, he had lately made an application to the Grand Secretary in London, and that officer had kindly sent him down some particulars, which showed the great distinguishable difference in the attendance of the London and the provincial brethren at Grand Lodge during the last two years. The returns he had received gave him the following details in this respect:—

Quarterly Meetings.	No. of London Brethren present.	No, of Provincial Brethren present.	Total.
1857—June 3	150	11	161
September 2	191	7	198
December 2	196	39	235
1858—March 3	178	42	220
June 2	148	30	178
September 1	104	11	115
December 1	212	40	252
1859—March 1	213	46	259
June 1	130	42	172
Totals...	1522	268	1790

These figures showed that the attendance of London Masons had been four fifths more than that of the provincial brethren. He thought it was quite time something should be done to ensure to all an equal voice under equal opportunity of exercising it, such as vote by proxy would create, and for the purpose of bringing the question into the proper course of discussion, he had prepared the following memorial, which he would read to the Lodge:—

"To the Board of General Purposes,—

"The memorial of the Worshipful Master, Past Masters, Wardens, and brethren of the Lodge of Œconomy, No. 90, in open Lodge assembled,—

"Showeth—That according to the Book of Constitutions, 'the public interest of the fraternity (of Free and Accepted Masons) are managed by a representation of all private Lodges on record,' with the addition of a Grand Master, Grand Officers, &c., and that this collective body is styled 'The United Grand Lodge of Antient Free and Accepted Masons of England.'

"The Quarterly Communications of Grand Lodge are held in London, where the general business of the society is transacted, and the various Boards of Management are from time to time elected.

"That while in theory such representation is 'general,' it is proved in practice to be only 'partial;' the proportion of the London brethren constituting more than four fifths of the total attendance.

"That this inequality arises from the difficulties caused by distance and expense under which the members of country Lodges labour as compared with brethren resident in the metropolitan district.

"That though of late years these difficulties have been partially obviated by the facilities afforded by extension of railway accommodation, yet the expenditure of time and money still presents a serious obstacle to such an attendance of provincial brethren as is desirable.

"That various plans have been devised with a view to promote such regular attendance, but the circumstances alluded to, and others which may be adduced, have only been attended with limited success.

"That your memorialists are of opinion that in the election of the various Boards of Management, some scheme should be introduced by which the entire English Craft shall be fairly represented in Grand Lodge. They would therefore humbly suggest that 'voting by proxy' be adopted.

"Your memorialists therefore respectfully urge upon your Worshipful Board to take this subject into your consideration, and also to submit the same to Grand Lodge. And your memorialists will ever pray, &c.

"Dated this 31st of August, 1859."

Bro. Durant, P.M., said he begged to second the motion, and he could not conceive that any opposition could be offered to it either on the part of the M.W. Grand Master or any of his officers. He thought the memorial was worded in such respectful terms that they could not take umbrage at it; and more than that, he fancied they would be glad to have the opinions of more of their brother Masons from the country, under the means proposed, to share in the management of the affairs of the Craft. He thought the memorial, with any little clerical error that may be apparent, corrected, should be sent to the Board to which it was addressed.

Bro. F. La Croix, S.W., asked how proxy papers would be managed, supposing the system were adopted?

The Worshipful Master said, in case the idea was received and adopted, the working of it would not be difficult under the superintendence of the officers duly appointed to the task.

Bro. Sherry said when they went to London under the present system, papers were put into their hands with certain names on them. They in Winchester could recommend any one of themselves for instance. Each member voting in the elections scratched out all the nominated names above the number for election, leaving the fourteen he individually approved of for office. They might have proxy papers sent down upon the same principle. He certainly did not wish to assume to himself the prescribing of any exact rule, but (as in the wording of the memorial he had sought to express) he wished to have some system adopted under which proxy votes could be received in London from provincial members; and at the same time the metropolitan members of Grand Lodge could exercise the same privilege.

Bro. Oakshott, P.M., said he must confess that he fully concurred in the motion then before the Lodge. He did really consider that—extending as the body was every year—it was absolutely necessary every member should have a voice in the affairs of Grand Lodge as far as possibly could be managed with fairness, and he could not conceive any measure better calculated for that purpose than the one suggested in the memorial. It was throughout most respectfully worded, and offence could not be taken with it; at least if such a thing should arise there would be no reason for it. All the provincial Masons wanted was a fair share in the doings of Grand Lodge, and they were not asking too much when they demanded it, when it was considered what heavy expense and inconvenience they were put to to be present at the time of Lodge meeting, compared to the advantage of metropolitan members. They thought the best and fairest possible means for putting all on an equality was, the allowing country Masons to vote by proxy. When they asked for that they were only asking for what they had a perfect right to expect. Since they sent a large sum of money every year towards the general fund they had a right to ask how it was expended, as well as to have a vote in its outlay. It was the case with subscribers to any public institution to have a vote regarding the general expenditure, and they, in the same way, had a right to join in the regulation of the Masonic disbursements. He was very much pleased to see Bro. Sherry take so much trouble and show so much energy in regard to the affair; he sincerely hoped the subject would be met in a proper spirit by Grand Lodge, and he trusted that body would say all had a right to vote by proxy.

Bro. La Croix, S.W., called attention to what he thought must be a clerical error in the memorial. He alluded to the word "universal."

The Worshipful Master remarked that it would be necessary for brethren to confine their observations strictly to the matter before the Lodge. The memorial referred to members of Grand Lodge voting by proxy in the election of the Boards of Management.

Bro. Russ, P.M., also observed upon the wording of the memorial. He supposed it was intended to ask for the privilege of voting either by personal attendance or by proxy.

The Worshipful Master explained that there was merely a slight error in the transcription of the memorial.

Bro. Jacob, P.M., observed that the system of voting by proxy was already adopted in the election of recipients of the charity benefits, a branch of their affairs which commanded a great deal of interest. By adopting the prayer of the memorial he thought a good deal more union and fellow feeling would be observable.

Bro. La Croix also thought it would tend in every way to raise the interest felt in the affairs of the Craft and increase their numbers.

Bro. Smith asked whether, if the question were brought before the Grand Lodge, some plan should at the same time be suggested or specified for carrying their idea into practice. He thought that would be better than merely expressing a wish to have a change, and leaving what they meant indefinitely stated. The distribution and collection of the proxies would require arrangement.

Bro. Jacob said every Lodge being responsible for itself, no difficulty would be experienced in that respect.

Bro. Everett, P.M., thought there could be no objection to the way in which the subject had been brought forward. For five or six years past a great deal of litigation and party feeling had exhibited itself in Grand Lodge, and there had been much more bitter feeling and animosity than there ought to have been. Out of good never cometh evil, it was frequently said, but a great deal of evil arose out of the objectionable exhibitions sometimes taking place at Grand Lodge. He did not think that the creation of such ill feeling and animosity had anything to do with the manner in which Freemasonry was intended to be carried out, and the sooner all jealousy was got rid of the better.

Bro. Sherry then briefly replied. He said he was exceedingly glad to find such a large number of P.Ms. present that evening, showing, as it did, the interest with which they looked upon the subject named in the notice paper calling them together. He believed there were more present that evening than there had been for some months. He would add just one word in respect to an observation that had fallen from Bro. Smith, to the effect that some definite scheme should be sent up for adoption. Perhaps it might be forgotten that the Board of General Purposes performed the duty of framing all laws for the Order. As he proposed in the memorial he had that evening submitted to the Lodge, the best plan was to call upon the Board to introduce some scheme themselves, that should recognize the principle recommended. They did not intend to memorialize Grand Lodge, but the Board of General Purposes, that the latter in due course might recommend to Grand Lodge to take the subject into consideration. He thought it would be too dictatorial to send up their own definition of the scheme to be adopted.

The observations made by Bro. Sherry were very generally approved and supported by the whole body of the Lodge.

The Worshipful Master observed that the best thanks of the brethren

of the Lodge were due to Bro. Sherry for the indefatigable zeal he had shown and the trouble he had bestowed in getting up information for the introduction of so important a subject. The Worshipful Master also proceeded to remark that that mighty engine "the Press;" he alluded, of course, more particularly to their own *Magazine* (hear, hear), would continue to stimulate the brethren not only of the Province of Hampshire, but of the provinces generally, to come forward as one man and assert their claims to a fair representation in the election of the various Boards appointed by the Grand Lodge. The Worshipful Master concluded by putting the motion to the meeting, expressing how satisfactory it would be for him to see it adopted unanimously and the memorial signed by all present in open Lodge.

The motion was carried *nem. con.*, and the memorial signed accordingly by the following members then present:—Bros. J. L. Hasleham, W.M.; Charles Sherry, P.M.; George Durant, P.M.; John Naish, P.M.; Wm. Cowen, P.M.; George P. Jacob, P.M.; William Russ, P.M.; Samuel R. Everitt, P.M.; Geo. Oakshott, P.M., J.W. *pro tem.*; Fred. La Croix, S.W.; John Henry Elson; Henry Butcher; Henry Huggins, Prov. G. Sec.; J. Waterman; Alfred Smith; Isaac Snary; William John Gerrard; James Withers, P.M. A motion was then carried, admitting Bro. Harry Grant as a joining member of the Lodge, the general feeling of the members being gratefully expressed for the long and valuable services rendered to the Lodge by that brother. The Lodge was then duly closed, and the brethren adjourned for refreshment and spent an hour or so in that unity and concord for which the Lodge is so eminently conspicuous.

NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 646).—The Lodge was held as usual on Thursday last, the 1st of September. Bro. George Cattel, W.M., in the chair, a great many other brethren being present. The minutes of the previous Lodge being read and confirmed, a ballot was taken for Bro. William Wells as a joining member, he having been initiated in the Lodge of Corcyra, at Corfu; he was unanimously accepted. The W.M. passed Bro. Wells, who had previously taken the first degree, to the second degree, and also explained the second tracing board. The Lodge was honoured with the presence of a brother of the candidate, Bro. Capt. Grenville Wells. There being no other business before the Lodge, it was closed in due form, and the brethren adjourned to refreshment and spent the evening very agreeably.

SUSSEX.

PROVINCIAL GRAND LODGE.

THE annual Provincial Grand Lodge was held in the New Music Hall, Hastings, on Friday, Sept. 2nd. Bro. G. C. Dalbiac, R.W.D. Prov. G.M., presided, supported by Bros. Cordy, P. Prov. S.G.W., as D.G.M.; Bacon, Prov. S.G.W.; Powell, Prov. J.G.W.; Fermor, P. Prov. S.G.W.; Verrall, Prov. G. Treas.; Gavin Pocock, G.S.B., Prov. G. Sec.; Wood, Prov. S.G.D.; Woolven, Prov. J.G.D.; Bannister, P. Prov. S.G.D.; E. Scott, Prov. G. Supt. of Works.; J. Fabian, P. Prov. G. Supt. of Works; Schilling, Prov. G. Dir. of Cers.; Wellerd, Prov. Assist. G. Dir. of Cers.; Smithers, P. Prov. G. Dir. of Cers.; Bowmer, Prov. G.S.B.; Stuckey, P. Prov. G.S.B.; Kuhe, Prov. G. Org.; Butcher, Prov. G. Purst.; Burchell and Collins, Stewards; the W. Masters, P. Masters, Wardens, and about seventy brethren. Amongst the visitors were Bros. J. Symonds, P.M. 21, and member of the Board of General Purposes; and Bro. H. G. Warren, Past G. Steward, &c.

The Prov. Grand Lodge was opened at three o'clock. On the lists of the Lodges being called over it was found that all excepting No. 878, Littlehampton, were represented. The minutes of the last Prov. G. Lodge were read and confirmed. A most favourable report was read from the Finance Committee, showing a balance of £85 19*s.* 5*d.* in hand. Bro. W. Verrall was unanimously re-elected Treasurer. The Prov. G. Sec. read a statement prepared from the returns, shewing the progress of Freemasonry in Sussex during the year ending June 1859.

The Deputy Provincial Grand Master thus addressed the Provincial Grand Lodge:—

"Brethren, it is now my pleasing duty to offer to the officers of the past year my grateful thanks for the efficient support with which they have enabled me to conduct the duties of the province, and for the zeal which has characterized their efforts to maintain in every instance our ancient landmarks, the interests of the Craft in general, and of this Provincial Grand Lodge in particular. I believe this to be a fitting opportunity, without detaining you long, to take a slight review of the past year in order that the brethren may be fully acquainted with the manner in which the executive have performed the trust reposed in them, and also to recall any particular incidents that have occurred since we last met, and to mention one or two subjects I wish to impress upon Masters of Lodges and upon the brethren generally. These and a few statistical facts, comparing the funds and our present numbers in the province with those of the year 1855 (the year immediately succeeding our resuscitation as a Provincial Grand Lodge), will, I feel satisfied, be acceptable to the brethren, as manifesting the steady progress Freemasonry is making amongst us, and proving that the officers of the last year have acted with that zeal transmitted to them by those worthy Past Provincial officers who have set them so bright an example, many of whom I delight in seeing here to-day; and more particularly that the brethren may know how the finance has been looked after, the funds applied and the great objects of Freemasonry always borne in mind. This is only our fifth annual meeting since the re-organization of the Provincial Grand Lodge. The first returns in 1854, show a total of 199 members; by the returns up to June 30th of this year, we have 329 subscribing members. In 1855 there were fifteen initiations, in this year thirty. In 1855 the quarterage, &c., amounted to £23 14*s.* 6*d.*; in this year to £40 12*s.* 6*d.* In 1855 your balance was a nominal one, as the whole of the Provincial Grand Lodge regalia was not paid for till 1856, when I perceive there was £3 15*s.* 11*d.* in hand. You have now a balance in the Prov. G. Treasurer's hands of £85 19*s.* 5*d.*, and at the end of our next year I feel justified in stating that it will amount to £100. In 1856 you were enabled to vote fifteen guineas to the Masonic charities—in 1857 ten guineas—in 1858 twenty pounds, and there is notice of motion for a similar sum to be voted this day, amounting altogether to £66 5*s.* in the four years. By a strict regard to economy, the total expenses of management (exclusive of insurance and Tyler) has averaged £4 16*s.* 6*d.* per annum. This statement will, I am sure, convince the brethren how much is due to the Finance Committee for their very able management, but more especially to the valuable and earnest services of our esteemed Prov. G. Sec. and Prov. G. Treas., to the latter for his care of our exchequer, and to the former for devoting so much valuable time to our interests, conducting our correspondence so ably, and bestowing such care on the regalia, &c. (now the paid property of the Prov. Grand Lodge, which may be estimated at a value above one hundred guineas); and it is with the highest gratification I am enabled in Prov. Grand Lodge to tell Bro. Gavin E. Pocock how much satisfaction we all feel that his usefulness has been recognized and rewarded by the M.W. Grand Master of England, and that by his presence we are honoured by the attendance of an officer of the Grand Lodge of England. I am indeed proud of the position I hold in this province, for in my visits to the several Lodges and my intercourse with the brethren, I have seen nothing but excellent working, harmony, and good feeling prevailing amongst all, an earnest wish to carry out the principles of our Order in accordance with the Book of Constitutions and in strict allegiance to our most respected and M.W.G.M. Lord Zetland, a nobleman who presides over Masonry with the hearty good wishes of all Sussex Freemasons, and who I feel convinced may count on the cordial support of this province should faction ever assail him. (Much applause). I will now remark on one or two points which I trust the Masters of Lodges and the brethren generally will bear in mind, especially as they are subjects clearly enjoined in the Book of Constitutions, and the infringement of them has on more than one occasion been brought before the Board of General Purposes. Lodges of Emergency should rarely be called—nothing but a sheer necessity can warrant them. I would beg to refer W.Ms. to pages 80 and 83 of the last edition of the Book of Constitutions relating to the examination of candidates prior to passing and raising. They must reply correctly and audibly, so that every brother may hear; the Worshipful Master should not be satisfied with the Deacon putting the words into their mouths, but the candidates should themselves be perfect in the required replies; the same remarks apply to their answers to the Wardens, which should be given distinctly and audibly. The clothing of the brethren must be strictly in accordance with the Book of Constitutions, and the Worshipful Master of each Lodge is responsible for the observance thereof. This rule has been ever adhered to in Sussex, but some Lodges in England having lately been called to account for a deviation therefrom, is my reason for mentioning it. I would also caution Masters of Lodges with reference to mendicants; I am grieved to say that many unworthy Masons from all parts make it their business to travel the country merely to impose upon the charity of the unwary, and as soon as each new Master is appointed, to make him their prey. A little caution on this head will prevent much imposition and preserve the charitable funds for the deserving and really needy brothers. In March last I was necessitated to report to Grand Lodge the Howard Lodge, No. 64, and the Mariners' Lodge, No. 878, for non-payment of arrears; I am happy to say No. 64 has since adjusted all claims; through the exertions of kind brethren ever zealous in our cause, that Lodge starts afresh under very favourable circumstances—may it flourish and prosper long in the country. I regret to say No. 878 has made no arrangement for the settlement of arrears, and the case will come before the Grand Lodge on Wednesday next. A petition for a fourth Lodge to be held in Brighton, at the request of certain brethren, was forwarded by me to the Grand Master during the present year: without a decided opposition to the prayer of the petition I did not feel justified in according to it that warm and cordial support I otherwise should have done, from a feeling that the time was premature for such an application. I can assure the brethren whose names were appended to it, that as I find our numbers increase and our influence extend, I shall feel it a duty as well as a pleasure to co-operate with them, and will give my support and recommendation for the formation of additional Lodges either in Brighton or any other town of the province, if I see it to be the wish of the brethren and am convinced it is for the good of the Craft in the locality from whence the petition emanates. I understand that petitions from several of our increasing populated coast towns will very probably, ere long, be sent to me, to all of which I shall give my very best attention. In conclusion I will allude to a painful occurrence, but one which must be continually befalling us—our respected Bro. Benjamin Vallance has passed from us. Our beloved brother was amongst the first of the Prov. Grand Officers at our re-organization in 1854, and a P.M. of No. 338. He was appointed

Senior Grand Warden, and although then in declining health, he exerted himself greatly to our benefit, and I am sure every one here will unite with me in bearing testimony to his worth as a man and a Freemason, and confirm my statement of how much we esteemed him while living, and how much we now mourn his loss. To each and all of you, my brethren, my best thanks are due, and I entreat you to believe me truly grateful for your co-operation and assistance in bringing the Provincial Grand Lodge of Sussex to the state of prosperity which it now possesses, and which I sincerely trust it may long enjoy.

The following brethren were then appointed and invested Provincial Grand Officers for the year ensuing:—Bros. Powell, (No. 45), Prov. S.G.W.; Bannister, (No. 47), Prov. J.G.W.; Tayler, (No. 338), Prov. G. Chaplain; Henry Verrall, re-appointed Prov. G. Reg.; Gavin Pocock, G.S.B., re-appointed Prov. G. Sec.; I. Scott, (No. 338), Prov. S.G.D.; Molesworth, (No. 45), Prov. J.G.D.; Freeman, (Nos. 394, 1034), Prov. G. Supt. of Works; Wellerd, (No. 47), Prov. G. Dir. of Cers.; Moppett, (No. 394), Prov. Assist. G. Dir. of Cers.; Tasker, (No. 394), Prov. G.S.B.; Kuhe, (No. 338), re-appointed Prov. G. Org.; Smith, (No. 45), Prov. G. Purs.; Ambrosoni, (No. 1034), Howell, (No. 47), Cottell, (No. 45), and Chittenden, (Nos. 338 and 390), Prov. G. Stewards; Ancock, Prov. G. Tyler.

The report on provincial organization, to promote the interests of the Masonic Schools, was taken as read.

Bro. John H. Scott, Prov. S.G.D., said—R.W.D. Prov. Grand Master, with your permission I have a resolution to propose with regard to the report for the Masonic Schools. Those who have read that report will find that a circumstance is brought to the knowledge of country brethren with which I believe they have hitherto been unacquainted. It is that the application for admission into these schools from the provinces far exceeds the support which the provinces give to the schools. Now I am quite sure that it is only necessary to bring this fact to the notice and consideration of provincial brethren to induce them to exert themselves to the utmost to alter a state of things which if allowed to continue, will be a blot upon their generosity as men and their profession as Masons. I do not know that we of this province have much to reproach ourselves with on this score. During the short time this Provincial Lodge has been resuscitated it has contributed largely to the charities—several private Lodges also subscribe liberally; but still we might do more. We have done well collectively—let us individually strive to do what we can to support so good a cause. I think it would be very desirable if each Lodge would annually appoint a charity steward and member for the charities, whose business it should be to solicit donations and subscriptions from the brethren of his Lodge. We all know that there are many brethren who would willingly subscribe if solicited, but who, for want of solicitation, never bestow a thought upon the matter, and the charities consequently lose their assistance. There are many brethren who, though they cannot afford to give a guinea to each of the Masonic charities, would gladly give five shillings to one, if not to all. This is a trifling sum in itself, but it soon swells to a large amount when multiplied. I will not now detain this meeting with a detailed plan how this charity steward should carry on his operations—that had far better be left to the decision of each Lodge for itself—but will simply move that the following resolution be sent to each Lodge in the province as a recommendation from this Provincial Grand Lodge:—

"That in order to promote the interests of the four Masonic charities, the members of each Lodge in this province be recommended to elect annually, on the night of installation of the Worshipful Master, its 'member for the charities,' who shall solicit donations and annual subscriptions from the members of his Lodge, distribute amongst them copies of the rules and regulations, afford or obtain information, and present to his Lodge a report of his labours at the expiration of his year of office."

Bro. Wood, P. Prov. S.G.D., stated that he had the greatest pleasure in seconding so admirable a proposition. He entirely concurred in what had fallen from Bro. Scott with regard to how much good might be effected by individual exertion, and adduced the large sums subscribed to the Boys School and the Royal Institution when he served as Steward to show that the brethren need only be asked to ensure their subscribing liberally to the charities.

Bro. Symond having briefly explained the objects of the Committee in bringing the matter under the notice of the Prov. Grand Lodges, the resolution was unanimously carried.

The R.W.D. Prov. G.M. proposed, and Bro. Cordy, P. Prov. S.G.W., seconded, "That this Provincial Grand Lodge shall meet annually in the month of August or September, instead of September or October." Carried unanimously.

Bro. Gavin Pocock proposed, and Bro. Tayler, Prov. G. Chaplain, seconded, "That two governorships for fifteen years in the Royal Masonic Benevolent Institution for aged Freemasons and their widows be purchased from the funds of this Provincial Grand Lodge at a cost of £20, and that the privileges of one be given to the W. Master (for the time being) of the Royal Clarence Lodge, No. 338, and of the other to the W. Master for the time being of the South Saxon Lodge, No. 390." Carried unanimously.

The sum of £10 was unanimously voted to the family of a deceased brother, who was initiated in the year 1801, and who had recently died, at the age of 88.

The D. Prov. Grand Master announced that the next annual meeting of the Prov. Grand Lodge would be held at Brighton. The Prov. Grand Lodge was closed in antient and solemn form.

THE BANQUET.

The brethren afterwards re-assembled at the Swan Hotel, where a very elegant dinner was served, under the presidency of the R.W.D. Prov. Grand Master, supported by about seventy of the brethren.

On the removal of the cloth the health of Her Majesty was drunk and cordially responded to.

The R.W.D. Prov. Grand Master said that the next toast to which he had to call their attention was, "The health of the Earl of Zetland, M.W. Grand Master of England," a nobleman who had proved himself every way worthy to fill the high position to which he had been called; and who, when unwarrantably assailed in his office had, by his dignified and candid behaviour, not only vindicated his position but shown himself worthy of the respect and esteem of the brethren. (Applause).

The R.W.D. Prov. Grand Master next said, that if the M.W. Grand Master had proved himself worthy of their esteem and regard, so also had the Deputy Grand Master, Lord Panmure. That noble lord, though he had only for a short time taken an active part in Grand Lodge, had proved himself a worthy follower in the footsteps of the Earl of Zetland, and was universally respected. In proposing the health of that noble lord, he should couple with the toast "The Past and Present Grand Officers," and he was sure the toast would lose none of its value from the fact that it included their worthy Prov. G. Sec., Bro. Pocock. (Cheers). All who had any knowledge of Bro. Pocock would rejoice at his having become an officer of the Grand Lodge of England, feeling assured that he would always do justice to any position to which he might be called. (Cheers).

Bro. Pocock, G.S.B., assured the R.W.D. Prov. Grand Master and the brethren that he deeply felt the compliment paid him in having his name associated with so distinguished a toast. He felt assured that the Deputy Grand Master, the Board of General Purposes, and the Grand Officers were actuated by but one desire, that of rendering the greatest possible benefit to the Craft; and it was their wish that the Masters, Past Masters, and Wardens of the various Lodges throughout the country, should attend to their duties in Grand Lodge and judge for themselves on the questions brought forward for the government of the Craft. For many years the country brethren had not taken that active part in the management of the Craft that they should do, but he felt assured that no parties would feel more delighted at their doing so than the Grand Officers. He thanked them for the kind manner in which they had received the toast, and he could assure them that when he received the unexpected honour of being appointed to Grand Office he regarded it not as a compliment paid to himself, but to the province of Suffolk, of which it was his greatest pride to be an officer. (Applause). He had to express his obligations to the Lodges in the province, all of whom had congratulated him on his appointment to office in Grand Lodge, and which he believed was generally approved by his brethren. He thought it a high compliment to the province that after the Prov. Grand Lodge had laid dormant for twenty-seven years it should so rapidly have grown into importance that one of the humblest of its officers should have had the honour of Grand Office conferred upon him. So long as it should please the right worshipful brother who presided over the province, to honour him with his confidence, he would do his best to promote the interests of the Craft in the province, but if at any time the D. Prov. Grand Master could find a brother whom he thought would better serve the province as Prov. Grand Secretary, he would most cheerfully retire. He begged them to accept his best thanks not only for the reception they had given him that evening, but upon every occasion when he had had the honour to meet them. (Applause).

The R.W.D. Prov. Grand Master had now to propose to them the health of his grace the Duke of Richmond, Prov. G.M. for Sussex. Although his grace did not now take an active part in Masonry, he was assured that there was no assembly in the county of Sussex, whether he was regarded as a soldier, as an agriculturist, as a landlord, or a Mason, in which his health would not be responded to with the greatest enthusiasm. (Cheers.) He felt assured, indeed, that if his grace were to perceive that the officers to whom he had intrusted the charge of Freemasonry in the province did not do their duty he would soon bestir himself and evince to the brethren that he still took great interest in the prosperity of the Craft. (Applause.)

Bro. Verrall, Prov. G. Treas., said, that as senior officer of the province, a most pleasing duty had devolved upon him, that of proposing a toast, which he knew would be acceptable to every brother present, the health of their R.W.D. Prov. G. Master. (Loud cheers.) His indefatigable exertions on behalf of the Craft could not be properly appreciated by those who only saw their R.W. brother in public, as it was not then that they could see the anxiety which he evinced for the welfare of every Lodge in the province, and how careful he was as an individual in the performance of the duties which devolved upon him. Those who had attended the quarterly communications in Grand Lodge were aware how closely their R.W. brother attended to his duties in that assembly; and it gave him the greatest pleasure to propose the health of the D. Prov. Grand Master, assuring him how delighted they were all times to meet him in the various Lodges of the province. (Cheers.)

The R.W.D. Prov. Grand Master assured the brethren that he never more deeply felt the want of the gift of eloquence than upon the

present occasion, being wholly unable efficiently to express his deep obligations for the manner in which his health had been proposed and received. He could assure the brethren, however, that no person could take a deeper interest in the prosperity of the Craft than himself; and if he knew of any brother whom he thought could better serve the province than himself, he would at once resign his office, honourable as he felt it to be, into his hands. (No, no). He thanked Bro. Verrall for so kindly proposing the toast, and the brethren for so cheerfully responding to it. He would now ask them to fill a glass to the health of the visitors who had honoured them with their presence that day, and with that toast he would couple the names of Bro. Symonds, a member of the Board of General Purposes, and Bro. Warren. He had not enjoyed the pleasure of Bro. Symonds's acquaintance until that day, but his exertions in the cause of Masonry and in furtherance of the excellent charities were not unknown to the brethren, and he was sure would ever secure him a cordial welcome amongst them. (Cheers.) Bro. Warren was, he believed, well known to them all by his connection with the *Freemasons' Magazine*. (Cheers.) He could assure that brother that the articles in the *Magazine* were read with the greatest interest, and duly appreciated in the province of Sussex, where the brethren fully acknowledged the utility and importance of the publication. (Cheers.) He hoped that the *Magazine* would continue to receive increased and increasing support, so as to fully remunerate the brethren connected with it for their exertions. He further assured Bros. Symonds and Warren they should be happy to again welcome them in Sussex with any friends who might accompany them. (Applause.)

Bro. Symonds thanked the R.W.D. Prov. Grand Master and the brethren for the great kindness which had been extended to him, and especially for the reception given to the report of the committee on the charities, which bore the names of himself and Bro. Lyall. Masonry had been defined as consisting of charity, but he thought it might be more strictly defined as sympathy, for whilst they met together upon occasions like this and sympathized in each others' enjoyment, so also did they not forget the wants of their poorer brethren. This was only the second visit that he had paid to a Masonic Lodge in Sussex, his former visit being to the Derwent Lodge, when though a perfect stranger amongst them, he received a most fraternal and hospitable reception, for which he had to tender them his most grateful thanks. He had entered upon the investigation with regard to the charities, under the conviction that their action was not properly understood by the brethren, and he had a remarkable proof that he was right in his opinion—the D. Prov. Grand Master of West Yorkshire writing to inform him that prior to the publication of the report he was under the conviction that the children of London brethren had the largest share of the benefits arising from the schools; he was now however convinced to the contrary, and forwarded £20 as a donation to their funds. (Cheers). He thanked the brethren of Sussex for appointing a committee to aid the charities, and observed that he should have wished to have included the Benevolent Institution for Aged Masons and their Widows in the report, but had no authority to do so; though he felt that that institution was deserving of the widest support. He again thanked the R.W.D. Prov. Grand Master and the brethren for the compliments paid him, and assured them that he had been extremely gratified at observing the harmony and good feeling prevailing in the province. (Applause).

Bro. H. G. Warren thanked the R.W.D. Prov. Grand Master for the compliment paid through him to the *Freemasons' Magazine*. He was sure the managers would fully appreciate that compliment; and when the D. Prov. Grand Master stated that the utility of the *Magazine* was well understood and appreciated in Sussex, he (Bro. Warren) felt it to be no idle compliment, as he was bound to state that were every province to send them an equal number of subscribers in proportion to their Lodges, the *Freemasons' Magazine* would be indeed a thriving and valuable property. (Cheers). He could assure them that no efforts would be spared to ensure a continuance of the good opinion of the brethren—and that there was no part of their labours in which the managers took greater delight than in bringing the claims of the charities to support prominently before the brethren. In the name of himself and other visitors standing around him, he thanked them for the manner in which the toast had been proposed and received, assuring them that they had felt the greatest pleasure from their visit, which they would be happy to have the opportunity of renewing. (Applause).

Bro. Symonds had obtained permission to propose a toast which he had great gratification in offering to their notice—"Prosperity to the Provincial Grand Lodge of Sussex." It was almost supererogatory to propose that toast after the gratifying statement of the D. Prov. Grand Master that day, and which he had listened to with the greatest attention; and which would do much to stimulate other provinces to exertion when brought under their notice, as he had no doubt it would be in the pages of the *Magazine* conducted by Bro. Warren. (Hear). He felt that much of their success was dependent upon having an excellent and efficient D. Prov. Grand Master—an excellent Grand Treasurer, and most indefatigable Grand Secretary. These combined would be sure to command success—and therefore it was that he had peculiar pleasure in proposing "Prosperity to the province of Sussex." (Hear, hear).

The R.W.D. Prov. Grand Master next rose to propose "The health of the Prov. Grand Wardens, Bros. Powell and Banister," who might be said to represent the eastern and western divisions of the province. Bro. Powell had so well filled the duties of Prov. J. Grand Warden, that there could be no doubt as to his fitness for the duties of the higher office, which he was sure he would most efficiently carry out. Bro. Banister was an old Mason, to whom he paid no compliment in saying he was well known throughout the province. The fact that he had filled the office of Master of his Lodge four times in a period of ten or eleven years, and on the last occasion at great inconvenience when he was suffering from ill health, was a sufficient proof of the interest he took in the Craft. He was glad to see him in improved health to-day, and hoping he might long continue so, was sure the brethren would cordially join him in the toast. (Cheers).

Bro. Powell, Prov. S.G.W., had great pleasure and gratification in acknowledging the highly complimentary manner in which the toast had been proposed and responded to. Both himself and brother Warden fully appreciated the high honour conferred upon them, and if the love of Masonry were not sufficient to induce them to endeavour efficiently to discharge their duties, the very handsome manner in which the D. Prov. Grand Master had conferred their offices upon them would be more than sufficient to do so. (Applause).

The R.W.D. Prov. Grand Master said the next toast on his list was, "The health of the Prov. Grand Officers, Past and Present." He was deeply indebted to the Past Grand Officers for the manner in which they had performed their duties, and he felt the utmost confidence that those appointed that day would discharge their duties so as equally to merit the approval of himself and the brethren. He would, with the toast, couple the health of Bro. John Scott, W.M. of No. 338. (Cheers).

Bro. John Scott had been so taken by surprise in having his name coupled with the last toast, that he felt altogether unable to address the R.W.D. Prov. Grand Master and the brethren in the manner he should have wished to do had he known that he should have the honour of being called upon to respond to a toast. As time pressed, however, he need not occupy them at any length in assuring them that the Prov. Grand Officers duly appreciated the honour which had been conferred upon them, and that the officers of this year were fully determined to perform their duty so as to emulate those who had preceded them, and merit the approbation of their excellent D. Prov. Grand Master when they retired from office. (Cheers).

The R.W.D. Prov. Grand Master next gave "The health of the Masters and Wardens of the various Lodges present."

Bro. Banister, Prov. J.G.W. and W.M., No. 47 (Derwent, Hastings), acknowledged the toast, and said that although he had been a Mason for twenty-three years, he had never attended Grand Lodge until the last occasion, when he heard a discussion which he deeply deplored, but whenever he was required to support order and decorum he should be happy to go again. With regard to the charities, he felt they were all highly deserving of support, and was glad that a movement had been made, which he trusted would have the effect of increasing their usefulness and adding to their prosperity. (Hear, hear).

Bro. Wilson, W.M., No. 64 (Howard, Arundel), felt he ought to be satisfied with the eloquent response of the brother who had just addressed them, were it not that No. 64 had been but recently resuscitated, and he felt most deeply the kind reception he had that day met with after having been almost dead to Masonry for a period of twenty or thirty years. He was deeply indebted to the Prov. Grand Secretary and other brethren for the kind assistance they had given in resuscitating that Lodge, and thereby restoring him to the Craft. He was an old man, having been nearly fifty years a Mason, and though from circumstances, and his Lodge being dormant, he had been for some time separated from the Craft, he had always taken the greatest interest in its prosperity, as shown by the fact that he had attended the Prov. Grand Lodge on its resuscitation at Brighton six or seven years since, and had been present at each subsequent meeting. He was proud to see the Craft in the province so worthily presided over, and he trusted that their D. Prov. Grand Master might long be spared to bind the brethren together in the bonds of friendship and brotherly love. (Cheers).

Bro. Howell, J.W. of No. 47, said he had heard a great deal said about the necessity of the country brethren attending Grand Lodge. He had done so upon the last occasion, and heard language used which, were he to come back and report in the province of Sussex, would not give them any very exalted idea of the manner in which the business was conducted. To speak plainly, they must not go to Grand Lodge to learn manners (laughter), and he for one should not care to visit it again. (Laughter.)

Bro. Verrall, Prov. G. Treas., could not let the observation of the brother who had just spoken pass without explanation. He stated that they "must not go to Grand Lodge to learn manners." That might be true; but he (Bro. Verrall) would go to assist in restoring order and putting down such scenes as those to which Bro. Howell had alluded. (Cheers). That he looked upon as the duty of all good Masons, and, if their brethren were in the wrong, they should remonstrate with them on their errors, and endeavour to restore unity and brotherly love among them. (Cheers).

The health of the Stewards, with thanks to them for their arrangements for the comfort of the brethren, was then drunk; and, the Tyler's toast having been duly honoured, the company separated at an early hour, the evening's amusement having been enlivened by some excellent singing from various brethren.

BRIGHTON.—*Royal York Lodge* (No. 394).—The regular monthly meeting of this Lodge was held at the Old Ship Hotel, Brighton, on

Tuesday evening last, Bro. Moppett, the W.M., presiding, supported by the whole of his officers and numerous visiting brethren. A successful ballot was taken for Mr. Miller, Kingston; Bros. White and Hudson were passed to the second degree; and Bro. Bull raised to the sublime degree of M.M. Six gentlemen were proposed for initiation. A very numerous gathering is expected at the next Lodge (Oct. 4th) and banquet.

WORCESTERSHIRE.

DUDLEY.—*Lodge of Perseverance* (No. 838).—The annual meeting of this Lodge, and the festival of St. John the Evangelist, took place at the Swan Hotel, Dudley, on Wednesday, the 30th of August. Lodge was opened by Bro. Horton, the W.M. (Prov. G. Assist. D.C.), assisted by his officers. The W.M. elect, Bro. G. B. Bradley, was then installed into the chair in antient form, by Bro. W. Bristow, P.M., No. 313, and Prov. G. Reg. The following brethren were afterwards invested as officers:—G. H. Horton, P.M.; J. Marsden, S.W.; Bradley, J.W.; J. Willicroft, Treas.; C. Russell, Sec.; H. Foley, S.D.; G. Pitt, J.D.; J. Kendrick, Steward; W. Harper, I.G.; and J. Foster, Tyler. Lodge having been closed in due form and with solemn prayer, the brethren adjourned to celebrate the festival. The following visitors were present:—Bro. the Rev. A. G. Davies, P.M., Nos. 730 and 819, Prov. S.G.W.; Bro. M. Dennison, P.M., Nos. 313 and 730, P. Prov. G. Reg.: Bro. W. Bristow, P.M., No. 813, and Prov. G. Reg.; Bro. W. Wigginton, J.W., No. 819, and Prov. G.S.B.; and Bros. W. Sheppard, W.M., No. 313. The usual loyal and Masonic toasts were duly given and honoured, and there was some good singing by Bros. Bristow, Rainsden, &c. Bro. the Rev. A. G. Davies, proposed the health of the W.M. and of the Prov. G.M., the R.W. Bro. H. C. Vernon. He alluded to the pleasing fact of the Prov. Grand Lodge having made the Prov. G.M. a life governor of the Girls School, by a donation of £50 last year, and hoped that the Prov. Grand Lodge would vote £50 at the next meeting (in September), for a similar purpose. He said the life of the Prov. G.M. was insured by the Prov. Grand Lodge for £100. Bro. Dennison afterwards proposed the health of Bro. Royd, the D. Prov. G.M., and the rest of the officers of the Prov. G. Lodge, stating that there was a very fair sprinkling present, viz.: Bro. Davies. the Prov. S.G.W.; Bristow, Prov. G. Reg.; Wiggington, Prov. G. Sword Bearer; and Pitt, Prov. G. Steward. Bro. W. Sheppard, W.M., of No. 313, returned thanks on behalf of the visiting brethren. The dinner provided by Bro. Joseph Beddard, was excellent.

ROYAL ARCH.

PROVINCIAL CHAPTER.

SOUTHAMPTON.—*Royal Gloucester Chapter* (No. 152).—A convocation was holden at the Freemasons' Hall, Southampton, on Thursday, September 1st, under the presidency of Comp. G. Martin, M.E.Z., assisted by Comps. J. R. Stebbing, H.; and Bemister, as J. The following Companions were nominated for office during the ensuing year:—Comps. G. Martin, 1st Principal; Euright, 2nd Principal; G. Dunlop, 3rd Principal; G. W. Clarke, Scribe E.; W. Gordon, Scribe N.; George Lungley, Principal Sojourner; George Lockyer, Janitor. On this occasion the Chapter was visited by Comp. Bayes, of Peterborough; and Comp. Stebbing proposed a vote of congratulation upon the occasion; Comp. Bayes having been formerly an energetic member of this Chapter. Comp. Sharpe concurred, and a suitable resolution was passed. The M.E.Z. had great pleasure in conveying this unanimous expression of fraternal regard, and hoped for future visits from the distinguished Companion. Comp. G. W. Clarke proposed that three guineas be subscribed to the fund raising to commemorate the services of the late Comp. Ferrand; the proposition was seconded and carried unanimously.

SCOTLAND.

THE DUNCAN BAN MACINTYRE MONUMENT.

ON Friday, September 2nd, the foundation stone of a monument to the bard of Glenorchy, was laid at Dalmally in presence of an immense Masonic and Highland gathering, many of the members of which went from Glasgow. A procession, which received additions at almost every turn of the road, set out from Inverary in the morning, and reached Dalmally at one in the afternoon. From thence it proceeded to Beaconhill, where, after all present had occupied their appropriate places, the Rev. Mr. MacIntyre offered up prayer.

Bro. Colin Campbell, R.W. Prov. Grand Master, proceeded with the ceremonial of laying the foundation stone of the monument, with full Masonic honours.

In a glass bottle, which was deposited in a receptacle underneath the stone, the following articles were enclosed:—A volume of Duncan Ban MacIntyre's poems, the *Masonic Calendar and Pocket-book for* 1859, copies of the *Morning Journal, Herald, Bulletin, Daily Mail, Perth Advertiser*, the coins of the realm, and a sketch of the life of the poet, from which we take the following:—

"Duncan Ban MacIntyre, commonly known throughout the Highlands as Donnacha Ban Nan Oran, was born in Drinman-licert, Glenorchy, in the year 1724. His early life was spent as forester to the Duke of Argyll, and afterwards to the Earl of Breadaldane. He entered the royal army, and was present at the battle of Falkirk, against the attempted restoration of the ancient Stuart dynasty. Leaving the army, Duncan Ban MacIntyre went to reside in Edinburgh, where, in an humble sphere of life, he exhibited rare poetic powers. His writings reflect the feeling of the Highlanders of his own time, and have consequently become popular as household words among the Gaelic-speaking population of the present day, and they promise to be enduring as the Gaelic language itself. His genius developed itself in many sweet and tender songs, as well as by numerous poetical compositions remarkable for their fire and patriotism, as well as for their humour and satiric wit. His writings have done much to perpetuate Celtic nationality, and to keep in memory the habits and customs of the ancient Highland clans, now fast disappearing in the altered circumstances of society in Great Britain. He died at Edinburgh, in 1812, where a monument has since been erected in Greyfriar's churchyard to his memory."

The stone, a fine block of granite, having been duly placed in its position, which, it is to be hoped, it will occupy for many ages.

Bro. Colin Campbell congratulated the committee upon the success which had attended their undertaking to perpetuate the memory of a native bard whose simple, touching lyrics were so much appreciated by the Gaelic speaking population of the Highlands, and whose untaught genius did such honour to the country of his birth.

Captain D. Campbell, chairman of the committee, as lord of the works, said—I congratulate my country on a demonstration, in the land of the sensitive and conservative Gael, so auspicious to the future, for it is not until the various races of an empire like ours learn to respect one another's feelings and nationality that they may truly be called a united people. Duncan Ban MacIntyre, the object of our gathering, can bear to be compared with the most distinguished among the Celtic or Scottish poets of his native land: but the history of Celtic poetry, like that of the royal dynasty of Scotland, may be said to have been consummated at the battle of Culloden; for the revolution, which proved fatal to both, though consummated in the Lowlands and England long before, had not until after the battle exercised any influence on the condition of the patriarchal clans. Duncan Ban MacIntyre fought in favour of the Hanoverian succession, but all his sympathies as a poet and a Highlander reverted to the fallen dynasty after the battle of Culloden, in consequence of the excesses committed by the army of the Duke of Cumberland. The oppression of his native race deeply affected the heart of Duncan Ban; and when he found that the rebellion, which was confined to a small minority of the clans, was assumed to have embraced the whole, and that the parliament passed penal enactments, stripping the very clans who fought against the rebellion of the national costume and arms, he sung of the injustice and humiliation to which his country was subjected in strains exciting and affecting. He had thus endeared himself to thousands whose sympathy with the Stuart kings survived their fall—nay, even to thousands who, like himself, were opposed to their bigotry and despotism, but whose feelings led them to ascribe their errors and misfortunes to the enslaving theology in which they were educated, and under the fatal influence of which they were impelled.

The multitude assembled on the hill then dispersed, after having given cheer after cheer, that made the rugged old hills send back such echoes through the glen as had not disturbed its silence since the days of ancient Highland chivalry. The picturesque procession then descended the hill, and returned to Dalmally, where they dined in the inn. The chair was occupied by Capt. D. Campbell, and the duties of croupier were discharged by the Rev. John MacIntyre of Kilmonivaig. On the conclusion of the repast, the chairman said—Gentlemen, fill your glasses, and let us dedicate a bumper to her Majesty the Queen. She is now in her Highland home, and well deserves a Highland welcome. Let us drink her health with Celtic honours.

The chairman again rose and called for another bumper to the health of "The Prince of Wales, the Duke of Rothesay and Lord of the Isles." The toast was drunk amid great cheering.

The chairman then rose to claim a flowing bumper to the toast of the evening. He said:—Gentlemen,—Although it would have been to me a labour of love to preface the next toast with some remarks, I feel that by not anticipating the Croupier, to whom the committee have assigned a toast involving the matter on which I would have to speak, that I am ensuring the company a high treat. The Croupier is the gentleman who is best entitled to speak of Duncan Ban MacIntyre, as he is the survivor of those who originated the movement in honour of the bard. (Cheers). He is also of all men living the best qualified and most able to do justice both to the poet's genius and his worth. I will, therefore, simply content myself with begging you to join with me in dedicating a full bumper to "The immortal memory of Duncan Ban MacIntyre, the Glenorchy Bard—the immortal Celt is entitled to be drunk with Celtic honours." (Immense and enthusiastic cheering, and the toast was given with three times three). Collector Campbell here sang, in the Gaelic, one of Duncan Ban's sweetest songs, the great majority of the company taking up the chorus.

The Chairman next gave "The health of the Prov. Grand Master of Argyle," which was drunk in a bumper, and with hearty Highland cordiality.

Collector Campbell, who by special permission, acted as Prov. Grand Master for the day, returned thanks.

The Croupier proposed the "Monument Committee, coupled with the health of James Dewar, Esq.," through whose united endeavours so large a measure of success had been attended in carrying out the great

object for which so many Highlanders from so many different and distant parts of the country had assembled. He was happy to say that the feeling which had impelled them to meet to do honour to Duncan Ban was not confined to the Highlands of Scotland alone, but extended to every place where the Highland tongue was understood—a tongue which was the only language of the bard. They all owed a debt of gratitude to the Committee for their zealous exertions to accomplish the object which they had in view—to do honour to a man who was an honour to the race to which he belonged, in doing honour to whom they were doing honour to themselves. If they regarded the bard in his individual capacity, they would find him very unfavourably situated for the attainment of that varied knowledge which belonged to those who were differently circumstanced in life. He had no access to schools; he was totally illiterate; he knew no language but his own—but, in knowing that, he knew one of the most ancient of the languages spoken at the present day, intimately connected with the Eastern or Oriental tongues. The bard himself, indeed, ventured on the assertion (which the Rev. Croupier, however, said he would not presume to second) that "Gaelic was very sweet from the mouth of Eve" (great laughter); but if he could not go so far as Duncan Ban in regard to the antiquity of the Gaelic, he would, however, say that it was closely interwoven with that most ancient tongue the Sanscrit, the principal language of India, and which was connected with that of Persia, of Greece, and Rome, and of all Europe. Of great advantage, therefore, was it to the bard that he knew the Gaelic; but he laboured under the disadvantage of knowing no other. Nevertheless, his numerous poems were descriptive—some of them of character, some were patriotic, some martial, some social, and some of them were expressive of the tenderest passions of the human heart (hear, hear); and in whatever of these departments he engaged he won the admiration and love of his countrymen. (Cheers.) He generally began his poems with a statement, which might be called his text, and this he treated with masterly skill. Although illiterate, he was observant in a very great degree, as every page of his poems proved. His martial songs were calculated to rouse the patriotism and courage of his countrymen, and in his own day must have had the happiest effect; and he lived in a stirring time of war, when those countrymen had to maintain a hard combat with a powerful enemy. (Hear, hear.) Such was the extent of his observation that his descriptions, not only of the scenery of mountains, of the beauty of the valleys, of the fields, the streams, the woods, were most minute and accurate, but he even dwelt on the smallest insect with the most happy effect. He describes that noble animal the deer in all its varieties—in action, at rest, in its own social position—in such a way that if there were a Gaelic Landseer, he would make a fortune in a short time by committing to canvas the word-pictures of the bard. (Loud cheers.) The Rev. Croupier then gave a most interesting review of Duncan Ban's poems.

The toast was drunk with enthusiasm.

Mr. James Dewar replied.

Collector Campbell proposed the toast of "The Masonic deputation," coupled with the health of Duncan Campbell, Esq., of Glasgow, who was most enthusiatic in the Highland cause. Although Masonry was as old, if not, indeed, older than the time of Solomon, he would venture to say that there was no instance on record of the foundation stone of any structure having been laid with Masonic honours, where almost all the Masons were dressed in kilts. (Laughter.)

Mr. D. Campbell replied.

Several other toasts followed, and the company, after having drunk "Doech-an-doruis," separated.

AYRSHIRE.

A number of the Glasgow Lodges proceeded, on Thursday, the 25th August, by the Glasgow and South-Western Railway, on a pleasure excursion to the land of Burns. Among the Lodges represented were—the Glasgow Kilwinning, No. 4; Thistle and Rose, No. 73; Thistle, No. 87; Union and Crown, No. 103; St. Mary's, Patrick, No. 117; St. Patrick, No. 178; Star, No. 219; Shamrock and Thistle, No. 275; Duntocher and Faifley Union, No. 332; St. George, No. 333; and St. Clair, No. 362. The party left Glasgow at a quarter-past eight, and arrived at Ayr shortly after ten o'clock. They were there welcomed by the brethren of St. Paul's, Royal Arch, and Kilwinning Lodges of Ayr, and the procession, which would then number about six hundred, marched through the town of Ayr, headed by the Glasgow Thistle Band. The brethren were gaily dressed, and the aprons, jewels, insignia, and flags, gave the whole a most imposing appearance, while we have not seen a more respectable turn out for many a day. The weather was exceedingly fine, which contributed much to the enjoyment of the excursionists. They proceeded to the monument, and first visited the "Auld Brig o' Doon," and there, accompanied by the band, the brethren joined in singing, "Ye Banks and Braes o' Bonnie Doon." Afterwards they went to the new brig, and thence to the monument, where a number of appropriate speeches were delivered. They then proceeded to the cottage where Burns was born, and after inspecting it, broke up into pic-nic groups, and partook of refreshments in the adjacent fields, where the usual loyal, patriotic, and Masonic toasts were given and enthusiastically responded to. Bro. Neil B. Dalveen, assisted by some of the Ayr brethren, then marshalled the Lodges into the order of procession, and they returned to Ayr, and, after viewing some of the places of interest, by train to Glasgow.

COLONIAL.

EAST JAMAICA.

The inauguration of this Provincial Grand Lodge took place at the rooms of the Friendly Lodge, No. 291, Hanover-street, on Wednesday evening last, the 6th inst., on which occasion there was a large assembly of the members of the Craft—the Provincial Grand Lodge of Scotland being present.

The V.W. Bro. Robert McClelland, Master of the Royal Lodge, No. 250, installed the Right Worshipful Robert Hamilton, *M.A.*, and *M.D.*, of Clifton Mount, St. Andrew, as Prov. Grand Master.

The Right Worshipful Prov. Grand Master then appointed and installed, as Prov. Grand Officers, for the current year, the following brethren:—Alexander Fiddes, D. Prov. G.M.; John Burger, Prov. G.S.; Solomon Melhado, Prov. J.G.W.; Abraham H. De Lavante, Prov. G. Chaplain; James W. Whitbourne, Prov. G. Reg.; John Ware, Prov. G. Sec.; McClelland, Prov. S.G.D.; Joseph Francis, Prov. J.G.D.; James Derbyshire, Prov. G. Sup. of Works; Henry Garsia, Prov. G. Dir. of Cers.; John J. Duval, Prov. G.S.B.; Michael Lawton, Prov. G. Pursuivant; and Jules Desnoues, as Prov. G. Tyler; Simon E. Pieterzs, of Lodge No. 754, was unanimously elected Prov. Grand Treasurer. The Prov. Grand Master delivered an address suitable to the occasion.

THE WEEK.

THE COURT.—The Queen and her family are enjoying themselves in perfect good health in the Highlands. Her Majesty visits her neighbours, and among the names of those so honoured we find particularly mentioned Mr. and Mrs. Farquharson of Invercauld. The Prince has been deer-stalking, accompanied by Sir George Grey, who is on a visit at Balmoral, and with Sir James Clark and Lady Churchill constitute almost the entire Court which is in attendance on the royal family. Strange to say, we do not see the names of any branch of the great house of Phipps mentioned in the *Court Circular* of this week.

FOREIGN NEWS.—The Emperor and Empress are enjoying their relief from the fatigue and gew-gaws of the Tuileries, and the *bizarre* adulation of the provincial magnates of the south may be (and no doubt is) an agreeable change from the more ornate periods of the polished worshippers of imperialism in Paris. It is confidently asserted that a fresh interview between the Emperor of the French and the Emperor of Austria will probably take place at some Swiss town. A letter which appeared in the *Independance Belge*, the writer of which pretends to expound the policy of the Emperor Napoleon with respect to Europe, and particularly England, tells us plainly that we must have war with France, but that there is no danger of such a war as long as Lord Palmerston and the Liberal party remain in power. According to a telegram from Paris, the French government has ordered twenty new iron-plated frigates to be constructed. The French Ambassador at Florence has been recalled. The *Constitutionnel* contradicts certain assertions made by a Paris correspondent of the *Independance* of Brussels in a letter to that journal, in which the policy of the Emperor Napoleon towards England is treated of as it relates to the peace of Villafranca. The answer of the King of Sardinia to the Tuscan deputation still affords material for the comments of the French press. The *Débats* says that a Congress is now necessary; the *Constitutionnel* applauds Victor Emmanuel; the *Union* thinks his answer was wanting in energy and sincerity; while the *Independance* regards it as vacillating. From other sources as well as the Paris press we gather that the answer of the King is proof of a caution which doubtless is partly caused by a subserviency to France. Rear-Admiral Du Pouy, who had been summoned by the Emperor to St. Sauveur, has just quitted the Imperial residence and proceeded to Cherbourg. There is no truth in the statement of the *Correspondance Havas* that the French soldiers of the class of 1853 are to be discharged. A sad accident has happened in Paris. An English lady was accidentally burnt to death through a lighted match being thrown upon her dress. ——The official *Wiener Zeitung*, in its evening edition, contradicts the alarming rumours which have been current regarding the continuance of the Zurich conferences. It hopes for a satisfactory conclusion, and considers the presence of the French troops of occupation which have been left in Italy to be of service to the interest of order. A Berlin letter of the 1st says that the Russian government has recently transmitted, by Baron Budberg, a note to the effect that the affairs of Italy cannot be settled in a durable manner except by a congress. This note has strengthened Baron Schleinitz in his idea of pointing out to the European powers, in a diplomatic despatch, the attitude of Prussia on the Italian question.——A telegram from Zurich, dated yesterday, states that Austria desires to obtain a guarantee from Sardinia against future intrigues in Italy, previous to Austria making any concessions at the conferences.——A Vienna letter says that the Austrian government is urging the Southern of Austria Railway Company to use the greatest activity in the construction of the line from Nabreaina to Catarsa. This break, which separates the Trieste line from that of Italy, by preventing the direct transport of troops from Vienna to Verona, materially retarded the arrival of reinforcements on the field of battle. Count Degenfeld, Austrian governor of Verona, has published a proclamation, declaring that, in consequence of the frequency of acts of brigandage and attempts at murder in the provinces of Vicenza and Belluna, such

crimes shall be punished by martial law. According to the *Presse* of Vienna, the difficult question of the share of the Austrian debt to be paid by Lombardy has been settled. The *Ost Deutsche Post*, in contradiction of a statement made that there are no Protestants in the Austrian empire, gives an account of their numbers in the various sections of the empire, and concludes by saying that Protestantism is represented there by 3,000,000 of inhabitants.——Victor Emmanuel received the Tuscan deputation on Saturday. Signor Gherardina, a member of the commission, addressed to the King the following following words:—"If the wish of Tuscany for annexation with Piedmont only served for the aggrandisement of your majesty's state we should entertain doubts as to the acceptance of our wish by your majesty; but our wish being inspired by the love of Italian nationality, we hope that the thought of Italy will decide your majesty to accept it. The king replied.—"Gentlemen,—I am deeply sensible of the wish of the Tuscan Assembly. I thank you in my name and in the name of my people. We have received your wish as a solemn manifestation of the will of the Tuscan people, who, after having made the last vestige of the foreign domination in Tuscany to cease, desires to contribute to the constitution of a strong kingdom which shall defend the independence of Italy. But the Tuscan Assembly will have comprehended that the accomplishment of its wish can only take place by negotiations which are about to begin on the affairs of Italy. I will second your desire, becoming myself strong by the rights which are given me by your wishes. I will support the cause of Tuscany before the powers in which the Assembly places its hopes, and especially before the magnanimous Emperor of the French, who has done so much for the Italian nation. I hope that Europe will not refuse to practise towards Tuscany that work of redressing grievances which it has, under less favourable circumstances, practised towards Greece, Belgium, and the Danubian principalities. Your noble country gives an admirable example of moderation and concord. You will add those virtues to that one which ensures the triumph of all honest undertakings, and which overcomes all obstacles, namely, perseverance."——The vote respecting the annexation of the Duchy of Parma to Piedmont has been made known. There are 63,403 votes in favour of the annexation and 506 against it. ——The statement that the Papal troops had been despatched to the Legations has not been officially confirmed. We learn from Bologna that several members have moved the following resolution:—"The inhabitants of the Romagna will no longer submit to the temporal government of the Pope." The assembly has decided upon taking this motion into consideration.——The Bavarian minister, M. von Abel, died on Saturday. The subscription to the military loan is closed; a great number of applications for shares had to be refused or reduced.——The last accounts respecting the King of Prussia, state that his majesty's health had slightly improved.——The Belgian Senate adopted the first article of the bill concerning the fortifications of Antwerp by a vote of thirty-four against fifteen; four members abstained from voting.——The *Diario* of Barcelona of the 2nd instant, states on high authority that the basis of the Concordat, which was signed at Rome on the 25th of August, was —the absolute sale of the landed property taken from the clergy. The value realized by such property to be paid to the clergy in bonds not transferable. The same journal congratulates the Pope and Signor Rios Rosas on the spirit of conciliation manifested in this affair.——The *Fadrelandet* of this day, states that Prussia and Austria have informed the Danish government that the affairs of Holstein are being treated by the Federal Diet. Prussia and Austria stated that this communication needed no further reply from Denmark.——The steam ship *North America*, arrived at Liverpool last night from Quebec, which she left on the 27th ult. On the 28th she passed the steamer *Indian*, from Liverpool, which was on its way to Quebec. The political news by this arrival is unimportant. The anti-Catholic journals were denouncing certain known Roman Catholic bishops for interfering in the educational question. We have New York advices by this arrival to the 27th. The only thing of importance was the arrival at New York of the *Moses Taylor* from Aspinwall with 2,120,000 dollars in Californian gold. The news from California was anticipated. The New York stock market had improved. ——On Tuesday the resolution for the overthrow of the Pope's government was voted unanimously by the national assembly of Bologna. It was further unanimously decided that the abuses of the Pontifical rule should not be debated upon. The following are the terms of the resolution:—"We, the representatives of the people of the Romagna, calling God to witness the righteousness of our intentions, declare that the people of the Romagna, strong in their right, will no longer submit to the temporal government of the Pope." A proposal for the annexation of the legation to Piedmont was submitted to the assembly, it was signed by fifteen members. Amongst the names are those of Marquis Bonari, Marquis Costabili, and Count Gozzadini.——While the French papers are expressing their admiration of King Victor Emmanuel's vague reply to the Tuscan deputation, the Italian journals consider his answer as an unqualified acceptance of the offer of Tuscany, and the people of that country are abandoning themselves to joy in the same belief, and are everywhere illuminating their houses, and shouting with enthusiasm *Viva il Re d'Italia!*——A letter from Vienna says that great dissatisfaction prevails there with respect to the affairs of Central Italy, but there is, it is said, no probability of any attempt to restore the dethroned dukes by force.——Advices have been received from Constantinople to the 31st ult. Disturbances have taken place in Candia, caused by the collection of certain taxes from the Greek inhabitants. Two of the tax-gatherers had been murdered, and two battalions of soldiers have been sent to arrest the chief leaders of this affray. A Circassian deputation had arrived at Constantinople and presented to the ambassadors of the several powers a declaration protesting against the invasion of their country by Russia, and stating that the whole of their provinces would be forced to submission, if abandoned by the Porte.

INDIA AND COLONIES.—There is little to interest the general reader in the intelligence received by the last Bombay mail. Preparations were being made for the conveyance of the discharged European troops to their native country, but there appears to have been some difficulty in inducing officers to volunteer taking charge of them during the homeward voyage. There seems to be no doubt that Lord Clyde has earnestly urged the men to reconsider their late decision, and it is thought that some few will yet change their minds at the last hour. There is little to tell of the movements of the rebels, unless it be that the Rajah of Boondee has returned to life. The total number of vagabonds on the frontiers of Oude is estimated at 8,000, but fever is busy with them, and they are suffering likewise from want of food and the simplest necessaries of life. The news from Calcutta, however, is disastrous; but at present our knowledge of the facts is confined to the following telegram from Sir William O'Shaughnessy.—On the night of the 26th a cyclone passed over Calcutta, and the following morning every line was interrupted. Our strongest constructed lines have been swept away miles on the Barrackpore road. Seven large trees fell in different places, destroying posts and wire. Two steamers have been wrecked in the Hooghly, besides many sailing vessels; lives lost, and immense destruction done. The *Candia* mail steamer was seen off Saugor just as the gale commenced. She is supposed to have run out to sea again, and no tidings have since been received of her. Every available hand I have is at work repairing damages done to the line.

GENERAL HOME NEWS.—All the Ministers have now left town, and we presume the business of the country is being judiciously transacted at Broadlands by the Premier and his private secretaries. It is barely possible that the public service may not be vitally injured by the dismissal of the various heads of departments to their grouse shooting and ruralizing.——The great topics of the day which have most interest at present are the Smethurst conviction and the builders' operatives' strike. The interest in the former has suddenly gone down to zero, in consequence of the reprieve which our gracious Sovereign has accorded to the convicted prisoner. What his future fate is to be does not excite much interest. There is but slender prospect, as it is said, of his receiving a free pardon, though this would appear to be the course demanded by justice. If he be a murderer, hang him; if not, set him at liberty. As for the builders' strike, that appears to have degenerated, as far as the general public are concerned, into the dryness of an absolute bore; but, as far as the poor fellows "out on strike" are concerned, we fear that the pinch is becoming somewhat severely felt, and that the monotony of which they will have to complain will shortly be the dreary one of hungry children and empty larder. Meanwhile, their former employers look ruefully at engines with no steam up, at circular saws and mechanical contrivances without end, in which a vast capital is sunk, and which are "eating their heads off" and devouring the interest of capital, for want of the journeyman's motive power to make them productive. It is easy to predict that this state of things cannot last. We sincerely trust the dispute may be speedily adjusted, and that a friendly spirit may be restored between masters and men. To avoid a lingering bitterness of feeling, great judgment must be exercised and mutual concessions made. ——According to the report of the Registrar General for the past week, the health of London is improving, and the mortality is below the average of the season; the registered number of deaths amounted to 1047, being 76 less than the ordinary average number (1123) corrected for the increase of population. The births of 878 boys and 833 girls were registered during the week.——There has been a meeting of factory delegates in Manchester to protest against "one self-acting minder attending to two pairs of mules," an arrangement from which very injurious results are anticipated.——A somewhat extensive seizure of counterfeit coin has been made at the White Horse public-house, Baldwin's-gardens. The landlady of the house, Mrs. Jane Hatton, was charged with the possession of the spurious money, before Mr. Tyrwhitt, at Clerkenwell Police-court, yesterday, and after some evidence being taken was remanded till Wednesday next. Bail was accepted to the amount of £400.——Mr. Nicol, of Lombard-street, has been re-examined at the Mansion House on a charge of having converted to his own use a bill of lading which had been entrusted to him. The defendant indignantly repudiated the charge of fraudulent design, and stated that he had acted under the advice of his solicitor in retaining the document. It was determined, however, that the case should be sent for trial, and defendant's own recognizance in £1,000 was accepted.——The man Royal, who stands committed on the coroner's verdict, for the murder of his wife by poison, has been examined at the Thames Police-court, before Mr. Selfe, and remanded.——The 6th of October is the day appointed by the Court of Quarter Sessions of Middlesex, for the hearing of applications for the renewal, transfer, or grant of licences for music, or for music and dancing.——At the Middlesex Sessions, Henry Jones, Thomas Gallagher, and Samuel Harmer were convicted of stealing in the dwelling-house of Charles Walker, a cash box, containing £25, his property. The prisoners were each sentenced to three years' penal servitude. After the sentence was pronounced, Jones declared his innocence of the crime laid to his charge,

and said he was in Birmingham at the time of its commission. When the trial was over an officer said Jones was wanted on two charges at Birmingham, and he would have been taken on those charges had he been now acquitted.——A man of the name of Normington has been apprehended on suspicion of being the perpetrator of the murder at Leeds.——At the Court of Bankruptcy, Chapman and Littlepage, of Harp-lane, City, and Bermondsey-street, Southwark, coopers and basket makers, passed their last examination; and Robert Smith, of Swaffham, iron and brass founder, engraver and agricultural implement maker, was also allowed to pass. In the case of J. Salmon, a boot and shoe manufacturer, of 33½, Brick-lane, Spitalfields, and No. 2, Baker's-terrace, Limehouse, and No. 3, Theatre-street, Norwich, who applied to pass his examination, upon accounts showing debts and liabilities about £15,700, and assets about £5,800, an adjournment was ordered for investigation. ——On Wednesday, a number of prisoners were tried at the Middlesex Sessions, and found guilty of various offences. The most remarkable case was that of Elizabeth Newman, who pleaded guilty to stealing a fowl, the property of Thomas Gunston. When asked what she had to say in her defence she replied, "that as long as she had a hand to use she did not mean to want in a country where there was plenty." She had often been convicted of robberies of poultry before. The assistant judge told her it was evident she had a predilection for poultry, which she would not be able to indulge in for some time, as he must sentence her to twelve months' hard labour.——At the Court of Bankruptcy the choice of assignees was arranged under the failure of Eliza Medland, who kept the Metropolitan Dining-rooms, Cheapside, and William Foot, builder, of Victoria terrace, St. Donatt's road, New cross, Deptford, passed his last examination.——The arrangement of the account in the Consols market on the 7th inst. occupied the chief attention, and quotations exhibited heaviness towards the close of business; the value for money then being 95⅜ to ½, and for the account, 11th October, 95½ to ⅝. Indian loan scrip was dealt in as high as 100 to ½, and left off at 100, or 3 per cent. prem. on the official minimum of 97. There was not much activity in foreign stocks or railway shares, but the demand for money was less urgent, while £60,000 Australian gold was sent into the Bank.

COMMERCIAL; AND PUBLIC COMPANIES.—The port of London during the past week has been moderately active. The number of vessels announced inwards at the Custom House as having arrived from foreign ports amounted to 252. There were 8 from Ireland, and 72 colliers. The entries outwards amounted to 109, and the clearances to 105, besides 16 in ballast. The departures for the Australian colonies have been 8 vessels—viz., 3 to Port Phillip of 3214 tons, 3 to Sydney of 2666 tons, and 2 to New Zealand of 1798 tons, making a total of 7678 tons.——The weekly reports from the manufacturing districts indicate the existence of a quiet state of trade, but generally agree in describing future prospects as more satisfactory. At Birmingham and Manchester a general improvement is asserted to have taken place, business operations having increased in consequence of the advices from India and Australia being of a more favourable character. The carpet trade at Halifax is stated to be animated, and in other branches a moderately good trade has arisen. The symptoms at Huddersfield are more favourable; but there has not been much activity, though the tone of trade is good. From Nottingham it appears that trade in most branches is somewhat better; but the winter season is looked forward to as the one in which the greatest buoyancy will be manifested. The shoe trade at Norwich has been in a satisfactory condition, and it is expected that it will continue so. In connection with business at Sheffield, the announcement is made that the rolling mills have been busily engaged with the manufacture of crinoline steel.——The report adopted at the meeting of the Railway Passengers' Assurance Company was satisfactory, and the dividend declared was at the rate of four per cent. per annum, reserving the balance for the usual charges and risks on current policies. The increase of business is very encouraging, the amount received and due for premiums of insurance in the six months ending the 30th of June being £15,177, viz., £2,675 for railway, and £12,502 for general accidents insurance. The income for the corresponding period of 1858 was £10,771, thus establishing for the past half-year an increase of 41 per cent. The available balance to be dealt with was £9,557. The satisfactory progress of the company is attributed to the absence of litigation, and to the promptitude with which *bonâ fide* claims are adjusted. Careful as the directors are to protect the institution against unfounded claims, they view it as a most unwise policy to raise unnecessary difficulties, on purely technical grounds, and the rapid augmentation in the number of annual policies affords proof that the course pursued has secured confidence.——Among the numerous assurance companies which have presented their various claims to public support of late years, there is one which we would especially recommend to the attention of our readers. The importance of life assurance has long been acknowledged, but there has always been one great obstacle to its development among the industrial classes—the want of a given value to the policy at any moment should the assurer be unable to keep up the payments of the premium, or should the object to secure which the policy was originally effected have ceased. This objection is met by the Consols Insurance Association, the purpose of which is to give a defined value in consols to every policy from the moment it is issued—a value stated at the back of the policy, and so invested in the public funds as to prevent its being at any time alienated. It would be useless to trace the principles of life assurance from the day when a uniform premium was charged for all ages, to the present system of a varying premium, according to the age and health of the assured—the one fact always staring us in the face, that, after a payment of 25 or 30 years, if the assurer became unable to keep up his premiums, his assurance altogether ceased—all he had paid was forfeited, the policy becoming lapsed, or the assurer being obliged to take whatever might be offered him by the office in which he was assured for his policy, however arbitrary the amount. Under the arrangements of the Consols Insurance Association no such alternative can ensue—a given amount of every premium being invested to insure the carrying out of arrangements made. By the system of the Consols Insurance Company every assurer may withdraw from the company at any moment, and with the full security that what he has subscribed will never be altogether lost. Supposing, for instance, a man of twenty-five determines to set aside £3 a year for life-insurance, he will find that 20 per cent., or one fifth, is devoted to meet expenses, whilst a further sum must be provided for the contingencies of life, and for which the company have to provide, if not by life premiums, through the shareholders' capital. Under ordinary circumstances the £3 per annum is altogether gone if at any given time the assurer cannot keep up his payments, and some offices even boast that their lapsed policies pay all their expenses; but in the case we have quoted, under the Consols system, a man of twenty-five so assuring at £3 per annum would not only have his life assured throughout the first year for the benefit of his family, but would at the end of that period have £1 7*s.* 6*d.* standing in his name in consols, which he could appropriate as he thought fit. And should the party remain insured for ten years, his policy would be worth £14 15*s.* for £30 paid; at the end of fifteen years, £22 13*s.* for £45 paid; and at the end of twenty years, £31 16*s.* for £60 paid, the person having all the time been assured to the extent of £134 2*s.*, receivable at any moment on the death of the assurer. The advantage of such a system cannot be overrated; and the funds stand in the names of the trustees, whose position is such as to command public confidence, their names including Lord Keane, the Right Hon. W. F. Cowper, M.P., Lord Claude Hamilton, M.P., Dr. Southwood Smith, and Mr. Mann, of the General Registrar's-office, Somerset-house. The plan upon which the company is founded peculiarly recommends itself to notice, having been originally submitted to the Government by Dr. Farr, of the Registrar's-General's-office, as the groundwork of a national insurance office—a responsibility which the Government, as might be expected, declined, as foreign to its powers, having always delegated commercial transactions to private individuals, as instanced in the cases of the Bank of England and savings banks. Dr. Farr has since consented that his plans should be carried out by a private association on certain conditions, as will be seen by the following from his own pen:—"The chief features which I contemplated were the rendering life insurance safe, equitable, and well accommodated to the wants and to the means of the public, by divesting the policyholder of the risk of losing a large portion of his payments or of forfeiting his policy through inability on his own part to pay the annual premium, as well as of the risk arising under an imperfect audit, and by giving him the option at any time of employing the accumulating deposit to his account as a security, or of withdrawing it for use in other ways. This would bring insurance within the reach especially of young men entering life, and of classes who cannot prudently lock up irretrievably a large portion of their prospective income under the old system of insurance, however ably it might be carried out by some existing companies. In the absence of the direct Government security and audit, it is indispensable that the investments under these plans should be made in the stablest and the most easily convertible securities—I mean the Three per Cent. Consolidated Annuities, commonly called Consols; that the current value of each policy, determined from the valuation table by the actuary, and vouched by some competent authority, should every year be circulated among the policy-holders; and, moreover, that the addition to the net premium should be sufficient, with the paid-up capital of the society, to discharge all necessary expenses, and to cover the risks. An extensive association founded upon these principles, and carrying them out with skill, prudence, integrity, and energy, will do a great public good." These are the principles which the Consols Insurance Association is established to carry out, and, as a security for which, Dr. Farr, the original projector of the scheme, though not of the Company, has consented to become the auditor.

TO CORRESPONDENTS.

"THE PHILADELPHES."—We have received a communication upon this subject from Bro. Rule, P.G.Purst., who speaks favourably of the members of this irregular Lodge. With regard to our assertion as to the canvassing for members, we can, if Bro. Rule wishes it, introduce him to a gentleman who was offered initiation in this body for a very small sum indeed; and who also received from the touter a *copy of the lectures, in extenso.*

"GEORGICUS."—The MS. is doubtless extremely curious, but to say nothing of its great length, has no Masonic bearing that we can discover.

"H."—Apply to the head librarian of the British Museum, or to Antonio Panizzi, Esq., at the same place.

LONDON, SATURDAY, SEPTEMBER 17, 1859.

EXAMINATION OF CANDIDATES.

It has been judged advisable by the compilers of our Constitutions, to enjoin that an examination (upon subjects previously communicated) shall be required of every brother desirous of receiving a higher degree; attaching considerable importance to an observance of this rule. It has been further decreed that the said examination shall take place in open Lodge, in order that the members present may enjoy an opportunity of watching the proceedings, and be enabled to judge, collectively, of the candidate's fitness for advancement. That such caution and circumspection is not altogether uncalled for, we may conclude, from the preface in the Constitutions to the above-mentioned requirement, viz.—"Great discredit and injury having been brought upon our antient and honourable fraternity from admitting members and receiving candidates, without due notice being given, or inquiry made into their characters and qualifications; and from passing and raising Masons without due instruction in the respective degrees—it is declared that a violation or neglect of any of the following laws shall subject the Lodge offending to erasure; and no emergency can be allowed as a justification." Let us see how much this warning avails; will it not be found indeed that there are many Lodges which, according to its strict wording, would be liable to erasure?

A Mason who has attained the third degree, without a gradual and increasing proficiency having been required during his onward progress, instead of being indebted to his Lodge for its leniency, has good reason to reproach the members thereof for a very mistaken kindness; although spared some slight exertion and attention, by being let off so easily, he is yet a sufferer, and the Lodge greatly in error. There are several important reasons (either of which, in itself sufficient) why instruction should accompany advancement. In the first place, the Constitutions have so ordained. Secondly, it is but fair to the Craft that an ample knowledge of the science, as far as the brother has proceeded, should be communicated, that an unfavourable, or merely moderate opinion of the Order may not be conceived by him, owing to the paucity of information afforded. Thirdly, the brother has a right to be placed upon a par with Masons of his own degree; and whether or not he insists upon adequate information being rendered, it is nevertheless the duty of the Lodge by which he has been advanced to take care that he is not defrauded of his just dues; and lastly, because by peremptorily requiring a certain proficiency before the conferring of a higher degree, you compel the candidate to seek and acquire information, whereas after attaining the third degree, instruction, on his part, must be voluntarily sought for. As a general rule, brethren imperfectly grounded in the rudiments of the science, when they have arrived at the position of M.M., having nothing further to desire in the Craft for which an examination is obligatory, are naturally loth to acquire, by laborious study, additional, and what appears to be unnecessary, knowledge. Such brethren—and many there are so situated—usually content themselves during the remainder of their Masonic career, with attending occasional Lodge meetings, and remain invariably mere spectators of the ceremonies.

A really strict Master—one exact in observance of the usages and customs sanctioned and ordained by the Constitutions—is rarely disliked, even though the members of his Lodge, under former rulers, have been accustomed for a series of years to laxity and indulgence. A fixity of purpose, and unyielding determination to adhere to our antient landmarks, cannot but be commended; at first some dissatisfaction may be manifested at the rigorous sway of the new ruler, and the curtailment of certain abuses, but this will be short lived, and the efforts of an able and sincere Master will nearly always be properly appreciated. It is to brethren of this stamp that the Craft is indebted for a steady though tardy improvement in Lodge discipline—brethren who, regardless of former years of apathy and unmindful of the opposition of indolent members, work in a regular and constitutional manner. Questions addressed to candidates for preferment are expected to be answered without prompting from attendant deacons; when this is the case, brethren taking their seats as Master Masons, having received all three degrees, or even the third only, in such a Lodge, enjoy a complete knowledge of the subjects comprised throughout; differing materially from those Masons with whom aprons and certificates are the only proofs of brotherhood.

This desirable state of affairs ought not to be of merely occasional occurrence, and the attention of the Craft might be advantageously directed to the professions made by every W.M. prior to his installation. If any Mason of experience be asked whether, when a strange brother has joined his Lodge (the same never having previously held office) information, or ignorance on Masonic matters, chiefly characterise him, the answer, in most cases, will be condemnatory of the system of instruction pursued by the new member's mother Lodge. Instances of a perfected knowledge of the mysteries of the Craft, together with its antient usuages, are, on the part of joining brethren who have never held office, rare and exceptional, which fact if admitted, shows at once the evils of one existing system; indeed if one of these brethren, when requested to occupy the chair of an absent officer, discharge its incumbent duties with credit to himself and to the satisfaction of the members present, there is an anxious and universal inquiry as to what Lodge he hails from, and liberal commendations are showered upon that Lodge. Nothing exemplifies so strongly the regularity of a Lodge's proceedings and the constitutional manner in which its arrangements are conducted, as the fact of the brethren who have therein received degrees, becoming, in turn, expert workmen.

It may be observed that a distinction has been drawn between the customary acquirements of the officers of the Lodge and of members generally, for though it is at all times a refreshing and gratifying sight to witness the various ceremonies properly conducted and the actors efficient, yet this excellence may be superficial, and perhaps leave hidden the more defective parts of a Lodge system. There are few Lodges which are utterly regardless of fraternal censure, to avoid which great pains are frequently taken, in perfecting the officers in a knowledge and exercise of their respective duties; by so doing visitors are favourably impressed, and the Lodge gains a character for good working, and thus far, justly. The claims of recently admitted members, however, should not be made subservient to an exclusive attempt (in other respects most praiseworthy), at rendering the Lodge's working on nights of public meeting highly extolled by visitors; the Master, Past Masters, and other veterans contenting themselves but too often with imparting instruction to the officers connected with the working, and unless upon earnest entreaty, leave the newly admitted to gather what information they can from conversing with older Masons.

It is necessary to prove a complaint before suggesting a remedy; let us suppose this has been done and that the evil is admitted, the subject of improvement becomes a difficult question to grapple with; for beyond what is at present in force in the Constitutions, Masonic legislation cannot go. A more careful and exacting exercise of the authority vested in them may be suggested to Masters of Lodges, as well as a real, instead of a nominal, examination of candidates, whose advancement should be made entirely dependent upon their proficiency; but unless well supported and occasionally kept up to their work by vigilant members, very little can be expected. However the present system may be denounced and its faulty arrangements exposed, no amelioration can take

place until the officers and members of private Lodges are thoroughly convinced of the extent of the evil; these may be persuaded by argument, but cannot be compelled by an assumption of authority.

Let us imagine that a candidate for Freemasonry, after the requisite preliminaries have been duly observed, presents himself for initiation. Unless the ballot has proved adverse (an occurrence of extreme rarity), this desire is promptly attended to; at the expiration of the time necessary to complete the ceremony of initiation, the Lodge is in all likelihood summoned to refreshment, and the new brother informed that upon a return to labour a further insight into the lessons of the Craft in the form of a charge, and an explanation of the tracing board, shall be afforded him if *time shall permit*, and in the majority of cases, time, or rather the flagging attention of members, does not permit of these important matters being imparted to him. The initiate is told that in consequence of the lateness of the hour, the additional information will be deferred until the next meeting, at which a similar procrastination possibly occurs. A month having elapsed since initiation, the newly initiated member presents himself for advancement, and eventually, after a similar probation, obtains the degree of Master Mason, without perhaps having received the explanation of a single tracing board or the slightest instruction concerning his future duties as a Mason. Nothing has been exacted but a parrotlike repetition of certain answers to questions addressed to him before the confirming of the degrees of Fellow Craft and Master Mason; during which he has been entirely dependent upon the kind prompting of an attendant Deacon.

On the night of initiation, nothing, if possible, should be omitted, but if the Master is compelled, by the lateness of the hour or other sufficient cause, to close the Lodge without completing the revelation proper to the degree, the ceremony of passing should be deferred until the candidate is thoroughly conversant with the lessons appertaining to his former degree, and a far stricter examination than the one usually in vogue should be deemed imperative. Prior to the conferring of either the second or the third degree, the candidate should be placed in the centre of the Lodge, every other brother (not even excepting Deacons or the Director of Ceremonies) being seated in their assigned places. In conformity with the ritual the regular questions should next be addressed to the candidate, and by him answered to the best of his ability; after which, if his proficiency so far be apparent, brethren who are members of the Lodge should be allowed to interrogate him upon subjects connected with the degrees he has taken. These questions to be in all instances put through the W. M., who would decide as to their fairness. Of a Fellow Craft a good deal might be expected. He should give evidence of having carefully perused the Constitutions; and should be questioned thereon, for on attaining a higher degree, he is at once eligible to become in his turn a ruler in the Craft, being enabled to hold any office in a Lodge, not even excepting that of Master, which may be granted by dispensation, or upon the establishment of a new Lodge. Should a brother recently received into the society be placed in such a rank as to have to administer summary justice, or to decide upon the legality of a disputed point, an ignorance of the Constitutions would render him liable, unwittingly, to violate the statutes, and prevent him from adhering to our antient landmarks; besides which he would be subjected to the scorn of his Lodge for having consented to occupy a position for which his unfitness is so evident.

There are, doubtless, many Lodges where the observances herein suggested, together with others of a stricter nature, are attended to with zeal and rigour, though it can scarcely be disputed that the great majority are not sufficiently particular. Yet even if it be conceded that a minority of Lodges, or even one Lodge only, neglect so important a feature in our system, and such a stringent command of the Constitutions, this would justify our enlarging upon the subject. Not even one individual brother should be turned loose on the Masonic world with an imperfect education in matters relating to the Craft. Very slight care and attention would guard against this possibility, and in future years the duties of the principal officers in properly instructing neophytes—always a laborious and occasionally an irksome task—would be lessened by the superior capabilities of members generally, they having severally experienced, in their days of learning, the kindness and patience of brethren who, though not naturally inclined to soften the labours of the executive, yet considered it a duty to impart instruction. From brethren so situated much might be expected, and the careful system under which they were advanced in Masonry, would exemplify its advantages by the proof of so vast an accession of competent teachers. Until such a desirable state of affairs is generally prevalent, Masters, when unassisted by voluntary instructors, must consent to do the work themselves; it is certainly a thankless undertaking to seek out unwilling brethren and instruct them in things they do not at once comprehend, and of which they are content to remain in ignorance, not perceiving the necessity of gaining information, when, perhaps, the patient and attentive Master has been the same day engaged for hours in drilling refractory and incompetent officers. There are probably three or four candidates for a degree at the next Lodge meeting, the Master requests a previous attendance, one of them comes at the specified time, and after an hour spent in his behalf, another appears, and last of all, the Master has to make personal search for a missing brother, who, if not found, either presents himself for the degree totally unprepared, or calls upon the Master at an inconvenient hour, and grumbles at not receiving a welcome reception.

A good Master has much to contend with; for though the advisability of refusing instruction if candidates neglect an attendance at meetings specially convened in their behalf, may be recommended, such conduct bears the appearance of churlishness, and until brethren have been some little time admitted into the Order, they cannot comprehend the labours and responsibilities of a Worshipful Master.

The position of Master confers on a brother the highest preferment in Craft Masonry. Elected by the members of a Lodge to preside at its meetings and watch its interests, being answerable to the Grand Lodge for the correct performance of these duties—such a trust should never be lightly or carelessly entered upon; but at the expiration of his year of office a Master ought to hand over the Lodge to his successor in a state requiring neither alteration or re-organization. This desirable termination to official labour demands the most strenuous exertions on the part of the various officers, under the immediate and active superintendence of a vigilant ruler: the duties necessarily devolving upon this latter personage (clearly defined in the Constitutions), however well acted up to in a general sense, should be accompanied by a certain amount of zeal, perseverance, and fixity of purpose. Yet if it be a Master's earnest wish to obey the spirit, as well as the letter, of the Constitutions, there is no part of them that deserves a more literal construction being placed upon it than the laws imperatively requiring strict examinations prior to the conferring of higher degrees on brethren otherwise qualified for advancement. The vigorous and hearty co-operation of every member of a Lodge is necessary, to enable even the most painstaking and attentive Master to continue his Lodge in as perfect a condition as is compatible with the errors of human nature.

Even those brethren most favourably disposed towards the continuance of our present lax system of instruction, will generally admit the possibility and desirability of Lodge examinations being rendered more exacting in their requirements, and what is there, then, to delay the adoption of a new and more satisfactory plan? Nothing, we believe, but

the want of a public suggestion to that effect, when, should the attention of the Craft be obtained, improvement may result.

A GREAT FRENCH FAIR.

"The fair, the fair," was the universal theme of conversation when, about the middle of April, we first arrived in the old city of Caen, in Normandy. We had frequently, in our own country, visited towns where fairs were held, and had always heard them reprobated as chartered nuisances—magnets for drawing together the disorderly and dishonest and beguiling the thoughtless and unwary; and more than once had we heard of petitions being presented to Parliament praying their abolition.

But here, to our astonishment, were staid, elderly men, gentlemen of position, and members of the local government, as warmly interested in the coming fair as any young man or maiden in the commune. Beneath its influence they forgot to praise, as Frenchmen generally do, their city and all pertaining to it—the fair cultivated country in which it lay, its picturesque little river, its fair Caen stone quays, and the large exports of the same stone, with which our own new palace at Westminster is built: nay, they even forgot to draw attention to the number and beauty of their old churches, many of which are of a very high order of architecture—some, it is said, equal to any in Paris. And we must admit that never during our stay did we pass the old parish church of St. Pierre without pausing to admire the proportions of its lofty spire, with its low trellised bulwark and airy pinnacles, and to wonder at the exquisite delicacy of the stone tracery. As they stood out against the clear blue sky, they more resembled some rich design in lace than chiselling in a material that had stood, and would stand, the wear and storms of ages.

As in a fortnight's time this much talked of fair would fill the boulevards of Caen, which were said to be handsome and spacious, we resolved to visit them first. But on our arrival we found that, instead of, as with us, a city of canvas springing up as by magic, the good Normans were leisurely and characteristically erecting a substantial city of wood, subdividing it into streets, distinguished by names painted in large letters, and the booths told off in numbers. Passing further on along the boulevards, we came to a succession of barnlike buildings, occupying the space between the rows of lofty trees, shading one side of the avenue. These, we were told, were to be theatres; while on the opposite side a range of smaller buildings were rising up, to offer refreshment to the fair goers. So being haunted by no doubts as to obtaining entertainment both for body and mind on our own fair visits, we hastened on some mile further, and, escaping the din of hammers, enjoyed a delightful walk along the broad boulevard leading by the river side.

Each day revealed to us yet more and more how completely the coming fair absorbed the thoughts of all classes. We had broken part of our microscope, but could not get it repaired until after the fair; we had ordered a travelling case, but the advent of the same event was given as sufficient cause for its noncompletion. On proposing a visit to Bayou and its cathedral, our landlady advised delay until after the fair, or we should find it so dull; and, to complete the proofs, we heard two ladies extolling the beauty of their spring dresses, which, however, were not to be worn until the opening of the all important fair.

At length the first Sunday in May dawned bright and clear, but from that hour we had no farther sleep, so incessant were the trotting and prancing of skittish ill broken horses, being led by to the adjacent country; and if there chanced to be a lull, it was filled up by half a dozen diligences, with their heavy wheels and cracking whips, rushing by at redoubled speed, literally crammed with visitants to the fair.

Our first glance out of window that morning was worth remembering. We might have fancied the grey old city had enticed the fair into its principal streets, and was coquetting with it there. It was not that every shop was open and its contents displayed to the utmost advantage, and rendered more attractive by here and there a statuette or a vase of flowers—that was a scene of weekly recurrence; nor was it altogether the crowds of bustling pedestrians pushing aside the staid *bonnes* bound to the market of St. Pierre, or returning thence laden with vegetables and flowers. But it was the multitude of gay flags and streamers floating in every direction; the liberal display of evergreens and flowers in balconies above shop windows; and last, but most decidedly not least, for it was the most remarkable feature of the whole, the broad sheets of canvas slung from house to house across the streets, and bearing in large letters, within gaily decorated borders, the names and callings of those who traded in the quaint old gabled houses on either side. The whole aspect of things roused a suspicion—which the first servant who entered our room confirmed—that the fair was that morning opened.

Our continental residence had not rendered us oblivious of the beautiful Sabbath rest of our own land, and even had there been no Protestant church to claim our attendance, we should certainly not have turned our steps fairwards. But on the Monday we joined the living tide setting in that direction, and ere long found ourselves in the thick of a scene of bustle and vociferation we have never seen equalled, which may be believed when it is remembered that the vendors were French men and women.

The clerk of the fair might with good faith have addressed himself "to all persons about to marry," and recommended an inspection of his establishment before they made their purchases elsewhere, and certainly they must be hard to please if they could not make their selections there. Never in my life did I see, in so small a space, such a variety of merchandise as was there exhibited. Every craft under the sun seemed represented, save that of undertaker, and probably those merry gentlemen of lugubrious aspect were plentiful in the fair, having an eye to both pleasure and profit by enjoying the sights and thickening the crush.

As we passed on along the planked streets and beneath the outstretched awnings, it was impossible not to admire the gay contents of the temporary shops on either side. What heaps of gorgeous silks and velvets were piled upon their counters and spread around their walls; what pyramids of glowing ribbons, and draperies of rich lace, much of which was manufactured in Caen itself. Then followed splendid displays of plate and porcelain, to be succeeded in their turn by homely woollens; then flashing caskets of jewels met our view, blazing diamonds, meek pearls, and lovely cameos, and all the long array of gems leading down to those of trifling value, which might suit the calibres of small purses.

Clocks, furniture, carpets, groceries, crockery, all came in their turn, for the fair was in truth a great mart, and, as we found, the goods were supplied by the chief traders in that, and many other cities, and sold by persons in their employ; and from the thousands of country people every day visiting the fair, and making large purchases there, it evidently formed the commercial harvest of the year. As was becoming, the legitimate fair stock of toys and gingerbread were not forgotten, but presented themselves temptingly in gaily decorated bowers, and snow white draped saloons. Nor were smaller fairings of all kinds wanting, and the humbler rows of sheds resounded with the cries of those presiding over whole shops full of articles, varying in value from three quarters of a franc to three farthings, and certainly not the least surprising sight in the fair was the variety and prettiness of the articles offered at such prices.

Sauntering on we passed the precincts of business, and entered on those of pleasure. The big barns, the little barns, and the wine shops, we had seen in course of erection, were

all in full play; while between them along the broad avenue, as far as the eye could reach, undulated a sea of holiday folk, numbering many thousands, all apparently in the best humour with the bright sunshine, the rustling trees, and the abundant entertainment provided for all who chose to look. For the theatrical booths, greatly as they varied as to pretension and price, yet accorded in other matters pleasing to the populace. Along the front of each was spread a painting of what was supposed to be performing inside—and which generally depicted some thrilling scene—while to add to the attractions, ever and anon there issued from the open portals some of the players who promenaded the platform, or performed some scene for the amusement of the public, or executed some neat footed dance, to the music of the band, which each theatre kept working at high pressure. And that favourite French instrument, the drum, being paramount in each, it is impossible to overrate the extent of the din, or how completely it drowned the announcement of the performances within, even though they were generally vociferated through speaking trumpets, such as are used at sea.

However, ignorance as to what they should see, did not deter visitants, for as fast as one audience ebbed out through the open doors, another flooded in, and on one occasion we tided in with it. Considering the decided love of the French over our own countrymen for spangles, gilding, and frippery generally, we were surprised at the freedom from such equivocal splendours on the part of this little theatre, compared to theatres of a like standing in our own land. There was an abundance of light, and a freshness, trimness, and simplicity in their decoration which agreeably surprised us, and a like remark was applicable to the costumes of the performers. Would we could say as much for the performance; but though it was not wanting in passable acting, sprightliness of dialogue, or in completeness of plot, on all the flowers was visible the trail of the foul serpent which mars so much of what would otherwise be pleasant and sometimes profitable among our neighbours.

Once more at liberty, we resolved not to risk the chances of another performance but pursue our way through the fair. A short distance farther brought us to the domain of animal learning and science, where fortunetelling ponies, histrionic dogs, learned donkeys, and drilled canaries, put in no unsuccessful claim on public patronage; and these were again succeeded by the lotteries for coarse confectionery so common in our own fairs, and an extensive growth of merry-go-rounds, here a sad misnomer, for they crept round at the saddest of paces, and there was a whimsical gravity on the faces of the juvenile riders of the dogs and swans, which stood so solemnly in their places round the circle.

After passing a few unpromising attempts at agricultural machinery, our attention was next attracted by a kind of van with a pair of fine horses, such as is sometimes driven by our own commercial travellers, drawn up across the avenue, and closing the extreme end of the fair. On the top was crowded an unusually large band, with a drum of superior calibre, which were making all the noise they could, while the eyes of a considerable crowd were fixed on an individual standing in front of the driver's seat. He was a tall, handsome man, with coal black moustache and hair, attired in a fancy costume of violet velvet, braided, and tagged, and striped with gold, which we understood he was pleased to style a Polish dress; on his head was a gold laced shako, with a flowing plume of white and violet, and by his side, sheathed in steel, hung something which—but that it was smaller—might have passed for a Turkish scimitar. With folded arms and lofty bearing, this splendid personage stood as if unconscious of the crowd thickening round him, until suddenly drawing his scimitar, he flashed it over his head, and on the instant his musicians ceased, then waving his sword towards his audience, he began, with great volubility, to harangue them on the healing qualities of a small box of ointment he held in his hand!

Never were we more surprised. We had thought that so stately a person would have descended to nothing less important than reading the fates of men through the medium of the stars. But our charlatan was wiser than we were. The Norman peasants, among whom he stood, cared far more for their present bodily ills, than they did for their chances of future happiness; and as this remedy professed to cure every one of the diseases most frequent among them for the small sum of fivepence, and as it was moreover recommended by a catalogue of the most wonderful cures, it soon became popular, and the music after a time recommenced, while a rapid interchange of boxes and half franc pieces took place round the orator.

Every morning while the fair lasted this velvet clad dispenser of ointment was to be found in the same place, addressing the public with unvarying success. And on the only evening we made our way through the fair to view its pretty illuminations of coloured lamps, we are exceedingly mistaken if we did not see the same individual gorgeously arrayed in pink and silver, and with a jewelled turban wreathing his brow, seated on a divan beneath a tent set up in a peculiar low hung cart, and driving an excellent trade in love charms, and those against witchcraft and sickness, among the female peasantry, young and old.

By law the fair is limited to fourteen days, but the weather having been sometimes unfavourable during the first week, the mayor was pleased to grant it another week's grace, to the infinite delight of the inhabitants, and, I doubt not, to the advantage of their coffers. But it is on the second Sunday that the fair reaches its height, on which day it is computed that not less than forty thousand country people visit, and great preparations are made for their entertainment. Among other things, the year we were there, was a balloon, and the promise of wonderful performances in the hippodrome, which occupied an angle of the boulevard.

Yet, after all, to an English eye, the greatest attractions and novelties of the fair were to be found in the groups which thronged it. Not in all the fictitious life displayed within the walls of those theatres—not in all the pictures lining those temporary galleries, was there to be seen aught stranger than some of those who, in the truthfulness and simplicity of real life, moved unconsciously among the crowd.

In a country which values elegance and fashion so highly as France, of course their votaries were not wanting among the congregated thousands, and many were the city belles attired in the last Parisian mode who swept through the crowd, acknowledging with graceful bend the salutations of the spruce gentlemen who loitered about the fair. Then there was the little red legged, blue coated soldier, looking longingly at everything, but without money for a single purchase, and the stout red legged, blue coated officer, with his pinched up waist, who, for all his swagger, was in the same category.

Here and there, the centre of a group of joyous girls, or escorting some demure demoiselle, was a Sister of Charity, with her clear eyes and her fresh face glowing beneath her linen coif—that enhancer of female charms. Then came the grisette, mincing along, and shading with a parasol the gaily capped head, for which she neither desired nor was permitted a bonnet. Once or twice the eye fell on the funereal figures of a few cloistered nuns, buying silks and wools for the embroidery which is the solace of their secluded lives, and shrinking timidly from the crowd, as if alarmed at the bustling world beyond the convent gate.

Far other seemed the feelings of the jolly looking priests, as, clad in their long serge cassocks and black and white bands, they strode in twos and threes among the crowd, giving and returning many salutations. Not a merrier joke passed the lips of professional jester than those to which they gave utterance, and no heartier laughs were heard among that vast assemblage than those which responded to them

and altogether there was an air of sleek comfortableness about them, which made me think their fasts and vigils agreed with them.

Yet all these various classes were but detachments of the great human army which filled the streets and boulevards of Caen; the main body was formed of the landed proprietors and peasantry of that and the neighbouring communes. To look on them, one scarce could believe himself in the middle of the nineteenth century, so unlike was their attire to what has been generally worn for so many generations. It was not so much the habiliments of the men that attracted attention, though the blue blouse of the peasant is the direct descendant of the garment usually worn by their class in the middle ages; it was the fair sex who shone, as they are sure to do in some way, the cynosure of all eyes. And as if the universal short-skirted, short-waisted dress, with the indispensable apron and bib, and the kerchief hanging primly from the shoulders were not remarkable enough, their heads were surmounted by the most extraordinary headgears ever beheld.

There was no monotony on this point, for each varied according to its wearer's commune, but only to some other form of ugliness, and yet with but little modification all these have descended from remote antiquity, and been worn in olden times by queens, and dames of high degree. Some of these head dresses are fan bordered, others rise in a cone, sometimes ornamented with huge butterfly wings fluttering behind, or long lappets drooping from the apex—the relic of the ancient veil—while others still boast a towering superstructure; and in all cases these head tires were adorned, in honour of the festival, with an abundance of flowers, ribbons, or jewellery.

It was really amusing to see one of these dames leaning on the arm of some exceedingly fine gentleman whose yet more fine lady wife followed, under the escort of one whose appearance suggests the probable truth that his clothes were bought ready made. Such parties are constantly to be met, and sometimes we have fancied the fashionables felt embarrassed at exhibiting such guests, but they had at all events the satisfaction of knowing they were not singular. Moreover, these guests were their own equals in station and circumstances, there being but one difference between them, that while the city belle follows each passing fashion, the rich proprietor's wife, looked up to by all around her, retains the costume which has descended to her through long generations, and never thinks of changing it for a newer.

And now having noted all the prominent objects of the Great Fair—except the beggars, whose name was legion—and bought ourselves no end of fairings, like every one else, we take our leave of it, when leisurely as they had risen, these wooden streets and theatres disappeared, and the boulevards once more became a quiet and airy promenade.

SYMBOLISM OF THE MOSAIC WORSHIP.

A PROFOUND thinker and able writer contributes essays and reviews from time to time, under the pseudonym of "Atticus" in the columns of our excellent contemporary the *Critic*. A new work by Dr. Bähr, of Heidelberg, "Symbolik des Mosaischen Cultus" has been taken by "Atticus" as the foundation of a recent paper, which we think of sufficient interest and value to the brethren to warrant our reproducing it in these pages almost entire. The article in question is certainly marked by some peculiarities, among which may be noticed the somewhat eccentric mode of expression adopted, which savours of the German school, and an unnecessary use of Greek and Latin words cruelly Anglicised, where plain Saxon would probably have expressed the writer's meaning more clearly, if not more elegantly. This, however, is matter of taste; but as illustrating a great point in Masonry, we think this essay well worthy to be studied by the thoughtful craftsman, independently of the attention which the research and learning which it displayed must of themselves command.

"An exaggerated, fantastic, and radically false typology has prevented men from seeing the profound symbolical import of Mosaism. Granting that Mosaism prepared, foreshadowed a grander, more spiritual dispensation than itself, it would by no means follow that the whole of Mosaic ceremonial down to the minutest point was intended only to typify a future doctrine or event. Yet this is exactly what many theologians persist in declaring. The theory of the typologists is unsupported by a tittle of evidence or argument. The only acceptable evidence, the only convincing argument, would be the unremitting and elaborate endeavour of the New Testament throughout to show that everything in Christianity was the correspondence to a Mosaic rite or the completion thereof. But neither on the part of Christ nor of his apostles do we find the faintest trace of such an endeavour. On the contrary, while there is an intense and incessant anxiety to prove that Christ is the predicted, there is an obvious desire in the master to escape from the pressure of ritual gorgeousness into life divine, and of the disciples to escape from it into grace divine. Yet it would surely be preposterous to believe in the antagonism, and in the typical application of Mosaism too. Indeed, whenever the Mosaic rites are alluded to, it is simply in the way of illustration. Considering also that the professed intention of the gospel was to achieve a regeneration, in which the invisible Deity was to deal mysteriously and miraculously with the invisible soul, it would have been cumbering and complicating, nay neutralizing and contradicting the process, if the soul had been for ever summoned from its ecstatic commune with the unseen to an arid investigation regarding types and antitypes. In truth, though Christianity sprang from Mosaism, and though it is unnatural to break, as Baden Powell and others have attempted, this bond of filiation, yet Mosaism had eminently its own work and its own mission, and therefore must be studied first of all with reference to the Israelites for whom it was intended.

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"A mistake wherewith the orthodox and heterodox are equally chargeable is that of supposing that faith assumed in the religions of antiquity the same dogmatic shape as in those of our own day. Dogmatism in religion belongs entirely to modern times. With that which the worshipper at present deems the only or the chief thing—the creed—the worshipper of old did not trouble himself. Religion spoke in forms, and in forms the worshipper replied. But so much the less religious were they logical, so much the more were they metaphysical. The farther back we can trace the development of a religion, the clearer are the indications of the metaphysical principle, which shows the absurdity of what Comte and his followers have uttered on a matter they so little understand. For instance, the veneration for certain numbers—three, four, five, seven, ten, twelve—a veneration so conspicuous in all organized religions, demanded a long metaphysical training. Age after age must men have brooded on the unspeakable and unfathomable abyss of Deity before they could venture to declare that there was one absolute God. Age after age must they further have brooded before they could fruitfully behold him in that threefold manifestation of his character and power to which rationalistic schemes have such bitter hatred. Then how many ages more ere seven become the most sacred of all numbers as symbolizing both the universe and its Creator. Symbol in religion is a metaphysical product, though phantasy crowns and clothes it.

"Now what distinguishes Mosaic symbolism is the ethical intention. Moses wished to make the Hebrews a people of prophets. But this was not to be achieved simply by rejecting everything in heathenism. What Moses sought was that the symbol should never be convertible into the image or the idol. Many theologians have represented a fanatical antipathy to heathenism as the primordial motive of Moses. There was scarcely a symbol instituted by Moses which had not its parallel in heathen modes and instruments of adoration. Suppose it could be proved that Moses had borrowed the whole of his symbols from Egypt, this would leave the main design of the Mosaic legislation and worship unaffected. The true witnessing to the Divine is to turn things the most unholy to holy uses. A religious reformation never arises for the mere purpose of inventing a new machinery. This would be puerile; it would condemn it as being not of heaven, but of earth. The grandeur of Mosaism was not in setting up something entirely alien and apart; it was in transfiguring what men universally honoured and revered, but had ceased to discern and feel the essential meaning of.

"Bishop Berkeley, with whom, it is to be feared, our pulpit

declaimers are not very familiar, has observed that there is no Atheism if a presiding mind is in any fashion whatever recognized —an assertion the force of which would range from extreme anthropomorphism to extreme pantheism. Berkeley is the most eminent philosopher his Church has had, and he is here as wise as he is charitable. The tendency of paganism was never to deny God; it was not, perhaps, even to identify God and the Universe, neither were the ethical attributes of Deity entirely disregarded. What paganism bowed down to was life intense and immense, without any pedantic severance between the material and the spiritual. Of materialism in the ordinary sense the pagans had no conception. Now in Mosaism the ethical attributes of Deity swallow up the rest. Jehovah is the inexorable and omnipotent avenger; his wrath is kindled against the workers of iniquity; if he pardons, it is not to penitence alone, there must also be purification. The people are in covenant with Jehovah through purity: and by the slightest offences, by offences involuntary and accidental, the purity can be lost, and must by sacrifice and self-denial be regained. If, however, purity and purification had been inculcated with dogmatic curtness and legal aridity, few would have listened or obeyed. But symbol intertwining with symbol from the tabernacle, the sublime centre of the symbolic, compelled at the same time that it adorned obedience. If the foremost and fervent aim of Mosaism had been to proclaim and vindicate the unity and spirituality of God, it would have dispensed as completely with symbols as Mahometanism long afterwards. A naked dogma, with a naked scimetar behind as argument; such was Mahometanism. But for good and for evil such simplicity of faith and such directness of propagandism were unexampled. Mosaism has often been treated, and especially by its best friends, as if it had been only a Mahometanism of an earlier and grander kind. But besides that Mahometanism was in its very essence a proselytising force, while Mosaism strove exclusively to bulwark its existence from the contagion of foreign and fatal customs and ideas, an honest glance convinces us that, though the unity and spirituality of God were implied in an exalted estimate of God's ethical attributes, they never held the chief place in the Mosaic precepts and delineations. The guiding thought of Moses was as lofty as it was persistently pursued. He saw that it is what is godlike in the worshipper that renders the worship godlike. He, therefore, began from below, where others had begun from above. The worshipper consecrating the worship communicated to the object of worship a transcendant elevation and an ineffable holiness.

"That morality, even the most heroic and unstained, signally differs from holiness, is a consoling truth to many a humble believer. But what the humble believer seldom suspects is, that while morality is always the straightest line between two points, holiness demands a vast array of symbolical instruments. A symbol must mark every stop in his path toward ideal perfection. Words are so often used carelessly, and indiscriminately, that it is difficult to convince men how completely are religion, piety, and holiness unlike. Religion is deeper than piety and holiness, and for the most part more comprehensive. Piety is the feeling of awe extending to all human relations. Holiness is the abhorrence of sin and pollution, with the perpetual yearning and the strenuous attempt to grow into the image of the Highest. Egypt of old and Europe in the middle ages were religious; Rome in its early centuries was pious. Till recently the great Protestant nations were moral. The Hebrews alone have been holy; and well, therefore, has Palestine been called the Holy Land. As the name indicates, holiness clamours for continual healing; it is the attainment of strong, passionate, imaginative natures, that have a tragic and overwhelming consciousness of guilt. For these the purgatorial pang, to be salutary, must be accompanied by outward atonement. But what will even the outward atonement avail unless, towering higher and higher, the dwelling of the archangels seems ever far off to the pilgrim of God, yet near enough to tempt him on?

"Moses had not to deal with a dull or docile race. The race was gifted, had fiery passions, was prompt to anger, but prompter to tenderness; above all, it was fiercely turbulent. In the anguish of its remorse, however, Moses had a mighty engine, and to this mighty engine he brought vigour as mighty. He compelled the Hebrews to tremble at the fury of Jehovah's anger before revealing to them the oracles of Sinai. Yet fear can seldom be more than a momentary restraint. After fear came hope: the hope of that home for the children which had been the home of the fathers. To raise that home when conquered into the state, Moses offered laws marvellous for their wisdom, still more marvellous for their abounding pity. But the state to be gained by the toils and sufferings of the desert was to be sacred to God as its giver, its creator. Still this was not enough; there was to be something much more than what has loosely been called theocratical ordinance and connection; as indeed, when we have said that a state is theocratical, we have said absolutely nothing. God had been the leader of the Hebrews, and, after having led them victoriously through every peril, he was to sojourn in their midst. The heaven was his abode, and above its remotest sphere was his sanctuary. Yet, if the sky was his throne, the tabernacle was to be his shrine, whereto the Israelites were to draw near with bowed heads and contrite hearts. The tabernacle, however, would have lost its most pregnant meaning if it had not reminded each Israelite that he was also himself to be a tabernacle of the Lord—a tabernacle in which there was to be a court for hallowing every day duties, a holy place for adoration and sacrifice, and a most holy place, for something infinitely diviner than either sacrifice or adoration.

"In the symbolism of the Mosaic worship it is only ignorance that can find the details trifling or the prescriptions minute. Swedenborgian silliness and Rabbinical subtlety may indispose us to symbolism altogether. But if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea. If this seems a bold statement, we ask the sceptic what the solemn and majestic architecture of the middle ages would have been without symbolical inspiration, and what its remains would now be without symbolical interpretation? The Cross introduced a new symbolism, with which, however, it incorporated the old. If the temple assumed the form of a cross, there was still the same fidelity to sacred numbers, to certain sacred principles and features, as in the temples of antiquity. It was from the cloisters that the great brotherhoods of artists in the middle ages came forth, and the secrets which they held so strictly were mainly symbolical traditions. Some of these, in somewhat *dilettante* mode, Freemasonry treasures and transmits. Few have suspected, when gazing at a Masonic procession, how much, strangely transfigured, of the grey foreworld was there; few have known that the homage to Solomon among Freemasons is a tribute to the symbolism embodied in his temple, and thereby to a more ancient symbolism, the history of which can never be written. But, *dilettante* as Freemasonry may seem, or may really be, we owe it gratitude if it is the sanctuary, or can be the hermeneut, of a single symbol that ever deepened man's reverence for the universe and for things divine. The gratitude will perhaps grow warmer when we reflect that the symbolism of the middle ages corresponded to a symbolism vaster, richer, nearer the dawn of civilization, than that of Greece and Rome. The symbolism of the Papal Church had always the lineaments of that Church's Roman ancestry. Commanding as Rome itself when Rome was greatest was the Church's ceremonial; but the symbolism, if impressive and suggestive, was not opulent or sublime. Outside of the Church, however—at least, apart from it as an organized institution—the fecund and profound Oriental symbolism survived. In mystical sects, in illuministic fraternities, in astrological phantasies, we discover its presence; but what prodigious labyrinths of the undiscovered are behind, into which, if we enter, we hear no voice and behold no form, yet feel the warm breath of the Holy Spirit.

"Truly, the symbolism of the middle ages, as a grand Oriental fact, is as much unknown and unregarded as that of the Mosaic worship, with which it has such intimate and living affinity. Symbolism is as eternal as it is necessary. It is not altogether from moral causes, though perhaps chiefly from these, that a particular system of symbolism decays. But what, after long travail of the soul, assumes a religious shape finally becomes a simple artistic feat and phenomenon, whereupon it loses its meaning, art having no vitality in itself, and being wholly worthless when divorced from religion. In the Mosaic worship symbolism degenerated rapidly, from the very predominence of the ethical idea and purpose. The thought that every Hebrew was to be a tabernacle of the Lord was too stupendous for human weakness. The chosen land of the Holiest and of Holiness maddened into a scene of scarlet harlotries. And when Sorrow had rebuked the abomination and the iniquity, Pharisaism ruled where holiness had once flourished. But what Hebraic symbolism could not accomplish Hebraic prophetism achieved. And let us be cheered by the faith that, if symbols change and die, the prophets of God are invincible. Well for the world when symbols the most poetic and prophets the most earnest are harmonies."

BRO. F. STRANGE (well known as the contractor for the supply of refreshments at the Crystal Palace) has announced a benefit festival at that gigantic establishment, on the 28th instant. We understand that he has invited the children of both our schools to enjoy a day's recreation at his expense, and we have little doubt that so liberal an offer will be accepted.

ARCHÆOLOGY.

THE BRITISH ARCHÆOLOGICAL ASSOCIATION.

THE clean, quiet, thriving, and historically famed town of Newbury has just been put into an agreeable state of excitement by the visit of the British Archæological Association. Here, on Monday, began their annual congress, which is to be limited exclusively to the antiquities of Berkshire,—"a virgin mine," as the Earl of Carnarvon aptly expressed it, for their labours, for in truth there is scarcely any English county which abounds more in interesting relics of the past than it, and yet strange enough scarcely anything has been done by antiquarians to bring them to light. The programme of the week's operations embraces a treat of a very *recherche* character, and is ample enough to satisfy the appetite of the most insatiable archæologist. On Monday, there was a grand inauguration meeting at the Mansion House, which had been fitted up with mediæval furniture, and ornamented with many valuable pictures by Vandyke, Lely, and other celebrated authors, chiefly lent by Col. Vernon, *M.P.*, rare specimens of ancient armour, swords, and muskets, and other remarkable memorials of past centuries. The whole *elite* of the neighbourhood attended, and the fair sex almost outnumbering their lords and masters. The Earl of Carnarvon, who presided, delivered an eloquent and powerful address, evincing a truly astonishing amount of knowledge with regard to the antiquities of the county, and nearly exhausted the whole subject; but he unfortunately committed the mistake, too common, alas, even among experienced orators, of extending it over nearly two hours; three quarters ought to have been the outside. However, it was a most successful effort and tends to strengthen the opinion entertained by many as to the versatility of his talent, and the prospect he has of some day playing an important part in public life. The Bishop of Oxford, who followed the earl eulogised the essay in most glowing terms, and entered into a warm defence of Archæology. At a quarter past six o'clock there was a *table-d'hôte* in a marquee at the Pelican, attended by both their lordships, and afterwards a meeting at the Mansion House for reading papers, and for discussion. Mr. Pettigrew discoursed on the history and contiguities of Wiltshire, and Mr. James Heywood, *ex M.P.*, read a curious paper by Mr. Halliwell on the celebrated "Jack of Newbury," who was a broad cloth weaver in the town in the reign of Henry VIII., whom, with Queen Katharine, he entertained here with great splendour. It is also said that he fought at Flodden Field, at the head of one hundred of his workmen, clothed and equipped at his own expense, but all this may be apocryphal. Since Monday, the practice has been to start on an excursion to different places of interest in the neighbourhood, to return to dinner at half-past six, and to hold a meeting at the Mansion House about two hours afterwards. The cavalcade has a very pretty effect as it leaves the town, consisting as it does of many vehicles of every imaginable description, preceded by equestrians. The excursionists have already visited the fields of the two battles fought here during the parliamentary wars, several fine specimens of Norman churches, Shaw House, the beautiful Elizabethan mansion where Charles I. rested on his westward journeys (Mr. H. R. Eyre, the proprietor, provided for them a splendid luncheon), Doddington Castle where Chaucer was born and it is said died, the mounds in the Countess of Craven's park, and the Roman statuary at Silchester. They had yet many other places to see—Highclere Castle, the beautiful seat of the Earl of Carnarvon, and Reading, the Vale of the White Horse, &c., &c. I should mention that a very interesting paper was read by Mr. Pettigrew, to show that Sir Robert Dudley, the Earl of Leicester, was wholly innocent of having been a party to the murder of his wife Amy Robsart, as Ashmolin has asserted, and as Sir Walter Scott, on his authority, has graphically pictured in "Kenilworth." The eminent antiquarian Mr. Thomas Wright expressed his entire concurrence in the opinion expressed by Mr. Pettigrew, as did also some other members, but Mr. Blundell stoutly contended for the accuracy of Sir Walter's fiction, and enthusiastically espoused the cause of the injured wife, much to the delight of his fair listeners, who did not seem disposed to believe that the great Northern Wizard could be wrong, or that Leicester be right. Mr. Planché ingeniously contrived to soften down these striking differences, by supposing that Leicester's innocence might be consistent with his wishing for poor Amy's death, but this did not appear to be acceptable to either side, and, probably, if there was not already too much other work for the *savans*, this *vexata quæstio* might have well occupied the remainder of the week, so determinedly did each side adhere to their opinions.

THE WROXETER EXCAVATIONS.

DURING the last fortnight considerable progress has been made in the discoveries at Wroxeter. An elegantly formed vase or urn, made of Upchurch pottery, has been dug up almost in an entire state. It is more than ten inches high, and thirty-one inches in circumference, and stands upon a flat base only four inches wide. It contained, besides the common soil with which it was filled, a single iron nail, and some bones, not human. It is not likely to have been used for funeral purposes, as the Romans did not allow burying within their city walls. It is very satisfactory to find an article of pottery so nearly entire as this is, for hitherto almost only fragments have been met with.

Two very fine antlers of a red deer have also been dug up, nearly two feet in length, and one of which measured eight and a half inches in circumference at the base. It is curious that one of these had been cut with a saw, and the other had been hacked with an axe, or perhaps with such a tool as the little adze, mentioned in a former communication; for the cut does not look straight like that of an axe, but somewhat curved. The number of pieces of bone and horn found fashioned on a lathe, and having the marks of a saw or other tool upon them, is quite extraordinary, unless there was somewhat very near no artificer in bone, and probably a turner.

A very pretty yellow brass bracelet, quite entire, has just been brought from Wroxeter. It is very elegantly twisted, and the two ends fasten with a small hook and eye. It must have belonged to a lady, as it will easily fit a lady's wrist, but is too small for that of a gentleman.

Another portion of a wide column has also been brought to light. It is two feet eight inches in diameter, and one foot ten inches in height, with the usual hole or mark of the "Louis" at each end. Upwards of two hundred feet of subterranean wall have also been laid bare within a few days. One wall has been traced running eastwards from the square building which of late has been supposed to have been a market place. Another wall, sixty-one feet long, has been seen to run parallel with the south side of the quadrangle above mentioned. A broad road or street has also been laid bare a little to the south of the wall just described.

INTERESTING DISCOVERIES IN APETHORPE PARK.

IN the spring of the present year, some workmen were employed in digging a drain in Apethorpe Park, a few hundred yards south of the seat of the Earl of Westmoreland, when it was found that they were throwing out some Roman mortar. This circumstance induced his lordship, who (with Mr. Blashfield, of Stamford) happened to be present, to give orders for the excavation of the pasture land in the vicinity, and in a short time a hypocaust was bared, and subsequently tessellated pavements, baths, various rooms, and a great extent of stone walls showing the "herring bone" work. His lordship being desirous of personally watching the progress of the excavations, caused them to be stopped on his sojourning in town during the season, having, previous to his departure, given orders for the strict preservation of those remains of antiquity that had been found.

Lord Westmoreland has recently returned to Apethorpe, and on the men being again employed to excavate the site of the Roman villa, they soon exposed to view another beautiful tessellated pavement, a drawing of which was taken by Lady Westmoreland on Friday last. Walls extending about 120 yards from north to south have now been bared, and although sufficient progress has not yet been made with the excavations to show the general ground plan of the building, the discoveries prove it to be the site of a Roman structure of very considerable extent—probably the hunting seat of a family the head of which held an important post at the neighbouring station of Castor, the Durobrivæ of Antonine's Itinerary.

The labours of the workmen, for some time after the discovery was made, were directed in baring the hypocaust and adjacent chambers. The concrete floor over the former was destroyed, but all the pillars that supported it remained: these range in rows from east to west and north to south, there being five in that number of rows eastward of two thick pillars of the same height, and four in each of three rows on the flue side. The pilæ (consisting of tiles cemented together) are eight inches square, the cap and base tile of each pillar being larger. The pillars are 16 inches high, and that distance apart. The floor is of concrete, and when found was covered with black sooty matter. The "herring bone" stone wall near the flue is red from the effects of fire. A flue tile, quite perfect, was found here: it is 14 inches long, 7 wide, and 4 deep: it has a wavy ornament, probably made with a comb like instrument. It is conjectured that these tiles were used for p

ing the metal pipe through which was carried hot water to the baths, a use adopted by the Romans to keep the water warm.

On the east side of the hypocaust are the baths, and on the south and west sides are chambers, the floors of which are on a level with the floor of the hypocaust. On the north side is a portion of a tessellated pavement, the tesseræ (of various colours) of the other parts having been disturbed by the root of a fine oak tree, the spreading branches of which apparently hang over the whole of the Balneum. This tree is said to be about one hundred and seventy years old. The two compartments or rooms westward of the flue are each eight feet wide, and nearly square: the chamber on the south side of the hypocaust, from which it is divided by a wall two feet four inches thick, is rectangular. Eastward of the baths are other rooms, which extend to the eastern wall. This portion of the exterior wall extends seventy feet, the south end terminating by a corner stone. The walls of several small chambers have been laid bare to this point.

The architectural and archæological societies of Northampton and Lincoln made an excursion to Apethorpe on Wednesday week. The visitors were received by the Earl of Westmoreland in the long gallery, and conducted to the stone hall, where a sumptuous luncheon was provided for upwards of two hundred guests. The repast concluded, the company repaired to the site of the Roman villa in the park. A temporary platform had here been erected, on which the Rev. E. Trollope took his stand, and with the excavations before him, surrounded by a large audience, including very many ladies, he proceeded to describe the interesting remains which had drawn them thither. There were present the Earl of Westmoreland; Lord Lyveden; the Hon. Fitzpatrick Vernon; the Rev. Sir G. S. Robinson; T. Tyron, Esq.; Geo. Ward Hunt, Esq., M.P.; W. Smyth, Esq.; the Rev. Christopher Smyth; the Rev. H. J. Bigge; the Rev. Thos. James; the Rev. Lord Alwyne Compton; W. B. Stopford, Esq.; John Yorke, Esq., and many others. Mr. Trollope said the first object to which he should direct their attention was, a coin found on this spot of the Emperor Constantine, who lived upwards of one thousand five hundred years ago. It had an interesting reverse—a figure of Apollo, holding in his hand an orb representing the earth. The great town of Durobrivæ, now represented by Castor and Water Newton, and the great Roman road, the Ermine-street, were the two main attractions of that period which this part of the country presented to colonists, and these, he conceived, were the reasons which induced the owner of this house to fix himself on this site. Roman villas were largely scattered around Durobrivæ. Remains had been found at Sibson, Tixover, Stibbington, Sutton, Wansford, King's Cliffe, Bulwick, Weldon, Cotterstock, and many other neighbouring places. The Romans were probably induced to settle numerously in these parts, because at that time there was an abundance of wood, of water, and also of iron stone. There was clear evidence of the Romans having worked the iron in this district. The country was well wooded, and plenty of fuel for smelting was to be had on the spot. Masses of iron slag, intermixed with undoubted Roman remains, had been found in the adjoining parish of King's Cliffe, in the church-yard at Lordley Well, and Redford, in numerous places. In Bulwick parish there is a remarkable district called Blacklands, from the colour of the soil, occasioned by the immense quantities of charcoal there intermixed with iron slag, the refuse of Roman furnaces. In this very district of Blacklands was found a large number of Roman coins mixed up with the scoriæ. And it would be remembered that the Roman colonists who occupied these villas were not like the English gentlemen of the present time. They were persons intent on earning a livelihood, and he had little doubt that the owner of the house before them was a person connected with trade—probably the iron trade. With respect to the date of this house, he felt quite certain that it was built between the years 79 and 410, because the year 79 was the first in which any Roman colonist dared to settle in any unfortified situation, and in the year 410 Honorius gave up all claim to dominion in Britain. It was near to the Ermine-street, but nearer to the via vicinalis. There was clear evidence that the villa was destroyed by fire, in the colour of the stones and brickwork. The construction of the walls was in the usual herring-bone style. The building had not open colonnades. The Romans were far too wise to introduce their own architecture into this ungenial country—the colonnades, flat roofs, and rows of walls pierced with holes, which were now advocated by their would-be imitators of the nineteenth century. The villa before them presented nothing like the character of a southern villa. It had no court. It was a large straggling villa, with the baths tailing back towards the river. He took that well which had been supposed to be an impluvium to be simply a dipping well. He now turned to the interesting portion of the remains containing the bathing establishment, and he would begin by warning his hearers that every hypocaust, or room supported by pilæ, was not necessarily a bath. In this cold climate it might indicate merely a warm room. One little apartment he took to be the place where the charcoal was kept. The other adjoining it he took to be the furnace. The heat went through the passage and the hypocaust. Unfortunately, the concrete which was once over the pilæ was destroyed, and had been removed. The hypocaust was divided in two parts, and he had no doubt those two piles of larger bricks, which are four times the size of the others, formed a divisional wall, and perhaps supported a labrum or hot water bath. Over the hypocaust, first came the caldarium, then the tepidarium, and beyond was the cold plunging bath, lined with a coating of cement. They might still see the drain for letting off the water. In this particular hypocaust there are sixteen small pilæ in the first, and twenty-five in the second compartment. The two rooms at the side were the dressing rooms—the apodyteria. And now he came to the pavement before them. It was composed of plain, course tessela of terra cotta, the materials for which were found on the spot. In the centre, however, is a square compartment of that superior mosaic known as opus vermiculatum. On examining the restored plan, they would see something uncommonly like a cross, and at first he was disposed to think that the builder of this house might have been a Christian. But the cross is so simple an ornament that they could not be surprised to find it without being indicative of any connexion with Christianity. Something like a cross ornamented the centre of the Roman pavement found at Cotterstock. Near this pavement is a carefully smoothed plaster floor painted red—very rare in this country. He only knew of two instances. Traces of wall plaster had also been found. Next, they came to the covering. For the most part the roof was formed of flat tiles, called tegulæ, with a flange and semicircular tiles or umbrices, which were placed over the flanged ends of the flat ones. Heaps of these were found. They might still see the holes with which they were fastened to the roof, and in some instances the iron nails remained in them. Many pieces of Collyweston slate, with holes and the nails in them, had been found. There was one very good specimen of a fine tile scored with the usual wavy ornaments. He was sorry to say this villa had not been so productive of beautiful pottery as they might have hoped. There was a fragment of what is commonly called Samian ware, erroneously supposed to have been manufactured at Samos, but really at Arezzo—Aretium—in Italy. There was also a specimen of Durobrivan pottery, two other specimens of cream-coloured pottery, pieces of kitchen mortars, roughed inside with little bits of iron scoriæ. There was also a great quantity of bones, which, as usual, taught them nothing, and a large number of oyster shells, showing that the proprietor, like the rest of his countrymen, was very fond of the oysters of Britain. Some of these were still closed. There were some specimens of Roman glass—not of any particular quality. A very few small coins were found—one a third brass of Constantine the Great. Two small altars, very rude, one plain and the other having Pan on one side and a tripos apparently on the other, and two lumps of wood in the dipping well. With a well-deserved compliment to the Earl of Westmoreland for the care with which he had prosecuted these researches, Mr. Trollope closed his address. The Rev. H. Elwin of Norwich moved a vote of thanks to the reverend gentleman, which was seconded by Lord Alwyne Compton. On leaving the park, the excursionists visited Apethorpe Church, and then proceeded to King's Cliffe, where, from the pulpit steps, the Rev. C. Nevinson gave a brief history of the parish. Returning to Stamford, there was an evening meeting in the Assembly Room, where, Lord Alwyne Compton presiding, the Rev. Edward Trollope read a paper on "The Roman House at Apethorpe," filling up the outline he had sketched at the spot. With an explanation of the contents of the museum got together for the occasion, the meeting was brought to a close.

The Roman villas consisted of three parts, one called the Urbana, where the master and his family dwelt; another the Rustica, destined for the uses of husbandry; and the third, the Fructuaria, or receptacles for the fruits of the earth. In the choice of situation and aspect the Romans were very particular, the latter requiring peculiar attention, as only by the aspect of the buildings and rooms could they be rendered conveniently habitable in bad weather, glass for windows being then only little known, and its substitutes costly and not in general use. Vitruvius, an architect in the reign of Augustus (who died A.D. 14), has given us the following rules:—The winter triclinium (dining-room) and bath should look to the winter's delining sun, because the afternoon

light is there useful; besides, the western sun shining therein produces heat, and makes that aspect warm and pleasant in the evening. Bed-chambers and libraries should look to the east, for in these the morning light is required: it is also proper that the books in the libraries may not decay, for in those that look to the south and west they will be damaged by damps and worms, which the humid winds generate and nourish. The spring and autumn triclinia should look to the east, for the windows being then turned from the sun, proceeding westward, render those places temperate at the time they are generally used. The summer triclinium should look to the north, because this aspect is not, like the others, rendered hot at the summer solstice; for being turned from the course of the sun, it remains always cool, and when used is salubrious and pleasant. To the same aspect also should be disposed Pinacotheca (picture rooms), as well as embroidering and painting-rooms, that the colours used in the works, on account of the inequality of the light, may remain unchanged.

A stream having its rise at Weldon passes through the valley in which the villa at Apethorpe was situate, the water of the present day putting in motion a Roman introduction into this country—a primitive-looking water-mill in the adjoining village of Wood Newton, a sketch of which some of our artists would readily obtain did they know of its existence. Views from this villa would not be extensive, the land on the east and west sides being very high, and the great forest of the Coritani extended from the north side of the Nene as far as Stamford. In these immense woods the wild bull, bear, and wolf roamed, the hunting of which afforded exciting but frequently dangerous sport: bones of wild animals have just been found amongst the long-buried *debris* at Apethorpe. It is asserted that the Anglo-Norman Earl Warren was the originator of the bull-running at Stamford; but it was the Romans who first practised it in this country, and probably in this neighbourhood.

MASONIC NOTES AND QUERIES.

HERTFORD MASONIC LODGE.

THE following notice of the foundation of the above Lodge, extracted from Turnour's *History of the Ancient Town and Borough of Hertford*, 8vo., Hertford, 1830, may be interesting to some of our Hertfordshire brethren, and worthy of a place among the "Masonic Notes and Queries." In section 6, page 33, headed Hertford Masonic Lodge, Mr. Turnour makes a note, in which he states "A very strong desire having been expressed by several of the subscribers to this work, that some account should be given of the Hertford Masonic Lodge, an institution which has been established in the town within the last few weeks, the author presents them with the following very able and interesting article from the pen of Alfred S. Dowling, Esq., Senior Warden of the Lodge, whose kindness and attention in providing him with the means of gratifying so general a wish, he takes this opportunity to acknowledge." The article then commences as follows:—"Among the public institutions of this town, perhaps none is more interesting than the subject of the present article, namely, the Hertford Masonic Lodge. This opinion we are led to form, not merely from the unprecedented celerity with which its numbers have increased or the highly respected names attached to it, but from a view of the beneficial effects it is likely to produce in the county; and a perfect conviction that the more the principles of the royal art are disseminated, the greater will be those beneficial effects. Before we proceed to give an account of the Lodge and its formation, our readers may perhaps not consider a short historical sketch of Masonry uninteresting. In doing this it will not be necessary to write a defence of the Craft against the absurd or wicked aspersions which ignorance or superstition may have cast upon it, for no rational being can conceive anything objectionable in an institution cherished and supported by all that is great, illustrious, or good, in this country." The writer then goes on to give the history and tradition of the Craft and tracing the same down to the union in 1813, continues thus:—"According to the constitution thus formed, the Hertford Lodge has been established. Although we have made a diligent search in the existing records of Masonry, and carefully examined its traditions, no trace can be discovered of a Masonic Lodge ever having existed in Hertfortshire previous to the erection of the present. A strong wish having been expressed by several of the leading gentlemen of Hertford and Ware, that a Lodge should be formed in the county town, an application for the purpose of attaining that object was made to a brother of the Grand Master's Lodge. The signatures of seven Masons resident in Hertford and Ware having been procured, a petition in the usual form was presented to H.R.H. the Duke of Sussex, the M.W. Grand Master, for a warrant of constitution. This H.R.H. was pleased to grant, and by it appointed Bro. Crew (P.M. of the Grand Masters' Lodge) as the first Master; Bro. Dowling, of the same Lodge, as the first S.W., and Bro. Rogers, I.G. of the same Lodge, as the first J.W. The number from the present state of the list is No. 849 (now No. 578). The Lodge was opened in due form on the 8th of last September, by the V.W. Bro. Bott, P.G.D., assisted by installed Masters. The V.W. brother then installed the new Master in antient form. The latter afterwards appointed his officers, and in the course of that day fifteen candidates were admitted to the mysteries and privileges of Freemasonry. After three other meetings, no less than fifty subscribing members had been enrolled in the books of the Lodge; thirty-four of these had been initiated at Hertford; and we are happy to state that they include a portion of the nobility, clergy, and gentlemen of the county, several members of the corporation, and many of the most respectable inhabitants of the borough. This rapid success, the oldest Mason in the Craft, R.W. Bro. Harper, P.D.G.M., states from his experience and reading, to be unprecedented in Masonic history. However, it is probable from what we can learn, that the Lodge will continue to increase. Although we fear the length of this article must have nearly exhausted the patience of our readers, we cannot conclude without expressing our confidence that if this Lodge continues to preserve, and no doubt it will, the zeal, unanimity, and kind feeling which have hitherto characterized the meetings, it will become an ornament of the Craft to which it belongs, and a blessing to the county in which it is established." May I venture to add a word of advice to the brethren of the various Lodges, and to request that any such notices as the foregoing, with which they may happen to be acquainted, should be communicated to "Masonic Notes and Queries," where they would be preserved, and in time will be of great value in writing a Lodge history, a task that sooner or later must be accomplished. —PETER DE VALENCE.

WAS THE LATE DUKE OF WELLINGTON A FREEMASON?

DEAR SIR AND BROTHER,—The enclosed was communicated about the year 1835, it may be interesting at the present moment. —Yours fraternally, WILLIAM LLOYD, Birmingham.

"This distinguished brother, when colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge No. 494, which was at the time held in the castle of Dangan, county Meath, the late Earl of Mornington, his grace's father, being Master of the Lodge at the time. He was duly passed after the usual examination, and (in the phraseology of the Lodge) entered at the southern gate, and afterwards raised.

"The following brethren, being members, were present, many of them (in the words of the Irish bard) 'have been famous in story:'—Bros. Sir James Somerville, Bart.; Sir Benjamin Chapman, Bart.; Ham. Georges, M.P.; Delvin (late) Earl of Westmeath; Robert Uniacke, M.P.; Richard Boyle, M.P.; John Pomeroy; William Forster; George Lowther, M.P.; the Earl of Mornington; the Marquess Wellesley; F. North (late) Earl of Guildford; Robert Percival; Robert Waller; Richard Lesley; Arthur Wellesley.

"The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Bro. Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the offices of Master and Secretary for several years, and finding at length that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and, in order to preserve its reputation and Masonic honour he enrolled the above names, and maintained the credit of the Lodge by paying half-yearly dues from his private purse, as though it were working in prosperity."

BÖHEIM'S COLLECTION OF MASONIC SONGS.

In the *Musical Times* for the present month, p. 109, reference is made to "the rich collection of Masonic songs, published in 1794, by Böheim, of Berlin." Is the work known in this country, and have the songs ever been translated? A good collection of English Masonic songs is a great *desideratum*—the only work of the kind of which I am aware, and of which I possess a copy, is "The Musical Mason," without date on the title page, but which appeared in 1791, according to Bro. Matthew Cooke.—WILLIAM KELLY, Leicester.

MASONIC ANTIQUITIES.

In the *Court Journal* of February, 1852, in an article on Freemasonry, after recording the proceedings in England in 1425 and 1561, in France in 1757, and in Russia, is the following sentence:—"We find in England the most ancient traces of the Masonic Order, organized nearly in its present form. In 1327 all Peers were Masons. In 1502 Henry VIII. declared himself protector of the Order, and held a Lodge in his own palace."—R. E. X.

Poetry.

PERSIAN SONG.

TRANSLATED BY SIR WILLIAM JONES.

SWEET maid, if thou would'st charm my sight,
And bid these arms my neck infold;
That rosy cheek, that lily hand
Would give the poet more delight
Than all Bokhara's vaunted gold,
Than all the gems of Samarcand.

Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say,
Tell them their Eden cannot show
A stream so clear as Roenabad,
A bower so sweet as Mosellay.

Oh! when these fair, perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display,
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seek their destined prey.

In vain with love our bosoms glow;
Can all our tears, can all our sighs,
New lustre to those charms impart,
Can cheeks where living roses blow,
Where nature spreads her richest dyes,
Require the borrow'd gloss of art.

Speak not of fate—ah! change the theme,
And talk of odours, talk of wine,
Talk of the flowers that round us bloom,
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

But, ah! sweet maid, my counsel hear,
(Youth should attend when those advise,
Whom long experiences render sage.)
While music charms the ravished ear,
While sparkling cups delight our eyes,
Be gay, and scorn the frowns of age.

What cruel answer have I heard!
And yet, by heaven, I love thee still,
Can aught be cruel from thy lip?
Yet say how fell that bitter word,
From lips which streams of sweetness fill,
Which nought but drops of honey sip.

Go boldly forth my simple lay,
Whose accents flow with artless ease,
Like orient pearls at random strung,
Thy notes are sweet the damsels say,
But, oh! far sweeter if they please,
The nymphs for whom these notes are sung.

MOONRISE.

'TWAS at the close of a long summer's day
As we were standing on a grassy slope
The sunset hung before us like a dream,
That shakes a demon in his fiery lair.
The clouds were standing round the setting sun
Like gaping caves, fantastic pinnacles!
Tall towers that went and came like spires of flame,
Cliffs quivering with fire-snow, and sunset peaks
Of pilèd gorgeousness and rocks of flame
Atilt and poised, bare beaches, crimson seas
All these were huddled in that dreadful west.
All shook and trembled in the unsteadfast light,
And from the centre glared the angry sun.
Stern as the unlashed eye of God. A glare
O'er evening city with its boom of sin:
(Dost thou remember as we journeyed home,
That dreadful sunset burnt into our brain.)
With what a soothing came the naked moon,
She, like a swimmer that has found his ground
Came rippling up a silver strand of stars—
And plung'd from th' other side into the night.

ALEXANDER SMITH.

HOPE.

BY L. E. LANDON.

OH! never another dream can be
Like that early dream of ours,
When Hope, like a child, laid down to sleep,
Amid the folded flowers.

But Hope has awakened since and wept
Itself like a rainbow away;
And the flowers have faded and fallen around,
We have none for a wreath to-day.

Now Truth has taken the place of Hope,
And our hearts are like winter hours;
Little has after life been worth,
That early dream of ours.

Literature.

REVIEWS.

The Blazon of Episcopacy. By the Rev. W. K. RILAND BEDFORD, M.A. 8vo. London, 1858.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland. By JOHN W. PAPWORTH, F.R.I.B.A., &c. 8vo. London. (In progress.)

AMONGST all the benefits for which we have reason to thank the Masons of the middle ages, there is hardly one which, to a large class of the descendants of those for whom they built, is so important and so interesting as a practice which the Masons almost universally adopted—viz., the introduction of the coat of arms of their employer in every fitting part of their building. The glass stainers, the seal engravers, the metal workers, and, at a later period, the portrait painters, all followed this useful example, they having the further advantage of inscribing, in general, the name of the employer for whom they executed the coat of arms. This plan had the benefit of two chances of saving the information from oblivion: if the coat were destroyed, the inscription might, perhaps, escape; if the latter were obliterated, the coat might still remain. Now, every one of our readers who has ever visited an old building, or a collection of mediæval antiquities, must recollect how many cases have fallen under observation of the interest which would have been added to this inspection if he had known for whom the work had been executed. The artists have their reputation in their works—we shall never know their names; but we like to be able to feel that this is the seal of Anthony Beck the princely Bishop of Durham, that this picture must be the portrait of the unfortunate Earl of Essex, this MS. has belonged to John of Gaunt, or that this brass is the memorial of Sir John de Creke with the artist's stamp affixed—that this cup was the gift of the Lord Mayor, John Northampton. And when the sceptic asks, Why do you say this belonged to such a man in so remote a period?—it is satisfactory to be able to say, Look at the coat of arms as here displayed, and see for yourself that it, at least, is genuine. Little interest of this sort attaches itself to any portion, except the medals of the classic period; it is only when we look back to the dawn of civilization in Egyptian hieroglyphics that the monument still tells us the time at which, and for whom, it was made. To the present day almost every Egyptian work is to a certain extent dated: we have learned approximately the succession of the monarchs at a time far earlier than that which regal and republican Rome only offers a legendary, if not mythic, history; and there is hardly one Egyptian work of any importance which does not show the title and name, if not always the banner, of the sovereign under whom it was executed. The Assyrian inscriptions may be ranked in this class of useful information. Some Greek and Roman inscriptions of this sort have been preserved; but personal, or rather family, history can hardly be said to commence before the period at which the Masons and the heralds began to work in harmony. If we enter a cathedral and begin to seek for the dates of the various portions, many a legend is contradicted by the silent testimony of some bishop's coat of arms; and when we review the series of tombs, many a vacancy in the local knowledge as to whom they are to commemorate is to be supplied by any visitor who has some knowledge of heraldry.

This knowledge is of three sorts; many persons think that as soon as they have learned the principal terms used in that science they are great scholars; others possess a sort of index either in their memory, or in writing, and on seeing a coat can quickly tell the name of the family, if celebrated, to which it belongs; while some have gone farther—perhaps as far as have the pundits at the College of Arms in Doctor's Commons—and know, if they are told the locality in which a coat of arms exists, what book gives the history of the families in that neighbourhood, or are obliged to consult some of the attempts at an index which have been almost the most important labours of the best heralds for the last three centuries.

The first sort of information is only the grammar of the science, and it will perhaps surprise some one, or more, of our readers, who have heard the confident manner in which people talk of the difficulties they have encountered in heraldry, when we assure them that with a decent memory, a week's study under a master, or two or three weeks' evening study of a *good* grammar, will render them superior to all those difficulties. In the middle ages the Masons must have been *au fait* of all the technical heraldic knowledge of their time, and of much more besides of that class of information. When any person has thus learnt to express accurately, in words, or as the herald say "in blazon," any coat of arms of which he wishes to know something, he is fully qualified to form such indexes, as those which stand at the head of this notice, for himself, or to consult any existing index.

Of these sources of information there are two kinds, one is the alphabetical list of family names, followed by the technical description of the coat of arms belonging to each family, and of such books there have been several, the latest being Burke's *General Armory:* the other is the collection of all coats that have any similarity, *e. g.* on one page "lions," on another "eagles," and of such a list there are several instances in MS., consequently difficult of access, and two in print, these two last mentioned are, respectively, one of the time of Edward III., and contains only six hundred coats, while the other, comprising about ten thousand coats, was compiled, under Elizabeth, by the celebrated Robert Glover, Somerset Herald. It is scarcely credible that such a lapse of time as three hundred years should have been allowed to pass without some better attempt than this scanty and unmethodical one of Glover's, which refers to England only, and which, but slightly improved in arrangement, is only to be found, in a printed form, as an appendix to the expensive works by Edmondson and by Berry, which, reprinting one from the other, have perpetuated to a frightful extent the errors, omissions, and additions of the person who first put Glover's MS. in order for the press.

Mr. Papworth has come forward at a time which is energetically devoted to mediæval inquiries, with a proposal to fill the place which Glover (if now living) might have occupied; he offers the student a classified index to shields belonging to families in Great Britain and Ireland, and asserts that instead of Glover's ten thousand, he includes about fifty thousand such pieces of information. Let us see what he has to say for himself.

The first condition of success in such an attempt at an index of this kind is, the goodness of the plan on which the classification is based; the second is the authoritative character of the materials to be classified; and the third is the care with which the materials are put into their places. With regard to this last point we observe that there is a possibility of finding fault with Mr. Papworth, on the ground of there being some entries a little out of order, too high or too low, *e. g.* p. 53, after "barry of six erm. gu. and az." is "barry of six vairy," &c., and another article, which are not only out of their right place, but are not quite correctly stated, as is evident from the following page where they occur again in their proper places, and are not only accurate but have fuller information than in their erroneous first entries. We are quite ready to excuse such inadvertencies in a first attempt of so much difficulty and labour, for we find no faults of any other description beyond a few typographical inaccuracies here and there which are so few, that the work, as far as it has gone, reflects great credit both on the author and the printer.

Having got the materials into their places, we reverse Mr. Papworth's process and inquire into the air of authority which they possess; and here we are induced to notice the startling list of original documents with which he prefaces his book. Out of twenty of these lists of coats of arms, dating from the year 1200 to 1550 or 1600, ten only have been previously printed, and nine out of these ten must not only have been transcribed afresh from some original MS. for the purpose of the book, but collated with other duplicate MS. Besides these there are Glover's printed ten thousand which have been compared and corrected, and in addition we have Mr. Papworth's assurance that all the coats for which no authorities are cited, have been derived from heraldic works of repute and other trustworthy sources. Taking pp. 100 and 101 as a specimen, we find seventy-two entries, and among them only twelve or thirteen of these are citations, so that it will be seen the mass of the work has been compiled from these "heraldic works of repute;" and we may suppose about forty thousand descriptions must have been copied and entered in their proper places for the work. Many of these must necessarily have been duplicates, and the labour of comparison and research could not have been achieved without such an application as extorts our admiration at the assiduity which has been bestowed, and which we are inclined to reckon at five years of unremitting work of both head and hand for ten hours daily!

It is a relief to turn from this to the *Blazon of Episcopacy*, by the Rev. Bro. Bedford, (Prov. G. Chaplain for Warwickshire we believe) which we hope is included in the other sources so cursorily noticed by Mr. Papworth. The author modestly calls it "an instalment of information upon a subject hitherto neglected, viz., the coats of arms belonging to the English bishops since the conquest." These prelates were, until the reformation at least, great builders, and if not always themselves the designers, architects, clerks of the works, or head builders, it is to their connection with the Masonry of the period that we owe some of our finest structures. It is a pity that our author is obliged to own his list incomplete and to complain of the present uncertainty of heraldic information on the coats of arms belonging to some of the bishops.

Slight inaccuracies, no doubt printers' errors, have caught our attention, but are remedied, in most cases, by their context; *e.g.*, p. 48, 1637 for 1607, as the date of Bishop Parry's inthronization at Gloucester; p. 59, 1669 for 1660, when Accepted Frewen was collated to the Archiepiscopal see of York, and 1650 for 1660, the death of his predecessor; but perhaps the most curious of these little discrepancies is at p. 44, where the arms of Bishop Walter Stapleton are given in type, or blazon, as "two bars wavy," while the plate shows two bends wavy, both being arms appropriate to the name, certainly, but provocative of a hesitation which is only to be cleared up by searching a number of works in a public library.

Bro. Bedford's plan is to give the list of the bishops of each see, in chronological order, with a description of their arms, and opposite to them an illustration of each coat. We are not ourselves of opinion that these outlines make any addition to the value of Bro. Bedford's labours, or of most others upon heraldry in general; and it is evident that Mr. Papworth shares this conviction, as he neither gives any "pictures," nor any promise of them. The Egyptian titles, &c., to which allusion has been previously made, do indeed require some pictorial aid in any list of them, such as is given in Murray's *Handbook of Egypt*, where, unfortunately the banners are omitted, and it would be interesting to know the reason why the rectangular figure, in which a royal title is enclosed, always has a separate pattern of fringe, if it may be so termed, for each monarch (our readers must not suppose that we have forgotten that these frames, or enclosures, are supposed by some authorities to represent the front of an edifice); but in order to use any such list of pictures, or of descriptions, with facility, the list must either be very short, or the system of reference very simple.

We have called the printed Glover's Ordinary (for Ordinary is the technical name for such a dictionary as Mr. Papworth's) unmethodical, but the fitter adjective would be illogical, for example, if any one will draw a shield, and therein a cross, and put four lions, or four eagles, in the corners, he will see that the cross is the principal feature of the shield; that cross can be omitted; but that is the only great change to be made, whereas the lions may be displaced for any other objects that heraldic ingenuity may devise, yet in the printed Glover's *Ordinary* (and the original MS. is worse in this respect), a cross between four lions is to be sought under the heading four lions, a cross between four eagles is supposed to be under the title four eagles. Mr. Papworth's plan appears to be much more simple, for the important charge, such as a cross, is the key to the dictionary in this case, and in his work we shall find a list of crosses simply,—of crosses with two objects, as birds, beasts, castles, crescents, hands, &c.,—of crosses between four objects,—of crosses with something placed on them,—and lastly, of crosses charged with similar divisions. In fact Mr. Papworth's *Alphabetical Dictionary of Coats of Arms*, has rendered heraldry a science by giving it a system of families, orders, genera, species, divisions, and subdivisions, that renders it easy to find a coat if it be in the book at all, whereas, hitherto, if a coat of arms be seen or described, and the owner's name be asked, there is no other printed book adapted to supply, in such a ready manner, the answer sought, but search must be made in a variety of works, and over very many pages, mostly devoid of any method to aid the inquirer, yet often without success, though the work may contain the precise information wanted. Mr. Papworth may be fairly considered as the Linnæus, or rather the Jussieu, of Heraldry, and is doing for it the inappreciable benefit of making it useful to the local historian, the biographer, and indeed not only to the archæologist, but to every intelligent man who makes a tour, even round the nearest cemetery.

We shall only make one other observation on both the works standing at the head of this notice, viz., that the authorities for

individual statements are clearly and precisely given, and shall conclude by stating that both the *Blazon of Episcopacy* and the *Alphabetical Dictionary of Coats of Arms* are indispensable portions of the library of every liberally educated brother of the Craft, to each of whom we may say that both of the authors ask for any additional information that may tend to add to their success; and among such indications we would especially urge the communication of the existence of any documentary evidence as to the earliest dates of authenticated coats of arms.

Shelley Memorials, from Authentic Sources. Edited by Lady SHELLEY. To which is added, an *Essay on Christianity*, by PERCY BYSSHE SHELLEY. (Now first printed.) Smith, Elder, and Co.

CAPTAIN MEDWIN'S *Life of Shelley* will be in no way affected by the present volume, for it must still hold the position of the most complete memoir of Shelley given to the world. In the above named book, Lady Shelley throws no light upon the dark passages in the poet's life, contenting herself with a reference to family papers which might clear up the doubts, but withholding them, we presume, because one of the poet's children by his first wife is still living. If there lingers any regret that these passages are not explained, it is considerably heightened by Lady Shelley's withdrawing such family papers from the last editor of the poet's memoirs, Mr. Hogg, who sat down to his task and acquitted himself with an amount of intelligence, good faith, and fairness, that no other biographer of Shelley can pretend to. All that we find new in the present volume relates to the first and second wives of Percy Bysshe Shelley, and we shall quote, as an example of the second lady's clear and direct reasons for being of no party, an extract from her diary, in 1838. She says :—

"I have been so often abused by pretended friends for my lukewarmness in 'the good cause,' that, though I disdain to answer them, I shall put down here a few thoughts on this subject. . . . . I have never written a word in disfavour of liberalism: that I have not supported it openly in writing arises from the following causes, as far as I knew:—That I have not argumentative powers; I see things pretty clearly, but cannot demonstrate them; besides, I feel the counter-arguments too strongly. I do not feel that I could say aught to support the cause efficiently; besides that, on some topics (especially with regard to my own sex) I am far from making up my mind. . . . . When I feel that I can say what will benefit my fellow creatures I will speak; not before. Then I recoil from the vulgar abuse of the inimical press; I do more than recoil: proud and sensitive, I act on the defensive—an inglorious position. To hang back, as I do, brings a penalty. . . . . Alone and poor, I could only be something by joining a party; and there was much in me—the woman's love of looking up, and being guided, and being willing to do anything if any one supported and brought me forward—which would have made me a good partisan. But Shelley died and I was alone. . . . If I had raved and ranted about what I did not understand; had I adopted a set of opinions, and propagated them with enthusiasm; had I been careless of attack, and eager for notoriety; then the party to which I belonged had gathered round me, and I had not been alone. It has been the fashion with these same friends to accuse me of worldliness. There indeed, in my own heart and conscience, I take a high ground. I may distrust my own judgment too much—be too indolent and too timid; but in conduct I am above merited blame."

Of the *Essay on Christianity*, the less said about it the better. It is totally unworthy of Shelley's powers, and has but one redeeming point, the love of purity and goodness.

A Select Glossary of English Words. By the Very Rev. RICHARD CHENEVIX TRENCH, D.D., Dean of Westminster. 8vo. John W. Parker and Son, West Strand.

THE study of the mutation of language must necessarily be one of importance to our Craft, for in our ritual there are many expressions that have lost their meaning, and sorely puzzle the members whose reading is not of a character to make them acquainted with the sense in which those words were used. The Dean of Westminster has long done good suit and service in this cause, and we have derived much information of a useful and practical nature from his previous efforts. Some time since, Dr. Trench gave a series of lectures to the students of the Training College at Winchester, on *The Study of Words*, which, not being intended for a learned audience, have, as a book, become most deservedly popular. These were followed by, *English, Past and Present*, and give some very curious insight into the derivation of words. Then came, from the same pen, *Proverbs and their Lessons*, which were a collection of painstaking, and in many cases original, remarks on the proverbial sayings found in several languages. We have now *A Select Glossary of English Words*, in which, in a popular though scholarlike style, the Dean traces for general readers the changes which many words common to our forefathers and ourselves have undergone, and of which in their case and ours the signification is quite different. In this plan Dr. Trench does not aim at limiting research; but to those who choose to consider the subject one of interest his *Select Glossary of English Words* will act as a whetstone.

In our Bible and Prayer-Book there are several words of this kind, and they appear to those unacquainted with archaic and obsolete significations very obscure. Thus, in Isaiah iii., 18, we read of the "*bravery* of tinkling ornaments." To the ordinary reader this may appear an error, as he connects with "bravery" courage; but among the older writers, at the time of the translation, and long after, "bravery" was used to denote finery. Thus, Bacon says, "In *bravery* of their liveries;" and Massinger speaks of "hurt to the kingdom by superfluous *bravery*."

Carriage also was not, as now, employed to denote the means of transit for persons or burthens, nor the vehicle used for those purposes, but it signified the baggage, or luggage itself, so when David (1 Sam. xvii. 22) "left his *carriage* in the hands of the keeper of the carriage," it means that he left his luggage in charge of a servant.

Cunning, too, was not, as now, used to express deceit, but was derived from the Anglo-Saxon *konnen*, to know. So reading "let my right hand forget her *cunning*," (in Psalm cxxxvii) it implies knowledge, or as Caxton meant, when speaking of the Earl of Worcester's death, as "a grete loss of suche a man, considerynge his estate and *connyng*," and as Sir Thomas More uses it when he states, "St. Austyn, St. Hyerome, St. Basyle, St. Gregory, with so many a godly *connynge* man."

The Dean of Westminster lays claim to the merit of originality, and it is justly his due. He tells us,—"Of my citations, I believe about a thousand in all, I may owe some twenty, at the most, to existing dictionaries or glossaries." And with such a small number out of a thousand passages selected from Chaucer, Shakespeare, Bacon, Donne, Fuller, Burton, Milton, South, Barrow, and numerous other writers of the sixteenth and seventeenth centuries, is certainly a very limited amount to draw on others whose works have preceded his. To give our readers any particular class of words would be to do injustice to this very excellent work, therefore we shall take a few haphazard, to show of what material the book is composed, and its paramount utility.

Babe and *baby* are words of early use. *Doll* is one of late introduction into the English language, certainly later than Dryden. *Babe*, *baby*, or *puppet* supplied its place, thus :—

"True religion standeth not in making, setting up, painting, gilding, clothing and decking of dumb and dead images, which be but great *puppets* and *babies*, &c.—(*Homilies.*)

"But all as a poor pedlar did he wend,
Bearing a truss of trifles at his back,
As bells and *babes* and glasses in his pack.
Spenser: Shepherd's Calendar.

"Think you that the child hath any notion of the strong contents of riper age? or can he possibly imagine there are any such delights as those his *babies* and rattles afford him."—*Allestree: Sermons.*

Blackguard. We are informed, in connection with this word, that

"The scullions and other meaner retainers in a great household, who when progress was made from one residence to another accompanied and protected the pots, pans, and other kitchen utensils, riding among them, and being smutted by them, were contemptuously styled the 'black guard.' It is easy to trace the subsequent history of the word. With a slight forgetfulness of its origin, he is now called a 'blackguard,' who would have once been said to belong to the 'black guard':—

"A slave that within these twenty years rode with the *black guard* in the duke's carriage amongst spits and dripping pans."—*Webster: The White Devil.*

Dunce has a peculiar origin.

"Duns Scotus, whom Hooker styles 'the wittiest of the school divines,' has given us this name which now ascribes hopeless ignorance, invincible stupidity, to him on whom it is affixed. The course by which this came to pass was as follows:—When at the reformation and revival of learning the works of the schoolmen fell into extreme disfavour at once with all the reformers, and with all votaries of the new learning, Duns, a standard bearer among those, was so often referred to with scorn and contempt by these, that his name gradually became the byeword which now it is:"—

"What *Dunce* or Sorbonist cannot maintain a parodox?"—*G. Harvey: Pierce's Supererogation.*

"Remember ye not how within this thirty years, and far less, and yet dureth unto this day, the old barking curs, *Dunce's* disciples and like draff called Scotists, &c."—*Tyndale: Works*, 1575, p. 278.

Knave, *Garb*, *Whirlpool*, and *Thews* are worthy of attention. Under the words *Knave* and *Garb* we have examples of the happy conciseness with which the Dean of Westminster, when he chooses, can convey his meaning. He says :—

"*Knave:* How many serving-lads must have been unfaithful and dishonest before 'knave,' which means at first no more than boy, acquired the meaning which it has now! Note the same history in the German 'Bube,' 'Dirne,' 'Schalk':—

"'If it is a *knave* child, sle yo him; if it is a woman, keep ye.'—*Exodus* i. 16: Wiclif.

"'O murderous slumber,
Lay'st thou thy leaden mace upon my boy
That plays thee music? gentle *knave*, good night.'
"Shakspeare: *Julius Cæsar*, act. iv., sc. 3."

With reference to *Garb* we read:—

"This is one of many words whereof all the meaning has run to the surface. A man's dress was once only a portion, and a very small portion, of his 'garb,' which included his whole outward presentment to other men; now it is all:—

"'First, for your *garb*, it must be grave and serious, very reserved, and locked.'—Ben Jonson: *The Fox*, act iv., sc. 1."

"Of the word *Whirlpool* it is stated, 'None of our dictionaries, as far as I am aware, have noticed the use of 'whirlpool' to designate some huge sea-monster of the whale kind:"—

"The Indian sea breedeth the most and the biggest fishes that are; among which the whales and *whirlpools*, called balaenae, take up, &c. *Holland: Pliny*, vol. i. p. 235.

"We conclude our quotations with one respecting the word *Thews* (on which there is a note in Craik's *English of Shakspeare*, p. 117). We read—'It is a remarkable evidence of Shakspeare's influence upon the English language, that while, so far as yet has been observed, every other writer, one single instance excepted, employs 'thews' in the sense of manners, qualities of mind and disposition, the fact that as often as he employs it it is in the sense of nerves, muscular vigour, has quite overborne the other use, which, once so familiar in our literature, has now quite passed away:"

For everything to which one is inclined
Dost best become and greatest grace doth gain;
Yet praise likewise deserve good *thewes* enforced
With pain."—*Spenser: The Fairy Queen*, b. ii. 2.

In the foregoing extracts it will be seen how new food for thought is opened to the student of language, and to those of limited opportunity and research what a mine of wealth is here disclosed. Meanings that may have seemed to many without sense, will, by the perusal of the dean's *Select Glossary of English Words*, become as clear as the more common words in use in present vulgar tongue.

Heartily congratulating the Dean of Westminster on his success, in being useful to his less informed brethren, we can but express a wish that more of our capitular dignitaries would follow so excellent an example, and from the storehouses of cathedral and capitular chapters, turn their stalls to something else beside the daily routine of a residentiary. Not that by any means we would wish the service of the church neglected, and the Dean of Westminster is a living proof that his usefulness in his spiritual charge in nowise falls short, nor is a duty made to give place to an amusement, but when we know, and we do know somewhat more than usual of the aimless lives of the canonical and prebendal bodies, we say let them follow the laudable example set before them, and show that they have some greater interest in the knowledge of their fellow men, than that which is confined to leases, renewals, fines, and dividends.

NOTES ON LITERATURE, SCIENCE, AND ART.

Mr. A. PANIZZI, of the British Museum, is in Italy on his way to Parma and Modena. Mr. Panizzi is a native of Brescello, in Modena, and his fellow countrymen proposed to elect him as a deputy to the National Assembly of Modena, but he refused. His object in coming to Italy was to visit his native place, and to thank his fellow countrymen; but some of the Turin papers ascribe his visit to another cause, and say that he is an agent of the British government.

Among the late donations to the fund to relieve the trustees and purchase the lease of the buildings of the London Mechanics' Institution, are the names of the Duke of Cleveland, the Marquis of Bredalbane, and Lord Cranworth. The early example of that philanthropic and benevolent man, the late Lord Murray (Lord of Session), was noticed at the time, and now Lady Murray sends £50, and Miss Burdett Coutts £100 to the account at Ransom and Co.'s. In the City Messrs. Hanbury have received 100 guineas, recently voted for the purchase of the lease by the Corporation of London.

The Germans, at Constantinople, are going to erect a monument to Alexander von Humboldt, in connexion with which a museum, library, and reading room will be established for the benefit of the late philosopher's countrymen living at Constantinople.

Among the new works in preparation by Messrs. Longmans, a described in their "Notes on Books," are an edition of "Lalla Rookh," by Tenniel. A new edition of "Pilgrim's Progress," with a preface by the Rev. C. Kingsley, and 120 illustrations engraved on steel and wood from original designs by Charles Bennett. A book of emblems, entitled "Moral Emblems from Jacob Cats and Robert Farley, with Aphorisms, Adages, and Proverbs of all Nations; the illustrations freely rendered from designs found in Catz and Farley by John Leighton, F.S.A., and engraved under his superintendence," in one volume, square crown octavo, with sixty large illustrations on wood, and numerous vignettes and tail pieces. The emblems, and other works of Dr. Jacob Catz, or Sir James Cats, have for two centuries been household books in Holland, and were well known to our forefathers, who highly prized them, both for their moral doctrine, and for the ingenious designs with which Adrian Van De Venne symbolised their teachings. Sir Joshua Reynolds, when a boy, was much influenced by these compositions, of which he made careful copies. Sir W. Beechey, in his "Life of Reynolds," states that Sir Joshua's "richest store was Jacob Cats' Book of Emblems, which his grandmother, a native of Holland, had brought with her from that country." The tail pieces are derived from Farley's "Lights, or Morall Emblems," a rare book of poems and primitive woodcuts, printed in London in 1638. The third and concluding volume of Captain Brialmont's "Life of the Duke of Wellington," translated with emendations and additions by the Rev. G. R. Gleig, M.A., is now in the press. It will take up the history of the Duke from the Battle of Waterloo, and will represent him as an ambassador, as a minister, and as a citizen. A complete treatise on the "Science of Handling, Educating, and Taming all Horses; with a full and detailed Narrative of his Experience and Practice," by John S. Rarey, of Ohio, U.S., will be published in one volume, with many illustrations. This work has been several years in preparation, and contains a complete account of the method adopted by Mr. Rarey with the various animals selected in England, and other countries, to test the efficacy of his system.

New York papers mention the report that Alfred Tennyson contemplates a tour in the United States during the approaching autumn. Tom Taylor, the dramatist, it is also said, will favour the Americans with his presence about the same time. His play of the "American Cousin" gained him a reputation at New York which will ensure him a hearty welcome.

Messrs. Routledge and Co. will shortly reissue the 8vo. editions of the Dramatists, published by the late Mr. Moxon, which series they have recently purchased.

The gathering of the institution of Mechanical Engineers was held at Leeds last week. The members met in the Civil Court at the Town Hall. Mr. John Penn, the great engine-builder, and president of the association, occupied the chair. The papers read were numerous and important, though of more interest to professional than to general readers. The members of the society visited all the great objects of mechanical interest in the town of Leeds, as well as the waterworks at Arthington, and the ironworks at Low Moor and Saltaire.

A strong list of Presidents of Sections has been appointed for the Aberdeen meeting of the British Association, of which we hope to present a special report to our readers. The Earl of Rosse will conduct the business of the Section of Mathematical and Physical Science,—Dr. Lyon Playfair, that of Chemical Science,—Sir Charles Lyell, that of Geology,—Sir W. Jardine, that of Zoology and Botany, including Physiology,—Rear-Admiral Sir J. C. Ross, that of Geography and Ethnology,—Colonel Sykes, that of Economic Science and Statistics,—Robert Stephenson, Esq., that of Mechanical Science. The list of officers will not be completed until the day of meeting. Two attractive discourses have been arranged for the evening lectures—one by Sir Roderick I. Murchison, 'On the Geology of the Highlands,'—and one by the Rev. T. R. Robinson, 'On Electrical Discharges in Highly Rarefied Media.'

Under the name of the "London Arabic Literary Fund," an undertaking of an educational and civilizing tendency for the many millions speaking the Arabic tongue is being started in London by a Syrian gentleman named Antonius Ameuney. Mr. Ameuney will make an appeal to the British public for the means of establishing an Arabic newspaper in London, which will be sent to every country where the Arabic language is spoken, and there gratuitously distributed amongst all classes. The objects which are to be promoted are to neutralise the great efforts made by France for the aggrandisement of her influence in the East, by means of the clerical, scholastic, and journalistic machinations which she has set on foot; and to infuse as much as possible into the Arabian mind the ideas and sentiments which generally prevail among the Anglo-Saxon race. Mr. Ameuney was educated at King's College, London.

The *Publishers' Circular* announces that the indefatigable Mr. John Timbs has in the press a volume of "Narratives of Inventers and Discoverers in Science and the Useful Arts," to be illustrated with engravings.

The Duke of Devonshire (says the *Athenæum*) has permitted four eminent Fellows of the Society of Antiquaries to make a careful investigation of the Collier Folio. This folio is at present in the hands of His Grace's solicitor. The four gentlemen will make known the results of investigation in their own way; but we may state generally that the facts they have elicited tend to prove how hasty and superficial was the inquiry conducted under the eye of Sir Frederick Madden, and to increase the public regret that gentlemen connected officially with a great public library should have allowed themselves to engage as principals or partisans in such a strife. But since the officers of the Manuscript Department of the British Museum, lowering their own credit and the dignity of letters, have put themselves forward as a committee of impeachment and public prosecution, where is their indictment? Why does the promised charge hang fire?

Mr. W. Dyce, R.A., has received the first prize of £50, at the Liverpool Academy Exhibition, for his picture of "The Good Shepherd."

The Exhibition of the Birmingham Society of Artists opened on Thursday with a collection of works of painting and sculpture, between five hundred and six hundred in number. Contributions have been received from local picture galleries, and from patrons of Art at a distance. Mr. Phillip's "Spanish Contrabandistas," the property of the Prince Consort; Leslie's "Columbus and the Egg;" Collins's "Sunday Morning;" Stanfield's "Portna Spania — Giant's Causeway;" Roberts's "Basilica of San Lorenzo, Rome;" Danby's "Games of Anchises;" Mr. F. Goodall's "Scene in Brittany;" Mr. H. W. Pickersgill's "Portrait of Wordsworth," hang on the walls. The members of the society and local artists exhibit a majority of the works.

THE MASONIC MIRROR.

METROPOLITAN.

DOMATIC LODGE (No. 206).—The first meeting for the season of this excellent Lodge was held at Bro. Ireland's, Masonic Hall, Falcon Tavern, Fleet Street, on Monday last, Sept. 12th, Bro. Baker, W.M., presiding, supported by nearly forty of the brethren. Three brothers having been passed to the second degree, and no further business of importance offering, the Lodge was closed in due form. The brethren afterwards adjourned to an elegant banquet, at the close of which the usual toasts were proceeded with. In replying to the toast of the Deputy Provincial Grand Master, and the rest of the Grand Officers, Bro. Smith, Grand Purst., said he was sure it would be highly gratifying to the members of the Lodge to be informed that their esteemed Past Master, Bro. Thos. Alex. Adams, who was unfortunately prevented being present that evening, had received a letter from the Grand Secretary informing him that it was the intention of the Most Worshipful Grand Master to confer upon him the newly created office of Assistant Grand Pursuivant. He knew how well Bro. Adams would perform the duties, and he (Bro. Smith) felt highly gratified to find that he should have the assistance of so distinguished a brother in the discharge of his duties. The health of the visitors (including Bros. Moring, Brown, Walkley, M. Cooke, &c.,) was briefly acknowledged by Bro. H. G. Warren, P.M., 169 and 202. Bro. Smith neatly proposed the health of the Worshipful Master, whom he eulogised for a strict discharge of his duties, and a desire at all times to add to the comfort of the brethren. The Worshipful Master replied, and gave the health of the Past Masters, which was acknowledged by Bro. Carpenter very humourously and quaintly. A variety of other toasts, including prosperity to the *Freemasons' Magazine*, were drunk, and the brethren separated at an early hour, but not before acknowledging the exertions of Bro. Ireland in catering for the Lodge. The proceedings of the evening were enlivened by the excellent singing of Bros. Cooke, Everitt, and others.

WELLINGTON LODGE (No. 805).—The first meeting of this season was held at the Lord Duncan Tavern, Deptford, on Tuesday, September 13th, Bro. Wadeson, W.M., presiding, who initiated Mr. Prior of the George and Vulture Tavern, Castle Court, Cornhill, and Mr. John Pierce of the Bell Tavern, Gracechurch Street, into the Order. At the close of the business the brethren adjourned to an elegant banquet, provided by Bro. Hayes, P.M.: there being several visitors present, including Bros. Stuart, Birch, Marcellus, and others. The whole of the proceedings passed off most agreeably, as they always do at this well conducted Lodge.

INSTRUCTION.

LODGE OF CONFIDENCE (No. 225).—A meeting of this excellent Lodge of Instruction was held at Bro. Wadeson's, Bengal Arms Tavern, Birchin-lane, on Wednesday, September 14th, when Bro. Anslow, P.M., most ably worked the first ceremony and lecture. There were a number of joining members, and this Lodge of Instruction bids fair to become the most numerous and well attended east of Temple-bar.

UNITED PILGRIMS' LODGE (No. 745.)—On Friday evening a meeting of this Lodge of Instruction was held at the Manor House, Walworth. Bro. H. Thompson (of the Domatic Lodge) presided as W.M., Bro. Lascelles (of the Jubilee Lodge) S.W., and Bro. Geider (of the Parent Lodge) J.W. The Lodge having been opened in the first degree, the Worshipful Master worked the first section of the lecture, (the answers by the brethren), and afterwards performed the ceremony of instruction, Bro. Clout being the candidate. The Worshipful Master afterwards worked the fourth, fifth, sixth, and seventh sections of the lecture. Two new members having been admitted, Bro. Lascelles was elected Worshipful Master for the ensuing week, and the Lodge was closed in due form with solemn prayer.

PROVINCIAL.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—The brethren held their usual monthly meeting at Freemasons' Hall, Bugle street, on Thursday evening, Sept. 8th, at seven o'clock, Bro. F. Perkins, W.M., presiding, supported by his officers and the R.W.D. Prov. Grand Master, Bro. C. E. Deacon; Bro. A. Fletcher, W.M. of Lodge Peace and Harmony; Bro. J. R. Stebbing, W.M. of Lodge Twelve Brothers, and a large attendance of members and visiting brethren. The principal business of the evening was the passing of Bro. William Digby Seymour (*M.P.* for Southampton) to the second degree. This was performed by the W.M. in his usual able and spirited manner, and after the transaction of some local business, about forty brethren sat down to banquet. The usual Masonic toasts were given and responded to in a very admirable manner. The health of Bro. Deacon, D. Prov. G.M., drew forth from that R.W. brother in reply, an exceedingly warm response, eulogizing in the most glowing terms the influences and advantages of Masonry. The health of the visiting brethren was responded to by Bro. Seymour, who said nothing could give him greater pleasure than the advancement in Masonry he had made that evening, it revealed fresh truths and again reminded him that Masonry was the means of inducing men of every clime and creed to meet in unity, not upon the narrow ground of party, but as members of the great human family, upon the broad basis of brotherly love, to keep alive and propagate those principles which teach man to halt at every step of his career, to reflect upon some great truth, to practise some great virtue, to scatter good around, to show that he lives for something more than himself. It was a pleasing thing to have a spot where men might meet free from those feelings which are engendered by party warfare, held sacred from the hostilities of the political world, where all came with one common object, and to practise brotherly love, relief, and truth. Several other speeches were made during the evening, and the brethren separated at an early hour, highly pleased with the proceedings.

LANCASHIRE WEST.

RODY.—*Alliance Lodge* (No. 965).—The regular monthly meeting of this Lodge was held on the 6th inst., in consequence of the Worshipful Master having received requisitions from members of the Lodge to call a Lodge of Emergency to ballot for, and if approved, initiate, Messrs. Wm. Tyson, H. Unsworth, Thomas H. Williams, and Wm. H. B. Trego, who were leaving town. Accordingly an Emergency was called one hour previous to the regular meeting, and the above gentlemen were initiated into the mysteries of our Order by the Worshipful Master, Bro. G. A. W. Phillipps, assisted by all his officers. The Lodge was then closed in due form, after which the regular Lodge was opened and the minutes of the last meeting read and confirmed. Two applicants, widows of deceased brethren, were relieved, a member proposed for initiation at the next monthly meeting, and, after some discussion relative to the finances of the Lodge, it was closed in due form and harmony. The brethren then adjourned to refreshment, and a pleasant evening was spent; there was some good singing by the Worshipful Master (who had composed a song for the occasion), and other brethren.

LEICESTERSHIRE.

The following Provincial Grand Officers were appointed, on Wednesday last, September 14th:— Bros. Wm. Kelly, reappointed D. Prov. G.M.; Frederick Goodyer, No. 766, P.M., S.G.W.; Edward Mammatt, No. 1081, W.M., (and P.M., No. 631), J.G.W.; Rev. J. O. Picton, *M.A.*, No. 766, Rev. John Denton, *M.A*, No. 1081, reappointed G. Chaplains. Joseph Underwood, No. 348, P.M., reelected G. Treas.; Jos. B. Haxby, solicitor, No. 348, G. Registrar; Charles Morris, solicitor, P.M. No. 348, G. Secretary; John Holland, jun., W.M. No. 348, S.G.D.; John Dennis Paul, No. 766, J.G.D.; William Millican, architect, P.M. No. 766, reappointed G. Supt. of Works; Robert Brewin, jun., S.W. No. 766, reappointed G. Dir. of Cers.; Alfred Cummings, S.W. No. 348, reappointed Assist. G. Dir. of Cers.; T. H. Robart, S.W No. 1081, G. Sword Bearer; Geo. Aug. Löhr, No. 766, G. Organist; C. J. Willy, W.M. No. 766, G. Purs.; Marten Nedham, J.W. No. 348; Thomas Sheppard, J.W. No. 766; James Bouskell, No. 348; Harry J. Davis, J.W. Nos. 58 and 766; Thomas Harrold, No. 58,

John Sloane, *M.D.*, No. 348, Grand Stewards; James Bembridge, No. 348, Grand Tyler. A full report of the proceedings of the Provincial Grand Lodge will appear next week.

HINCKLEY.—*Knights of Malta Lodge* (No. 58).—The festival of this, the mother Lodge of the province, was held at the usual place of meeting, the Town Hall, and not "The Crown Inn" as stated in the *Calendar*. (It may here be observed that none of the Lodges in the province now meet at an hotel). In the absence of the Right Hon. Earl Howe, Prov. G.M., who had honoured the Lodge by accepting the Mastership a second year but who was prevented being present through illness, Bro. W. Kelly, D. Prov. G.M., presided. There were also present Bros. Cotman, P.M.; Cotterell, P.M.; May, P.M. and Sec.; H. J. Davis, J.W.; Harrold, S.D.; Atkins, I.G.; Watson, Ferriman, Homer, Morley, Goude, Wilson, S. Davis, T. W. Clarke, Holditch, S. Clarke, and McKenna. The Lodge having been opened and the minutes (including the election of W.M.), having been read and confirmed, the D. Prov. Grand Master, on behalf of the noble Worshipful Master, proceeded to invest the following brothers as officers for the ensuing year, impressing upon them the necessity of punctual attendance and strict attention to the duties of the Lodge, viz.: Bros. Harrold, S.W.; Langford Wilson, J.W.; W. May, P.M., Sec.; C. Watson, S.D.; T. Goadby, J.D.; T. Atkins, I.G. The D. Prov. Grand Master then initiated Mr. Thomas Preston, after which, the Lodge having been opened in the second degree, he passed Bro. Holditch, and subsequently raised Bros. T. W. Clarke and S. Davis to the third degree. On the resumption of business in the first degree, a gentleman was proposed as a candidate for initiation. The D. Prov. Grand Master then stated that during a recent visit to Jersey he had been entrusted by the learned author with a copy of Bro. Dr. Hopkins's *Lectures on Freemasonry* for presentation to the Lodge, and in delivering it into the hands of the members he strongly recommended it to their attentive perusal, as by the study of this and similar works their knowledge and appreciation of Masonry would be greatly increased. The brethren afterwards dined together under the presidency of Bro. Cotman, P.M., when the usual loyal and Masonic toasts were duly honoured, not forgetting the healths of the Prov. Grand Master, the D. Prov. Grand Master, and of Bro. H. J. Davis, of Leicester, the late J.W.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

GIBRALTAR.—*Calpean Chapter*, attached to *Lodge of Friendship* (No. 345).—A meeting of this Chapter was held on the 3rd of September, for installation of Principals and officers elected last meeting, and for exaltation. Companion Charles O. Swain, Past H. of the Pythagoras Chapter No. 654, at Corfu, was duly installed M.E.Z. of this Chapter by E. Comp. Relph, P.Z. (D. Prov. G.M.), the other installations were Comps. Ingram, H.; Relph, J.; Warry, S.E.; Black, S.N.; McKittrick, P.S.; Weir, Treas.; Bentuko, Janitor. After which, Bros. G. Grant, 100th regiment; A. E. Rykert, 100th regiment; Captain Daubeney, 7th Royal Fusiliers; Hood, 25th A.D.C., all members of Lodge No. 345, were duly balloted for, unanimously elected, and regularly exalted to this supreme degree.

SOUTHAMPTON.—*Chapter of Concord* (No. 555).—A convocation of this Chapter was holden at the Freemasons' Hall, Southampton, on Wednesday, September 7th, 1859, under the presidency of the M.E.Z., Comp. H. Abraham, who was assisted by Comps. Page as H., and C. Bemister, J. Comp. G. W. Clarke, Scribe E., and several other Companions, were present. The minutes of the preceding regular and special convocations were read and confirmed. The following Companions were then nominated to office for the ensuing year:—W. Bemister, M.E.Z.; D. G. Douglas, H.; F. Perkins, J. (W.M., Royal Gloucester Lodge); G. W. Clarke, Scribe E.; T. R. Payne, Scribe N.; E. Booth, Principal Soj.; H. Abraham, Treas.; G. Lockyer, Janitor; J. Biggs, Assistant Janitor. Some discussion ensued on Comp. G. W. Clarke urging on the Companions the desirability of nominating deserving members of the Chapter to offices not previously held by them, and not to continue the same Companion in office during successive years. The M.E.Z. then delivered in a most impressive manner the historical and symbolical lectures, which were listened to with much attention and pleasure by the Companions. Comp. G. W. Clarke, Scribe E., proposed that the sum of £2 2*s.* be subscribed to the Firmin Memorial Fund, which was resolved upon. All business being concluded, the Chapter was closed in antient form.

WATFORD CHAPTER (No. 580).—A convocation was holden on Monday, September 12, in the Freemasons' Hall, in Watford. Present: E. Comps. George Francis as Z.; Jeremiah How as H.; W.S. Tootel, J.; and others. The minutes of the preceding convocation of the Chapter, when the officers were elected, having been confirmed, Comp. How, at the request of the acting M.E.Z. installed Comp. Tootel in the chair of H., according to the established rites and ceremonies, and inducted into the chair of J. Comp. Burchell Herne, P.E.Z. Comp. Rogers, the Treas., Comp. Goodyer, E., and Comp. Davy, P.Soj., were also invested. Comp. Davey appointed Comps. Russell and Humbert his Assistants. An apology was made for the absence of the Grand Superintendent of the province, and also for his son, Comp. Major Stuart, whose nuptials were appointed for the ensuing day in Ireland. There being no other business, the Chapter was closed, and the Companions adjourned to the banquet, at which Comp. Francis presided, and the evening was spent with that love and harmony that characterizes all the Watford meetings.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

GIBRALTAR.—*Calpe Encampment.*—A meeting of this Encampment was held in Freemasons' Hall, Glynn's Buildings, on Thursday, September 1st. Present, Sir Knights—Capt. C. M. Layton, E.C.; Dr. I. S. Williams, as First Captain; Capt. Wilsone Black, as Second Captain; Ingram, Registrar; Newcome, as Expert; Weir, Captain of Lines; Swain, Ottara, &c. Comps. J. P. Wilkinson and Capt. Henry Pears, both of the Calpean Chapter, No. 345, were regularly installed Knights Companions of the Order. The E. C. proceeded to state that as he was about to leave this station for a time, and there being no Past E.C. in the Encampment, he had called this emergency meeting with a view of installing their E.C. elect previous to his departure, so that should he not return, they would not be without a duly installed Commander to carry on the business. The Eminent Commander elect, Sir Knight I. S. Williams, having therefore been duly inducted, proceeded to fill up the vacant offices as follows:—Sir Knights Ingram, First Capt.; Capt. W. Black, Second Capt.; Swain, Registrar. The E. C. then moved that a vote of thanks be recorded on the minutes to their Past E.C., Sir Knight Layton, for the manner in which he had filled the chair since the constitution of the Encampment—to him it was under great obligations—in fact it was him they had to thank for its existence. Soon he (the E.C.) would be the only one left on the station of those who had signed the petition for the warrant; Sir Knight Drake, C.B., had followed the call of duty to another hemisphere.—Sir Knight Tripland, a sterner summons to another world—and now their Past E.C., Sir Knight Layton, was about to leave them for a time, perhaps for ever; and he could not let him go without recording for the information of the younger and of the future Knights of that Encampment, his sense of the zeal and ability displayed by Sir Knight Layton in organising and commanding the Calpe, and his appreciation of the truly Masonic—he might add chivalric—principles upon which he had acted, and which, if followed up in the Encampment, must ensure its prosperity. The resolution having been carried by acclamation, the retiring Commander, in a few brief but appropriate words, took an affectionate leave of the Knights Companions, congratulated the E.C. on his assuming the command of a prosperous Encampment, thanked him for the support he had afforded him, without which he would not have been able to originate the Encampment—and the Companions generally for their aid, without which his endeavours would have been futile, and urged them to transfer that support most zealously to their present E.C. He left them with regret, but rejoiced to know that the command would be in able hands. Comp. Robt. C. Dalrymple Bruce, (Capt. H. M. 8th Regt.), of the Calpean Chapter, was then proposed as a candidate for admission, and the business being finished, the Knights adjourned to refreshment, at which the usual loyal and Masonic toasts, with those proper to the occasion, were duly honoured.

COLONIAL.

CANADA.

AT the recent session of the Grand Lodge of Canada, the territory was divided as follows:

"1. The London District, containing seventeen Lodges, shall comprise the counties of Essex, Kent, Lambton, Middlesex, and Elgin.

"2. The Wilson District, containing thirteen Lodges, shall comprise the counties of Oxford, Norfolk, and Brant.

"3. The Hamilton District, containing sixteen Lodges, shall comprise the counties of Halton, Wentworth, Lincoln, Haldimand, and Welland.

"4. The Huron District, containing eight Lodges, shall comprise the counties of Huron, Perth, Bruce, Wellington, and Waterloo.

"5. The Toronto District, containing nineteen Lodges, shall comprise the counties of York, Peel, Simcoe, and Gray.

"6. The Ontario District, containing eleven Lodges, shall comprise the counties of Ontario, Durham, Victoria, Northumberland, and Peterboro.

"7. The Central District, containing fifteen Lodges, shall comprise the counties of Frontenac, Leeds, Grenville, Stormont, Dundas, Glengarry, Lanark, Carleton, and Russel, and that part of Lower Canada west of the eastern boundary line.

"8. The Prince Edward District, containing seven Lodges, shall comprise the counties of Prince Edward, Hastings, Lennox, Addington, and Renfrew.

"9. The Montreal District, containing seven Lodges, shall comprise that part of Lower Canada east of the Central District, and to the north of the River St. Lawrence and west of the River Richlieu.

"10. The Eastern Townships District, containing seven Lodges, shall comprise the counties in that part of Lower Canada lying south of the St. Lawrence and east of the Richlieu."

CAPE OF GOOD HOPE.

QUEENSTOWN.—St. John's day was commemorated on the 24th of June, by the brethren of the Craft, inhabitants of Queenstown division, who

assembled to dine at Stubb's hotel. Bro. Hutchons, British Lodge, No. 419, and Bro. Best, Albany Lodge, No. 545, were requested to act as chairman and vice-chairman of the meeting. After the cloth was removed, the chairman gave the usual loyal and patriotic toasts in his accustomed cordial and eloquent manner, which were duly responded to. He then called on Bro. Dr. Mack, for the toast of the evening, viz. :—"Success to the Antient Order of Freemasons all over the world." In the course of his short address the Doctor referred to the grand principles of the Order as being identical with those words of sacred writ :—"What ye would that men should do unto you do ye also unto them," and "Bear ye one another's burdens." "But," he added, "I cannot blind myself by my attachment to our Order to various abuses which, after Lodge hours, are allowed to creep in amongst us. We have done good—witness our Freemasons' Orphan Asylums, containing at the present time orphans of deceased Freemasons to the number of 150—clothed, educated, and also provided for with comfortable situations in after life—ask, have we not done good? But look at others, who forgetting the just use of our society, have made it only the means (after Masonic observances have been duly concluded) an excuse of meeting for other purposes of a decidedly opposite nature." Various other brothers followed in like strain, re-echoing the same sentiments and agreed that right steps should be taken to found a Lodge of Freemasons in accordance with such views. Bro. Hutchons was unanimously requested to prepare himself for the discharge of the duties of Worshipful Master, which, after great reluctance he accepted, and nominated as officers, Bros. Linton, Best Wilson, Norden Heise, and Ward, and Bro. Mack, as Secretary—who all agreed to accept office. Their last resolution was to the effect that Bros. Hutchons and Mack were to apply to the Colonial government for the grant of a piece of ground for the erection of a Masonic Hall.

AMERICA.

GRAND LODGE OF NEW YORK.

THE annual communication of the Grand Lodge of this State was holden on the 7th July, Bro. John L. Lewis, M.W.G.M. presiding. The Grand Master's address is interesting, and those portions which referred to the union of 1858 were received in a very marked and feeling manner, and with great emotion. Upon certain questions of Masonic jurisprudence the Grand Master dwelt at considerable length, and with great force and clearness, and the opinions there delivered will be found of very great benefit to all active officials of subordinate Lodges, and of great interest in a governmental point of view to the whole fraternity. Foreign relations were briefly touched upon, and the gratifying intelligence given that we were on terms of amity with the whole world, and in full communication with each jurisdiction. The address contained an allusion to the effort which has been made to establish a National Grand Lodge. The matter came up under a consideration of the General Conventions of Masons, which have been, and are about to be held in America. The Grand Master's subordinate officers received kindly notices and thanks for the able manner in which they sustained him, and laboured for the prosperity of the Craft during the year, and in the foreground of his eulogies was placed the name of the R.W. Deputy G. Master, John W. Simons. How well this marked notice was deserved is known to all who have had official relations with the recipient of the compliments referred to.

MASSACHUSETTS.

MONUMENT TO THE PILGRIM FATHERS AT PLYMOUTH.

THE corner stone of the structure to be erected on the Forefathers' Rock, at Plymouth (U. S.), was laid on the 2nd August, by the Grand Master of the State of Massachusetts.

The Grand Lodge met in the Hall of the Plymouth Lodge at eight in the morning, and marched thence to the spot where the ceremony was to be performed. On their arrival, after appropriate prayers, the Most Worshipful Grand Master addressed the President of the Pilgrim Society as follows :—

"To celebrate the deeds of the benefactors of mankind is a service dictated alike by gratitude and benevolent desire to transmit the blessings of their examples to posterity. The memory of the good and brave, whose virtues and exploits challenge admiration and homage, should be honoured and perpetuated; and the establishment of institutions affecting happily the welfare of our race, is eminently worthy of commemoration. A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages. Impressed with sentiments like these, we are assembled here to-day to solemnize an undertaking designed to perpetuate the renown of that fearless band—the first settlers of New England. It was here on this spot, then the border of a wilderness nearly as vast as the continent, where they landed on the 21st of December, 1620. Here, therefore, it is appropriate that a national monument to their memory should be erected; a work which, we are happy to see, has been commenced under the most flattering prospects of success. To the Pilgrim Society belongs the honour of initiating this grateful and patriotic enterprise: and under its auspices it will be, we doubt not, triumphantly accomplished. In compliance with your courteous invitation to the Grand Lodge of Massachusetts to lay this corner-stone, that body will now discharge that agreeable duty according to the ancient usages of the Craft. It is not known, Sir, that any of the passengers of the Mayflower were Freemasons: certainly no record of the fact has been discovered. But since it is well authenticated that our institution was in a flourishing condition in England in 1620, it is not improbable that some members of a society which from the earliest times has been tolerant as regards modes of religious worship, should have united with the members of the Church of the Pilgrims and fled with them from the persecutions inflicted on dissenters by the established church. That there are no accounts extant of private or subordinate Lodges in the earlier days of the colonies, is not to be taken as evidence that none then existed in them. In the constitution of a Lodge previous to the past century it was not necessary that its existence and proceedings should have official or durable record; it received no warrant or charter from the General Assembly—the Grand Lodge of that time; nor were its meetings confined to any particular time or place: it is not to be wondered at, that under these circumstances, and after a lapse of two centuries, all traces of it should be obliterated. Thus it is apparent that a Lodge might have existed even in the Mayflower, and been composed of pilgrims, without the knowledge of their associates or posterity. The principles of Freemasonry are in no way incompatible with the professions of the forefathers in morals or religious belief, but, on the contrary, are such as would have been approved and vindicated by them. It will not be out of place for me to mention here a coincidence derived from the history of our Society and that of the first settlers. I allude to the fact that two of the Grand Masters of England were members of the "Council established at Plymouth" by the Great Patent which passed the Seals on the 3rd of November, 1620, and became the foundation of all subsequent grants of territory in New England. They were William, the third Earl of Pembroke, and Thomas Earl of Arundel. The former was Chancellor of the University of Oxford and Lord Chamberlain of the King's household; the latter, Earl Marshal of the realm. Pembroke, who was Senior Grand Warden under the Grand Mastership of Inigo Jones, his friend, and a celebrated architect, succeeded him as Grand Master in 1618, and continued to preside over the fraternity until the time of his death in 1630. Arundel was elected to the office in 1633, and filled it for a period of two years. It is worthy of remembrance that, though the Plymouth Company possessed the privileges of a monopoly—it having exclusive right by its patent to all the lands in New England—the members of the Council were lenient in their measures affecting the colonists. Towards the pilgrims, especially, they showed much liberality. The latter, compelled by treachery to settle on this spot, instead of that further to the south which they had selected before their departure from Europe, found themselves without privileges within the territorial limits of the Plymouth Company. The Council did not, however, look upon them as trespassers, but, through the influence of one of its number, caused a patent to be issued in their favour. This generous act of the Government of the Company indicates that its counsels were controlled by sentiments of humanity—by sentiments of brotherly love, such as might be supposed would have influenced the action of those members of it, at least, who were Masons. On former occasions the fraternity have been called upon to consecrate by their rites statues and other memorials erected in honour of the distinguished dead. To the illustrious Washington, to Franklin, Warren, Jackson, Clay—esteemed and venerated of our countrymen, esteemed and venerated also as Freemasons—have lasting monuments been reared, whose commencement and completion have been thus signalized. But it is not to eminent characters who were of us alone that our ceremonials of honour are confined: we recognize and respect exalted worth in whomsoever it exists or has existed, and are always ready, as a society, to manifest our appreciation of it. Important events like that we are now commemorating, which have promoted the progress and improvement of general society and conferred great benefits on the intellectual, moral, and religious well-being of men, may be celebrated with great propriety by Masons with all the distinction which their ceremonies can bestow. This occasion naturally carries our thoughts back to the times of the forefathers, and suggests the recital of their trials and sufferings and triumphant struggle for religious freedom; but this duty I leave to others to perform. Though that instructive tale has been often told with power and beauty by the historian, orator, and poet, until it has become familiar to all, still it is not a worn-out tale—its reiteration never falls upon listless ears, or fails to move the sympathies and arouse the patriotic feelings of an American audience. The Pilgrim Monument will be one of the most imposing and beautiful monumental works in the world. The design, so creditable to the taste and genius of the artist, prefigures a structure of vast, yet harmonious proportions. While it will mark the place of the first settlement of New England, it will, also, by inscriptions, devices, and sculpture, signalize the leading events in the lives of the forefathers, and, by appropriate figures, symbolize their cherished principles. May it endure for ages, and decay only when our descendants shall cease to appreciate their rich inheritance of civil and religious liberty

The stone was then laid in due form, and the Grand Master said. Brother Architect,—It is with much pleasure that I inform you that this foundation, so skilfully and faithfully constructed, meets with the entire approbation of the Grand Lodge. They commend, also, the design and working plans for the superstructure, and trust that your earnest desire for its successful completion will be fully gratified. To

your hands are these implements confided, and may the Supreme Architect prosper, counsel, and direct you in all your doings.

The proceedings closed with the usual benediction.

The following is a description of the monument and the site upon which it is to be erected:—

"The design consists of an octagon pedestal, on which stands a statue of Faith. From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblamatic of Morality, Education, Law, and Liberty. Below them, in panels, are alto-reliefs of 'The Departure from Delft-Haven,' 'The Signing of the Social Compact in the cabin of the May Flower,' The Landing at Plymouth,' and 'The First Treaty with the Indians." Upon the four large faces of the main pedestal are large panels, to contain records of the principal events in the history of the Pilgrims, with the names of those who came over in the May Flower, and below are smaller panels for records connected with the society and the building of the monument.

A chamber within the pedestal, 26 feet in diameter, and well lighted, is to be a depository for all documents, &c., relating to the pilgrims and the Society. In this chamber will be a stairway leading to the platform upon which stands the figure of Faith, from which may be seen all the places of interest connected with the history of the forefathers. The whole monument will be about 150 feet high, and 80 feet at the base. The statue of Faith rests her foot upon the Forefather's Rock; in her left hand she holds an open Bible; with the right uplifted she points to Heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. The sitting figures are emblematic of the principles upon which the pilgrims proposed to found their commonwealth. The first of these is morality. She holds the decalogue in her left, and the scroll of revelation in her right hand. Her look is upward, toward the impersonation of the spirit of religion above. In a niche, on one side of her throne, is a prophet, and in the other, one of the evangelists. The second of these figures is Law. On one side of his seat is Justice; on the other, Mercy. The third is Education. In the niche, on one side of her seat, is Wisdom, ripe with years; on the other, Youth, led by Experience. The fourth figure is Freedom. On one side, Peace rests under his protection; on the other, Tyranny is overthrown by his prowess.

The statue of Faith will be 70 feet high, and the sitting figures 18 feet high, thus making it in magnitude the greatest work of the kind in the world; while, as a work of art, it is believed it will afford pleasure to every American citizen.

The monument is to be erected on one of the lofty hills that skirt the village of Plymouth, and which, from its prominence, can be seen from all points by persons visiting the first settlement of the Pilgrim Fathers of New England. At the same time its site is so commanding that almost all the objects of interest relating to pilgrim history, and the homes of our forefathers, can be readily seen from its elevated base.

AMERICAN ITEMS.

[From Rob Morris's *Voice of Masonry.*]

OXFORD, MISSOURI.—On Monday, July 4th, the corner stone of a new Masonic Hall was planted. At half-past three o'clock a procession was formed, and marched to the Cumberland Church, when Bro. Wm. F. Stearns delivered an address. At half-past five o'clock the procession was reformed and marched to the site of the new hall. A block of marble about a foot square, with a vault morticed in it, covered with a light marble lid, was prepared as the foundation or corner stone. In the vault was deposited a copy of the Constitution of the United States; the Bible; the Charter of Oxford Lodge, No. 33; and other articles.

PORTSMOUTH, NEW HAMPSHIRE.—The fraternity here have just finished a new, convenient and beautiful hall. The opening was celebrated with a capital supper, at which some sixty had seats.

FOX LAKE, WISCONSIN.—The brethren here are fitting up a room, which they think will be ahead of anything in the state. Good for them.

MANCHESTER, NEW HAMPSHIRE.—On May 11th, the annual communication of Lafayette Lodge, choice of officers and the transaction of regular business took place. About fifty members were present. After the regular business, and before the choice of officers, the W. Master, Henry T. Mowatt, delivered an address to the Lodge, which was replete with sound and practical truths and illustrations. After the election of officers, the Lodge being called from labour to refreshment, adjourned to the banquet hall. In the evening the officers were installed by W. D. District G.M. Edward W. Harrington, present Mayor of the city. After the installation, to which the *sisters* were invited, *and which they did attend*, a presentation was made to P.M. Bro. Mowatt, by the young Masons initiated during his administration, of a splendid copy of Lippincott's edition of the Holy Bible.—[Do the American Constitutions sanction the presence of ladies at installations, Bro. Morris? Such a proceeding would not be tolerated here, and if it is in the United States we are afraid our American brethren will soon find themselves outside the landmarks.]

OSKALOOSA, IOWA.—East Hall, in Union Block, has been fitted up and furnished, and Tri-luminar and Seevers Lodges hold their meetings in it. On Thursday, the 7th of July, they had a public installation of officers, which was witnessed by a large audience of ladies and gentlemen.

CLEVELAND, OHIO.—On the 15th of June last, a Lodge of Perfection and Council of Princes of Jerusalem, were established in that city, by Bro. K. H. Van Rensselær, S. G. Inspector General 33rd, and Deputy of Pennsylvania and Ohio.

WALDRON, ARKANSAS.—The first Lodge of Free and Accepted Masons in this county was organized on Saturday, June 11th, A.D. 1859, A.L. 5839, with eleven members. Very few Masons in Scott county—about thirteen. The nearest Chapter is at Fort Smith, fifty miles.

SOUTH AMERICA.

BUENOS AYRES.

EXCELSIOR LODGE (No. 900).—The annual festival in this city on St. John the Baptist's Day passed off with, if possible, more than its usual characteristics of harmony and true fraternal association. The brethren assembled in the Lodge room soon after three o'clock, p.m., to assist at the installation of Bro. Frederick Hughes, who had again obtained the suffrages of his brethren as Worshipful Master, in token of their high appreciation of his rule during the past year.

The immediate ceremony of the installation having been concluded, the Worshipful Master appointed his officers for the ensuing year. His choice fell on Bro. J. P. Boyd for S.W.; J. C. Ruding, J.W.; F. Wells, Sec.; W. C. Livingstone, S.D.; R. B. Masefield, J.D.; W. Passman, I.G. The brethren had previously chosen Bro. W. C. Thompson, P.M., for their Treas., and Bro. F. Sanguino for Tyler. These brethren were severally addressed by the Installing Master, and invested with the distinctive badge of their respective offices.

Many visitors were present as deputations from Lodges in the city working under the Scotch rite, who were deeply impressed with the simplicity and beauty of the ceremony of installation, which was conducted by Bro. Ford, P.M. and Chaplain. The close of the ceremony was marked by a pleasing incident. Bro. W. Petty, J.W., during the past year having obtained permission to address the Worshipful Master, in the name of the brethren, presented him with an elegant and chaste silver tea service as a mark of their regard and a memento of his having entered the holy state of matrimony during the period of his year of office. Bro. Petty spoke to the following effect:

"Worshipful Sir,—It is not a matter of deeper regret to any one more than to myself that the allotment of this duty falls upon me. A feeling of a far higher order than mere pleasure pervades the entire brotherhood of the Excelsior Lodge, and seeks utterance and expression. It is no new feeling—it is the growth of years. The occasion on which we seek to give expression to this feeling is one devoted to the demonstration of good cheer in all lands and in all ages. You, Worshipful Sir, were the first of the many who have so effectively filled our highest seat of office, who, while presiding over our councils, have entered into the mystic bonds of another and a sacred order. When you joined the Masonic Order, you set an example that the whole world might follow and derive benefit from; and now that you have entered the holy estate of matrimony, you set an example to your unmarried brethren of the Excelsior, which if they do not follow, must be because they are under a ban to finish their journey through life alone. Permit me, now, Worshipful Master, in the name of the Excelsior, to transfer to you this inadequate expression of their brotherly love. May the purity of the material be the emblem of the Masonic virtues and purity of the recipient; and the hovering dove,* the emblem of abiding peace."

The Worshipful Master replied as follows:—

"I need scarcely assure you, my brethren, that I am deeply moved and affected by this flattering mark of your kindness and regard; and the more so since no services of mine to the Craft in general, or to this Lodge in particular, have merited or called forth so unexpected and so unlooked for a demonstration from my brethren of the Excelsior Lodge. It is in truth a lordly and a Masonic gift; it is the spontaneous and willing offering of brother to brother, proclaiming that in these temples to modest virtue, where we are taught and encouraged to weep with them that weep, we forget not also to rejoice with them that do rejoice. It is a testimonial of affection and regard, which manifests the good wishes of my brethren towards me and mine, upon my entering into the holy estate of wedlock during my year of office in the chair of this Lodge. What can I say to you, my brethren, in return for the kindness which prompted you to bestow upon me a gift at once so munificent and so useful? I can only thank you. But believe me, it is the thankfulness of a deeply grateful heart, that feels more, much more than it is able at this moment to express, and which, when the excitement which your unlooked for generosity has created shall have subsided, will be able more truly to appreciate, and more justly to value, your kindness, in the assurance it will at all times serve to convey to me of the fraternal regard and kind sympathy of those in whose councils of brotherly love, relief, and truth I have so often mingled. Yes! my brethren, I receive your kind gift as a precious jewel, to hold an elevated position among my household goods: proud of the kind distinction it reflects upon myself, and still more of the memento it will serve for, to present and future generations—bearing its powerful witness to shew forth, that while brotherly love is one of our principles of profession, testimonials of its practical

* The ornament on the lids of the several pieces.

demonstration are on every side, and in every place, to be found. Allow me, my brethren, in conclusion, to add a few words more in behalf of one who cannot come here to speak for herself, and who, I can assure you, will fully participate in my surprise and gratitude for your kindness on this occasion. I feel quite safe in assuring you that my wife most warmly thanks you for her share in the good wishes and kind feelings you have so courteously and so handsomely manifested in her favour, and will, I am confident, ever feel proud of this distinction from those whom her husband has so much reason, as well as duty, to address by the endearing name of brothers."

The brethren, to the number of about fifty, subsequently adjourned to the Province Hotel, where an adequate entertainment was provided by Bro. Preaux. The cloth having been removed, the Worshipful Master, in appropriate addresses, proposed the "Queen and the Craft," "The Most Worshipful Grand Master, the Earl of Zetland," "The Right Worshipful Deputy Grand Master, Lord Panmure," "The Governor of the land in which we dwell, and the speedy advancement and elevation of this country amongst the nations of the globe." In proposing the next toast, "The steady and progressive development of Freemasonry around us, and the health of Bro. Perez," the Worshipful Master said,—"The steady and progressive development of pure and ancient Freemasonry must ever be a subject near and dear to every faithful brother's heart. I say steady and progressive development, in opposition to that rapid and instantaneous growth which too often precedes an early decay, and indicating that what we wish for others, is only what we desire for ourselves—the purest and the best. Our annual banquet has now, my brethren, for some years past, been honoured with the presence of guests, to whom we have at all times gladly extended the right hand of fellowship, and hailed by the endearing name of brother, and if the restrictions laid upon us by our Constitutions preclude our going beyond this, yet I feel assured they justly value the simplicity of the title we extend to them, demonstrated as it has been with the practical exhibition of the ties and duties it embraces; to comprehend, that although separated by rites, and under other jurisdiction, the fraternal chord of brotherly love, relief and truth, unites us with them in the holy cause of Masonic excellence; and the extension and diffusion of its principles among the natives of the land we dwell in must ever be a source of sincere joy and heartfelt satisfaction to the Excelsior Lodge. And, with the rest of that society whose branches are spread over the four divisions of the globe, we must ever regard with grateful satisfaction, to venerate and to love, those who have fostered and yet continue the culture of Acacia in these widely extended plains, devoting their time, their strength, and their talents—spent, and being spent, in the burden and heat of the day—in promoting the growth of that plantation, which it may be hoped will yield a glorious harvest, in establishing and cementing the peace, prosperity and happiness of the soil, which marks their birth and infant nurture.

"Brethren, I give you the health of the W.M., Bro. Perez, and his colleagues, united with our best wishes for the steady and progressive development of pure and Antient Freemasonry around us."

Bro. Perez acknowledged this toast with his usual eloquence and warm feeling, assuring the brethren of the high regard and deep respect with which the native brethren look up to the Excelsior Lodge.

Bro. W. C. Thompson, P.M., then proposed "The health of the Worshipful Master." In acknowledging the toast the Worshipful Master said—"Brethren, I rise to thank you for having so cordially and warmly responded to the toast just given. My unavoidable absence from the country kept me from you six out of the twenty-three evenings which mark the total number of our meetings during the past year, which I truly regret; but what I have seen and experienced of the duties demanded and required from the brother who fills the chair, has convinced me how manifold have been my short comings, how inferior my abilities, and how numerous my defects for the adequate performance and profitable discharge of the office of Master of the Excelsior Lodge.

"Your suffrages have again called me to preside and rule over you, and in all sincerity I say it, I would that your selection had fallen on some one else; but since we are taught as a Masonic duty that our 'obedience must be proved by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren,' and as my insufficiencies are not unknown to you, I have accepted the distinction allotted to me by my brethren, truly sincere in my desire to do my best, and in the words with which I appealed to you at our last banquet. Trusting to your support and co-operation to enable me rightly to discharge the responsible duties attached to an office at once so honourable and so high: for in unity I regard our strength.

"During the year that is passed there is much that I have to lament in having left undone what I wished to have done, to increase our Masonic knowledge, but have not been able from the calls made upon our time by the increase that has taken place in the number of initiations, passings, and raisings, which having considerably advanced upon preceding years may be regarded, I think, as a hopeful sign that our Lodge, if it has not arrived at that eminence we desire to see it attain to, has nevetheless progressed, and not unreasonably will admit the expectation to be entertained that it will continue to advance yet higher and higher in Masonic perfection, so that our name, our beautiful name of Excelsior may finally become a watchword and a beacon of love, of unity, and of honour; but before we can attain the end we aim at, there is much, very much to be done; and although this is not a time or place to read you a homily upon Masonic duties, yet I may be permitted to remind some of you that the inspection of our register of attendance serves to show that although the looked for harvest before us is great, yet the labourers are still few, and that on our nights of meeting, many seats in our temple are vacant which ought to be filled.

"Our Book of Constitutions tells us, that 'Every Brother ought to belong to some Lodge, and be subject to its by-laws, and the general regulations of the Craft. A Lodge may be either general or particular, as will be best understood by attending it; and there a knowledge of the established usages and customs of the Craft is alone to be acquired. From ancient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him.' Pardon me, brethren, in thus adverting to an unpleasant matter at this moment: it is your welfare that prompts me to take advantage of an opportunity I should not wish to lose altogether, by waiting for a more convenient season; and I am sure you would not desire to continue wanting in your fidelity to those laws you have solemnly pledged yourselves to observe. It is unity that I ask of you: it is brotherly love that I demand, when I seek the united, constant, and persevering labour of all our workmen, to draw near with willing hands in the task of cementing and beautifying our Lodge, by the culture of every moral and social virtue, in example, as well as in precept, that standing alone as it does, far removed from its sisters scattered over our native land, it may yet, in its particular and simple rite, remain bright and shining in modest virtue, lowly in its own eyes, but at no distant period, I trust, with many witnesses to attest to its zeal for the Order; that so its Masonic Hall, its Masonic Club, its Masonic Library, its Masonic Charities, may cause it to be beloved and esteemed by the brethren both far and near, and ever respected and regarded alike by all as the abode of love, of holiness, and of truth. Yes, brethren, my ambition is high, my desires are great for the Excelsior Lodge, and ardently as I desire the welfare of the Craft in general, my heart yearns in an especial manner for the onward, higher course of our own particular Lodge. I wish to see it foremost in the rank of all that is good, of all that is lovely, of all that is virtuous, and like the sun that shines above us, giving a genial heat and warmth to all it rests upon, dispensing health and vigour, and diffusing life, cheerfulness, and joy to gladden the hearts of the evil as well as the good, so in a similar, though more humble sphere, do I wish to see the Excelsior brethren up and doing, strict to their vows, true to their principles, and just alike to all, that so running the race they may win the prize."

The Worshipful Master resumed his seat amid general and prolonged applause.

The health of "The P.Ms. of the Excelsior Lodge," of "The Worshipful Master, Wardens, and Officers of the Lodge," Amie des Naufragis, of "The Past Officers of the Excelsior" followed.

In proposing "Prosperity to the Benevolent Fund," Bro. J. P. Boyd, S.W., gracefully and feelingly alluded to the obligations the Excelsior Lodge is under to Bro. Samuel Hesse, its late treasurer and first Master, and warmly urged upon the brethren to let their Benevolent Fund be ever in a position to illustrate, practically, that prominent feature of their profession—charity.

Bro. Billinghurst, W.M. of the Lodge Regeneration followed, and in warm and hearty words proposed "Prosperity to the Excelsior Lodge, No. 900." In acknowledging the toast, the Worshipful Master read some interesting statistics indicating the growth of the Lodge, and the interest in its working evinced by its members. Various other toasts followed, ably proposed and suitably acknowledged, the last being the usual one of "All poor and distressed Masons, &c.," which drew forth a handsome contribution to the charitable funds of the Lodge, and closed this auspicious meeting in a manner befitting the social harmony and fraternal feeling which pervaded it.

THE WEEK.

THE COURT.—The royal family continue in good health at Balmoral in semi-privacy. The Queen and her daughters ride and drive about the neighbourhood, and occasionally assist at the Prince Consort's deer-stalking exhibitions. Sir George Grey is the Secretary of State in waiting upon the Queen, and there have been scarcely any other visitors to her Majesty this week. The Prince of Wales has left Holyrood and joined his parents at Balmoral. It is delightful to learn, from the columns of our brilliant contemporary, the *Court Journal*, that "it is said that the young prince has enjoyed his residence at Edinburgh very much." Her Majesty and the Prince Consort, the Prince of Wales, the Princess Alice, Helena, and Louisa, and Prince Arthur were present at a ball given by her Majesty and the Prince Consort to the gillies, and keepers of the Balmoral and neighbouring properties.

FOREIGN NEWS.—The Emperor and Empress of the French have left St. Sauveur for Biarritz. They were received with enthusiastic acclamations by the populace everywhere along their passage. The Prince Chimay has arrived at Biarritz, and has taken up his quarters at the magnificent Chateau d'Ardoin, which he has hired for the reception of the King of the Belgians. His Majesty travels under the name of Comte de Later. Count Walewski was to leave on the 17th inst. for Biarritz, and an interview between the Emperor Napoleon and King Leopold was to take place on the 14th inst. An article from the *Siècle* is particularly deserving of attention, as the *Siècle* has hitherto exhibited a friendly

feeling towards our country, and has shown an earnest anxiety for the maintenance of the English alliance. The article is written in the same spirit with that which dictated the threatening letter in the *Independance Belge*. According to this article nothing short of our humiliation will satisfy France, and then we shall understand the meaning of the phrase, "When France is satisfied, Europe is tranquil!" The *Independance Belge* gives a circumstantial account of the mode in which Prince Napoleon is to have a kingdom cut out for him, under the title of the "Kingdom of Etruria;" but our Paris correspondent observes, that although the idea is credited in various well-informed quarters, he believes that the Prince himself is strenuously opposed to it. The article in the *Moniteur*, on the Napoleonic policy in Italy, occupied the press of the French capital to the exclusion of almost every other subject. Great anxiety prevailed as to the effect it would produce in Italy. It cannot fail to cause great discontent there, as everything led the Italians to suppose that their destiny was in their own hands. Victor Emmanuel was disbanding his army; but the men were supplied with passports for Tuscany and Modena, where it was thought they would swell Garibaldi's army. It is asserted that France and England will make a joint expedition against China. It is also rumoured that the Governments of France and England have both agreed that it will be necessary to hold a Congress for the settlement of the Italian question.——The official portion of the *Wiener Zeitung* contains an Imperial decree for the regulation of the Protestant churches in Hungary, the Waywodschaft, Croatia, Slavonia, and of the military boundary district. The non-official part of the same paper contains an article promising that great concessions will be made to the Protestants of all other provinces. A Protestant member has already been elected to the Consistory of Vienna. Baron Bach, formerly Minister of the Interior, and lately appointed Ambassador to Rome, is about to leave for that city. The *Wiener Zeitung* of Tuesday, in its non-official portion, publishes an article expressing satisfaction with the article of the *Moniteur*, which contains advice for the inhabitants of Central Italy. It further states that, in considering the state of affairs in Italy from this point of view, the *Moniteur* increases the hopes for peace, and banishes the fears which had been entertained till now.——A letter from Berlin of the 10th states that the health of the King of Prussia has improved, both mentally and bodily.——M. Ricasoli has reviewed the National Guard at Florence, and published an order of the day thanking them in the name of the country and of the King for their attitude and their discipline, and expressing confidence in the future. He adds that his hope is that the National Guard, with the troops, will support the wishes of the country. The people assembled cried "Long live the King."——The Milanese are celebrating their delivery from the Austrian domination in a spirit that shows their love for their new sovereign. On the subject of Tuscany the Italian journals are united in favour of its annexation to Piedmont.——The National Assembly of Bologna has decreed that all those who have governed in the Romagna from the 12th of June till the present time have deserved well of their country; the ratification of the title and authority of M. Cipriani, as governor-general, with responsible ministers; that full powers be conferred on M. Cipriani for the preservation of order in the interior, and for the defence of the country; that M. Cipriani be charged to co-operate energetically for the accomplishment of the wishes of the assembly to procure a more intimate union with the other provinces of Central Italy; and that to M. Cipriani is given the faculty of proroguing and re-convoking the National Assembly. One hour afterwards the Minister of Grace and Justice read a decree for the prorogation of the assembly.——The National Assembly of Parma, in its sittings of Monday, voted unanimously, and by ballot, the annexation of the provinces of Parma to the kingdom of Sardinia, under the sceptre of the glorious dynasty of Savoy. A solemn silence reigned in the hall of the assembly during the voting, but at the proclamation of the result of the ballot enthusiastic cheers and loud vivas to Victor Emmanuel burst forth from all parts. The assembly has chosen five deputies to convey the wishes of the population to the King of Sardinia. All proposals made in yesterday's sitting have been adopted unanimously, and the following motions have been taken into consideration:—The confirmation of Signor Farini as dictator; the promulgation of the statutes of Sardinia; and the formation of a fund for the assistance of the Venetian volunteers.——M. Parisi, ex-secretary in the cabinet of Francis V., Duke of Modena, M. Guerra, keeper of the privy archives, and M. Solieri, ex-secretary general in the late ministry for foreign affairs, have acknowledged before a notary the authenticity of the writing of the two letters from Francis V., abusing the Emperor Napoleon, France, and other western powers. This declaration is in reply to the article in the French *Pays*.——The government of Zurich have invited all the plenipotentiaries to an excursion in steamers on the lake of Zurich. The Grand Duke of Baden will, before leaving, assist at a breakfast of the plenipotentiaries, to be given at the Hotel Bauer. The conferences are suspended for the present, until Count Colloredo receives fresh instructions from Vienna. Count Wimpffen, secretary of the Austrian embassy at Naples, has arrived on a visit to Count Colloredo. The Grand Duke and Duchess of Baden, with their son and suite, have arrived here.——News received from the Caucasus to the 26th of August states that the Circassian chief Schayml has been made prisoner and is to be sent to St. Petersburgh.——The Madrid journals of the 8th state that six battalions of Spanish troops had landed at Ceuta, and that an attack had been made on the Moors. The papers say that should a grand expedition be sent to Morocco, the Infante Don Sebastian, who recently recognized the queen, will have an important command. Some journals publish articles on the necessity of taking Gibraltar from the English, no matter by what means. Letters received from Madrid to the 5th inst., state that the English ambassador had addressed inquiries to the government of Spain concerning the concentration of Spanish troops in Algesiras. The reply of Spain is said to have been drawn up with great courtesy, but did not fully explain the reasons of the concentration of troops at this point.——The *Moniteur* of Wednesday, in an article containing the details of the late treachery of the Chinese, concludes thus: "The Government of the Emperor and that of Great Britain are about to take measures together to inflict chastisement and obtain every satisfaction which so flagrant an act of treachery requires."——The principal inhabitants of Turin have presented an address to the head of the municipality of that city, in which they state that the people of Italy should make known in France the feelings of gratitude they entertain towards the Emperor Napoleon, by erecting a monument in Paris at their expense, expressive of those feelings. They request the Syndic of the municipality to take the initiative for the accomplishment of this universal desire. The committee is to be composed of the Syndics and Mayors of the principal towns in the kingdom, thus representing the whole population of Sardinia.——It is stated that the Papal Nuncio is seeking for recruits in Venice, and that the men who enlist under the Pope's banner are conveyed gratis to Ancona in Austrian bottoms. This looks very like garrisoning Ancona with Austrian troops.——The Madrid journals of the 9th have arrived. They state that on the receipt of the news of the death of the Emperor of Morocco a cabinet council was held, and, at its rising, orders "of the highest importance" were sent to the commanders of the troops assembled at Algesiras; but what those orders were could not be ascertained. Advices received from Tangiers state that no serious disturbances had taken place in any part of the territory of Morocco, and that Sidi Mohammed was on march from Morocco to Fez. Sidi Mohammed had been proclaimed Emperor at Fez, Mequinez, Tetuan, and Arabas, and he was about to be proclaimed Emperor at Tangiers. A message received from Tunis states that the Bey of Tunis had been attacked with serious illness, and the French physician had been summoned to his aid. A second message received from the above city states that he had been attacked with erysipelas in the left side, and that hopes were entertained of his recovery.

INDIA AND CHINA.—We have received advices from Calcutta to the 8th of August, and from Hong-Kong to the 19th July. The news from the former is not of very great importance; but we regret to learn that the defection of the local European troops in Bengal continues unabated, and that the Indian army is "every day decreasing in numbers." Lord Clyde, in general orders, warns Europeans of the disadvantage of taking discharge. Only a few have withdrawn their names. The number of discharged in Bengal will reach 6000 The Sikhs on the Nepaul frontiers have had two successful engagements with rebels. Some excitement exists among the Mahomedans of the Punjaub; and the 5th and 6th regiments of Madras Cavalry have shown symptoms of disaffection at Hyderabad. The telegraph from Kurrachee to Lahore is completed. The civil *employés* have raised objections to the threatened diminution of their salaries. The Commander in-Chief has issued an order of the day in which he addresses the European troops in a warning manner. The rebel fugitives in the mountains of Nepaul number about 8000 men.——From China the news is most disastrous. The allied expedition, under Admiral Hope, arrived off the Peiho River on the 17th of June, and found that the fortifications had been rebuilt, but no guns or men were visible. The entrance into the river was barred with booms and stakes. The plenipotentiaries joined the squadron on the 20th, and no notice having been taken of the announcement of their arrival, an attempt was made on the 25th to force a passage, when, on a sudden, batteries, supported by a Mongol force, of apparently 20,000 men, were unmasked, and opened a destructive fire. After a severe action the squadron was obliged to withdraw with the loss of the Cormorant, Lee, and Plover, and 464 killed and wounded. The French had 14 killed and wounded out of 60. The plenipotentiaries have returned to Shangae; the rest of China is reported quiet. No fears are entertained about Canton, but the Tartar troops had been disarmed as a matter of precaution. A further telegram received from Her Majesty's agent and consul-general in Egypt, mentions that seven officers were killed, and seventeen wounded. Admiral Hope, Captains Shadwell and Vansittart are mentioned as being wounded. The squadron has returned. It is stated that the American ambassador has been admitted to Pekin. The hope of the treaty being carried out is given up, and a fresh war is considered imminent at Canton. All traffic with the interior is interrupted. The allies still occupy the town. The action at the Peiho was fought with the greatest heroism on the part of the British. Admiral Hope, who was severely wounded in the early part of the day, refused to leave the deck, or give up the command, until completely disabled by a second injury. The Chinese fortifications and artillery were evidently designed by Europeans or Americans; it is said that Russian gunners were seen at work in the forts, and the word of command given in Russian was recognized by some of our men who knew it of old, at Sebastopol.

GENERAL HOME NEWS.—The ministers are now all of them away from town, with the exception of the under secretary of state for the home department, who is left in town possibly to look after the housekeepers in Downing-street. As for news in town we are sorry to say there is too much this week, and of a serious complexion, and theintel-

ligence from China in particular will necessitate a consultation of the government to decide upon immediate steps to be taken to bring the Chinese pirates to their senses.——The trial trip of the *Great Eastern* has come to a most disastrous conclusion—after having delighted all on board with the satisfactory proofs given of her sea-going qualities and her immense speed and steadiness under steam, a fearful accident has put a stop to her progress for some time. On her passage from the Nore to Weymouth, off Hastings, at six, p.m., on Friday, a terrific explosion occurred in the funnel casing of the forward boilers; the fittings of the grand saloon and lower deck cabins were blown to pieces; thirteen firemen and stokers were scalded or burnt, two are since dead, one jumped overboard, and was drowned. Five are not expected to recover. No passenger was injured. The magnificent decorations of the grand saloon are totally destroyed, valued at £5,000, but the ship and machinery otherwise have sustained little injury. The inquest on the bodies of the men who lost their lives by the explosion, was opened at the Town Hall, Weymouth, on Monday. After some preliminary evidence had been taken, the inquiry was adjourned till this day, in order that a thorough scientific examination into the cause of the accident may be made.——The strike in the building trade has shown some more favourable features this week; on Monday several of the building yards were opened, without the document being insisted on. At others the test was required, but refused by the men. The probability now is that the strike—as strikes usually do—will wear out, instead of coming to an abrupt termination by mutual arrangement.——The weekly report of the Registrar General says the mortality of London is now near the average rate, which, exclusive of the weeks of 1849 and 1854 (when the cholera was epidemic), would have demanded 1102 lives. The actual number last week was 1111. In the same period the births of 875 boys and 827 girls were registered.——A serious fire has occurred in the pitch and tar factory of Mr. Dorsett, Plough-road, Rotherhithe. The catastrophe was caused by the bursting of a retort.——James Kirkham, clerk to Mr. Humphrey, local commissioner for the redemption of land tax, was charged at the Mansion House on Saturday with forging the names of Sir Alexander Duff Gordon and Mr. Disraeli to a certificate for about £600. The prisoner was remanded, and bail refused.——Normington has been fully committed for trial by the Leeds magistrates, on the charge of murdering Mr. Broughton. The prisoner has made a confession, but denies that he did the deed, although he spoke to the murderer just after the commission of the crime. Bearder is discharged.——The city commissioners of sewers held their first meeting yesterday since the commencement of the holidays. Deputy Christie in the chair. Some reports were presented from Dr. Letheby, after which the court adjourned.——At the Court of Bankruptcy a melancholy case was brought under consideration. It was that of R. Cane, a fishmonger at Windsor, who, suffering from mental derangement, was unable to attend to his business, which, conducted properly, might have been a very prosperous one. It, therefore, devolved upon others who, it was stated, managed it so imprudently that insolvency soon resulted. After the bankruptcy the poor fellow soon became the inmate of a lunatic asylum; but he has now recovered his reason. It was feared, however, that any excitement such as would naturally ensue from an examination, would cause a relapse. The Commissioner, therefore, in consideration of the circumstances of the case, the bankrupt's debts not being large, his estate having already paid 2*s.* in the pound, and there being no opposition, granted an immediate second class certificate. Adjournments of examination meetings in several cases were rendered necessary in consequence of the unprepared state of the accounts. It caused the remark by the Commissioner that adjournments were becoming almost matters of course, and that it was a practice which ought to be checked.——Although at the first sitting of the coroner's jury to inquire into the circumstances attending the disastrous explosion on board the Great Eastern, it was resolved to adjourn the inquest till Saturday, yet as it was considered desirable that as little delay as possible should take place, arrangements were made to resume the subject on Wednesday. On this occasion Mr. Scott Russell was present, and made a statement relative to his absence in the first instance, and also as to the evidence to be brought forward. The investigation was again adjourned till Saturday.——The prices of the various securities recovered from their previous depression, owing to the expectation that the concerted measures between France and England to revenge the insult offered in the rupture of the new treaty will more closely cement the alliance between the two countries. Consols were eventually quoted 95⅞ to ½ for money and the account. About £48,000 of gold was sent into the Bank, and it is expected other arrivals, when they are received, will be retained in this country. Only a small sum of the Indian loan was paid in full, but the price recovered from the previous fall. There was not much demand for money, the average quotation remaining 2¾ per cent.

COMMERCIAL; AND PUBLIC COMPANIES.—During the past week there has been less activity in the port of London. The number of vessels announced inwards at the Custom House amounted to 249; there were 6 from Ireland, and 139 colliers. The entries outwards amounted to 102, and those cleared to 107, besides 10 in ballast. The departures for the Australian colonies have been three vessels, viz., 1 to Sydney of 668 tons; 1 to Port Philip of 1266 tons; 1 to Adelaide of 769 tons; making a total of 2701 tons.——The traffic returns of the railways in the United Kingdom, for the week ending the 3rd September, amounted to £533,230, and for the corresponding week of 1858 to £508,090, showing an increase of £25,140. The gross receipts of the eight railways having their termini in the metropolis amounted to £229,363, and for the corresponding period of last year to £221,669, showing an increase of £7694. The receipts on the other lines in the United Kingdom amounted to £303,867, and for the corresponding week of last year to £286,421, showing an increase of £17,446, which, added to the increase on the metropolitan lines, makes the total increase £25,140, as compared with the corresponding week of 1858.——During the past week the movements of the precious metals have been extensive. The imports have been large, and comprise £50,000 from the United States, by the Arabia; £129,600 by the City of Manchester; £37,609 by the Hammonia; £226,000 by the City of Baltimore; and £160,170 by the Vanderbilt. The Oneider, from Australia, brought £339,178; and the Eagle, £126,540; the total being £1,069,097. The exports have been £159,697 to Bombay, by the Indus; £45,000 to Cadiz, by the Oscar; and the shipments to the continent through the London Custom House estimated at £2192; making a total of £206,889.——The intelligence from China exercised no immediate effect upon the silk market, but among the operators in the tea trade the influence was very decided. A great number of the large holders refused to sell until further details were ascertained, while in the business that in reality occurred an advance of ¾d. to 1d. on common congous, and of 2d. per pound on black-leaf kinds, was established. The report of the Intercolonial Royal Mail Steampacket Company has been presented preparatory to the meeting which is to take place on the 23rd inst. It appears that the directors, in addition to the original sum of £24,000 for carrying the mails between Sydney and the principal ports of the colony of New Zealand, have obtained a further subsidy, amounting to £6000, for which they undertake to run a boat monthly between Sydney and Auckland direct. Although the supplementary service is an equivalent for the increased outlay by government, its performance does not involve any addition to the fleet. Under the new arrangements three boats will be actively employed, the remaining one being available for any unforeseen contingency. The working account presented to the shareholders has been constructed, which shows a balance of £7,600 in favour of the company. This amount, after deducting for depreciation as shown by profit and loss, enables the directors to recommend an *ad interim* dividend at the rate of 7½ per cent. per annum, free of income tax, leaving a balance in hand. A steady and rapid increase of traffic is presented in each successive voyage, and, under the circumstances, a favourable future is anticipated.——The dividend declared at the meeting of the Ottoman bank was at the rate of 8 per cent. per annum, and after its payments the profit will leave a balance of £1030 to be carried forward to the next account. The reserve fund now amounts to about £40,000, and it is stated that the progress has been satisfactory, notwithstanding the adverse state of affairs existing during the past six months. The position of monetary relations in the Ottoman empire, it has been thought, renders it necessary that a national bank should be established. The connection of the Ottoman bank with the government was satisfactory, but terms had nevertheless been ceded to other parties for organizing such an institution, though no result had yet been arrived at. The commission appointed to regulate finances consisted of six persons, with whom was associated Mr. Falconnet, the managing director, and the effect upon the paper currency will steadily become apparent.——The Overland advices have not exercised any fresh influence on the value of Calcutta and China produce in Mincing-lane. The little effect that the outbreak of hostilities appears to have had on the tea trade at the principal Chinese ports has tended to check the excitement which the telegrams had induced here; but the firmness of the market is, on the other hand, sustained by the unfavourable tenor of the crop accounts, and on the whole rather a large business has been concluded at quite yesterday's rates. A better inquiry has prevailed in the rice market, in consequence of the reference which the Calcutta letters make to the continued restriction of shipments for this country. All other articles remain much as they were.——The Royal mail steamer *Atrato* has arrived from the West Indies with £120,000, the particulars of which remain to be ascertained.——No transactions occurred in the shares of the Great Steamship Company; but the quotation was maintained at ½ dis. to ¼ prem.——From the Paris Bourse business continues to present a favourable appearance, and quotations again close rather higher, particularly for the account. Four per Cent. Rentes, for money, were at the close 94f. 50c.; Three per Cents., for money, 68f. 55c., and for the account, 68f. 65c. Bank shares were 2780f. On the other Bourses the transactions showed some fluctuation, and the tendency was not altogether encouraging, the state of business being far from active.

TO CORRESPONDENTS.

SUMMONSES FOR LODGE MEETINGS.—"Inquirer" asks—"How many days prior to an ordinary meeting of a Lodge should the summons be issued by the Secretary? There does not appear to be any law upon the subject; the Book of Constitutions, p. 81, requiring that a notice of not less than seven days shall be given prior to a Lodge of Emergency only. What is the general practice? Some Lodges, I am informed, consider three days' notice sufficient; but, query, is not a notice of seven days more consonant with the spirit of Masonic law?"—[We consider that in every case at least seven days' notice of a meeting should be given.]

LONDON, SATURDAY, SEPTEMBER 24, 1859.

BETHEL-EBENEZER.

A FEW weeks since we found curselves almost in the very midst of Salisbury Plain. The time was evening; the twilight as it closed shed a purple light along the edge of the horizon—a crane pursued her pensive and solitary flight above our heads—the lark had descended, and her yet tuneful twitter might be heard amongst the short grass—a patient looking donkey regarded us with more than the usual curiosity of that animal—and but for a few streaks which seemed to scud along the extreme limit of vision, the sense of solitude would have been complete.

Conspicuous however above all was that mysterious monument, altar, or tomb, whichever it may be, whose weird looking components might well seem the watchers set by antiquity upon the doings of future time. As the shadows of evening deepened over Stonehenge, it looked in the distance like an Egyptian scarabæus, and might have been transported from a pyramid. The night seemed gradually to draw it within its folds, and the imagination affected to give to it a retiring motion, like the spirit of Hamlet's father when he seeks to impart to his son the secrets of his prison house.

The question as to whether these stones are the altars of an extinct worship or the memorials of an extinct race has been much discussed, but the conclusions arrived at by different antiquarians are conflicting. It by no means follows that they are not altars because human skeletons have been found under them, or that they are not tombs because ancient vessels, supposed to have been employed in the uses of an ancient worship, are often found interspersed with other relics either near or about these uninterpreted sanctuaries. In every age, and among every nation, places dedicated to religion have been coveted abodes of sepulture; and even now, as in the beginning, to be buried immediately under the altar is esteemed by many as a distinction only reserved for those who by good works and piety might earn it. One thing, however, is certain, that these ancient remains are consistent with either hypothesis, and probability points to the conclusion that they were used, although at different periods, alike for sacrificial purposes and for sepulture.

There is no doubt that the date at which these structures were erected is lost to the chronologist, and the means of investigation are wanting to the antiquarian. Owing to these deficiencies opinions have been promulgated, some, perhaps, rather fanciful, but others, again, if supported by a great deal of patient research, still unsatisfactory, from the very fact that research cannot reach their origin. There is no anachronism in attributing them to a prehistoric period and the purposes of an ancient rite, nor to a custom then or later in existence of burying the dead in places esteemed holy by the people who congregated in these venerable triliths.

The very earliest record in existence—the Bible—speaks of the practice of raising stones for altars before temples were known, or even heard of. Thus the first act of Noah was to build an altar. Abraham built altars at various times and places. Isaac did the same: but those which Jacob built are described with more circumstantiality. When on his journey into Mesopotamia to seek a wife, he sought rest, the sun having gone down, took a stone for his pillow, and dreamt that very remarkable dream the description of which is certainly one of the most graphic passages in the sacred writings. We are told by the Septuagint, "And Jacob awaked out of his sleep, and said, the Lord is in this place, and I knew it not; how dreadful is this place! And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place *Beth-el*, the house of God. (Gen. xxviii. 16–19). It does also abundantly appear from various passages in holy writ, and from traditions of early nations generally, that the custom was, in performing any sacred act, to erect an altar, or heap, as it is called in the Bible. The pillars of witness in old Celtic ruins are confirmative of this view. When Laban came up with Jacob, and rebuked him for carrying off his daughter, and both entered into a covenant, Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, gather stones; and they took stones, and made a heap, and Laban called it Jegar *Sahadutha*, the heap of testimony, but Jacob called it *Galeed*, the heap of witness. (Gen. xxxi. 45–48.)

The analogy between the name given by Jacob to his altar and that employed by the authors of the Celtic cromlechs, is certainly remarkable. All those ancient altars, says Vallancy, now distinguished by the name of cromlechs, or sloping stones, were originally called *Bothal*, or the House of God, and they seem to be of the same, specially as those mentioned in the sacred scriptures, and called by the Hebrews *Beth-el*. We again read that in the covenant at Sechem, Joshua took a stone and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord. (Josh. xxiv. 26). After the defeat of the Philistines it is related that Samuel took a stone, and set it between Mizpeh and Shur, and called the name of it *Ebenezer*, saying, Hitherto hath the Lord helped us. (1 Sam. vii. 12).

These pillars were however more than testimonies to solemn acts, and it would seem suggested by the above passages that the situations in which they were erected were such as gave some solemnity to the memorials. What for instance can be more touching than those pillars set up on battle fields, such as that which marks the buried carnage of Waterloo, or that simple obelisk with its weeping angels that is seen by the traveller amongst the cypresses of Scutari. But with early people these monuments did not so much indicate the prowess by which a victory was achieved, as it typified the divine aid which had been employed in their favour. There is hardly any record of ancient nations that does not furnish proof corroborative of such custom. The Greek sacrificed to Hercules or Apollo upon the field which he had won. The Roman paid a like compliment to Jupiter or Mars. The existence of this custom amongst the Jews, the following passage leaves little room for doubt, for on the return of the ark from Philistia, after the plague of Ashdod, when the idols of Dagon fell down before it and were mutilated, we read that the kine drew the cart on which the ark was placed into a field, "where there was a great stone, and the people clave the wood of the cart, and offered the kine for a burnt offering to the Lord, having placed the ark upon a stone."

It would seem, too, that sacrificial altars or cromlechs were of three kinds—the single upright stone or pillar; that with a single stone placed crosswise upon it; or two upright stones, with a third resting upon them, and called *trilithon*, from the number of blocks employed in its construction. The sacrificial stone or altar of Stonehenge is placed immediately before the great trilithon, which forms the end of the hypæthral temple within the external peribolos; and that temple would seem to be something like the one which Moses built at Sinai, and commanded the people to build when they should have arrived at the promised land, and which was accomplished under Joshua. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. (Exod.

xxiv. 4–8). Taking away the horrors of human sacrifices, the gloomy superstition of druidical rite, one could almost imagine the glorious lawgiver and hierarch of God's people the officiating minister, by the border of some forest whose venerable branches intermingling formed a natural temple, whilst the foam of a waterfall washed its feet and the mountain round whose summit flashed the thunders of the Almighty rose amid the clouds whereon sat the Lord of Hosts.

At Stonehenge there were five of these sacrificial altars. It is easy enough to conceive how the altar should be the foundation stone of all religious architecture. Even before men had learnt to permanently provide for their bodily wants one must have awakened to the necessity of propitiating the Deity. He thought not yet of a temple whose cloistered quiet should invite to prayer, whose painted windows should chronicle the glory of his saints, and whose solemn music should give a voice unto his conscience, until he cried out, "Lord help me, for I am a sinner." To him for a temple was the overhanging firmament fretted with golden fires, bounded only by the horizon which seemed jagged with shadows of rugged promontories, with the forms of huge beasts which lazily fled before him, or rivers of clear water where swam the silver delicacy which he sought to snare, and pleasant thicket where he reposed after his labour. But still was the divine anger manifested in the thunders which seemed at times to disturb the very harmony of that spangled dome, to rend the arch whereon rested, or was supposed to rest, the home and world of the Deity. Equally so in the flood, which surmounted the ramparts erected to exclude it and poured its spreading wrath over the land, sweeping before it rock and stately oak. In the earthquake also, which upheaving destroyed the pride of cities and of empires, burying them fathoms deep beneath the earth, from which they are only resuscitated as a warning. A pillar was set up and the worshipper placed his offering upon it and then cast himself upon the ground. At a later period these pillars were surrounded by others, either for security or to afford convenience for an increased number of worshippers.

Strabo, speaking of the early Egyptian temples, says that they were of vast extent, of rudest workmanship, without elegance, grace, or embellishment of any sort. From this a distinguished writer has inferred that these temples were little more than some similar combination of stones to that we have just mentioned. That such places should have become tombs for great or eminent personages can hardly be a matter for wonder to the antiquarian. The ordinary motives of human conduct would sufficiently explain this, if evidence did not so abundantly exist that their purpose and uses refer to periods long antecedent to any evidence that has been found either under, about, or in immediate connexion with these monuments. The king of a tribe would naturally like to rest where his bones would be undisturbed by an enemy. The priest would wish to repose in the presence of the sacred symbol before which he worshipped, and where, too, his rite was performed. What place would either be so likely to elect for sepulture as the sanctuary invested with superstition to an enemy, or consecrated by presence of a higher power. The early fathers of Christianity have, on frequent occasions, spoken of the tomb of Christ as the true altar of sacrifice and penitence, and this notion seems to have originated in the manner and the thoughts suggested by the Lord's Supper. To Christians and to Christian architects of the Craft, in mediæval times, the altar was the object of greatest solicitude, on it was expended the most patient care. For it, were reserved the highest efforts of genius. Beneath the "Gloria" which almost invariably surmounted it hung festoons of flowers and fruits, scrolls of elaborate foliage, groups of birds and animals carved in stone or wood, and fashioned in such wise as to illustrate some passage in Scripture. More recently the altar has received a simpler form, but there are cases where coarseness and vulgarity attempt to adorn them.

INTERNAL TEMPERATURE OF THE EARTH.

[AT a recent meeting of the Royal Institution of Great Britain, the following highly interesting paper was read by WILLIAM HOPKINS, Esq., *M.A., LL.D., F.R.S.*, "On the Earth's Internal Temperature, and the Thickness of its Solid Crust."]

IF we descend beneath the surface of the earth, and observe the temperature at different depths, it is found that within a depth ranging from fifty to eighty feet, the temperature changes periodically, being affected to that depth by the heat which the earth receives from the sun at different seasons of the year. The annual variation, however, becomes less as the depth increases, till at the depth abovementioned it becomes insensible. At greater depths the temperature is invariable at each point, but increases with the depth at the rate, on an average, of 1° (F.), for a depth of between sixty and seventy feet. The best observations which have been made on this subject are those in deep mining shafts and deep artesian wells; the greater the depth the more completely do anomalous influences counterbalance each other. The greatest depths at which such observations have been made in Western Europe, are at Monkwearmouth and Dukinfield, in this country; the Puits de Grenelle, at Paris; Mondorff, in the Duchy of Luxembourg; New Seltzwerk, in Westphalia; and at Geneva. At the first two places the observations were made in vertical shafts of coal mines; the depth of the one at Monkwearmouth being upwards of one thousand eight hundred feet, and that at Dukinfield upwards of two thousand feet; and in both cases the observations were made while the workmen were sinking the shafts, and with every precaution against the influence of any extraneous causes which might affect the observations. The former gave an increase of 1° (F.) for every sixty feet of depth, the latter for about every seventy-two or seventy-three feet. The sinking of the Puits de Grenelle was superintended by Arago. The mean increase of temperature was 1° for every sixty feet. At Mondorff the bore was two thousand four hundred, being that of an artesian well; the increase was 1° for fifty-seven feet. At New Seltzwerk the artesian well, penetrating to the depth of two thousand one hundred feet, giving an increase of 1° (F.) for fifty-five feet. The average of these is very nearly 1° for sixty feet.

Numerous other observations are confirmatory of those results, though observations at smaller depths present many anomalies indicating the observation of local causes. If a sphere of very large dimensions, like the earth, were heated in any degree and in any manner, and were left to cool in surrounding space, it is shown by accurate investigation that after a sufficient and very great length of time, the law according to which the temperature would increase in descending beneath the earth's surface, within depths small compared with the earth's radius, would be—that the increase of temperature would be proportional to the increase of depth. This coincides with the observed law, if we neglect the anomalous irregular variations which are found to exist more or less in each locality. Now, according to this law, the temperature at the depth of sixty or seventy miles would probably be sufficient to reduce to a state of fusion nearly all the materials which constitute the earth's external solid envelope; and hence it has been concluded that the earth probably consists of a central molten mass, as a fluid nucleus, and an external solid shell, of not more than sixty or seventy miles in thickness; and some geologists, desirous of rendering the conclusion the foundation of certain theories, have considered the thickness even less than that now mentioned. This conclusion, however, rests on reasoning in which an important element is wanting. It involves the hypothesis that the conductive power of the rocks which constitute the lower portions of the earth's crust is the same as that of the rocks which form its upper portion. This conductive power of any substance measures the facility with which heat is transmitted through it; and it is easily proved, by accurate investigation,

that when the same quantity of heat passes through superimposed strata of different conductive powers, the increase of depth corresponding to a given increase of temperature (as 1° is in any stratum proportional to the conductive power. Consequently, if the conductive power of the lower portions of the earth's solid crust be greater than that of the thin upper portion of it through which man has been able to penetrate, the depth to which we must proceed to arrive at a certain temperature (as that of fusion for the lower rocks) will be proportionally greater.

The precise nature of the rocks situated at a great depth can only be judged of by analogy with those which are accessible to us; but those geologists who adopt the conclusion of the extreme thinness of the earth's crust will doubtless admit that its inferior part must be of igneous origin, and must therefore be allowed to bear a certain resemblance to igneous rocks on the surface of the earth. Mr. Hopkins had recently made a great number of experiments on the conductive powers of various rocks. That of the softer sedimentary rocks, which are great absorbents of water, is very much increased by the quantity of moisture they contain; but taking chalk, one of the best absorbents, its conductive power, even when saturated, is not half so great as that of some of the igneous rocks on which Mr. Hopkins had experimented. Calcareous, argillaceous, and siliceous substances, reduced to fine powder, stand, with reference to their conductive powers, in the order in which they are now mentioned, the conductivity of the first being the least; and when in a compact state, all that contributes to give a hard and crystalline character to the substance, and continuity to the mass through which the heat is conducted, increases the conductive power. These considerations lead to the conclusion that the conductivity of the inferior portions of the earth's solid crust must be much greater, and may be very much greater, than that of the less consolidated and mere superficial sedimentary beds. Moreover, the temperature of fusion of certain substances, as Mr. Hopkins had shown by experiment, is much increased by great pressure; and by analogy it may be concluded that such would, at least in some considerable degree, be the case with the mineral matter of the earth's crust.

The chalk is that formation in which the most numerous and some of the best observations on terrestrial temperatures have been made; and it would seem impossible to conclude, from actual experiment and the considerations above stated, that its conductive power can exceed one-third of that of the inferior rocks, and may not improbably be a considerably smaller fraction of it. Now the increase of depth in the chalk corresponding to an increase of one degree Farenheit is well ascertained to be very nearly sixty feet, and therefore the rate of increase in the inferior rocks must probably be at least three times as great as in the chalk, and may be very considerably greater still. Hence, supposing that the thickness of the solid crust would be about sixty miles, if the conductive power of its lower portion were equal to that of chalk, its actual thickness must probably be at least about two hundred miles, and may be considerably greater, even if we admit no other source of terrestrial heat than the central heat here contemplated.

There is also another way of investigating the thickness of the earth's crust, assuming the whole terrestrial mass to consist of a fluid nucleus inclosed in a solid envelope. If the earth were accurately spherical, instead of being spheroidal, its axis of rotation would always remain exactly parallel to itself, on the same principle as that on which the gyroscope preserves, in whatever position it may be held, the parallelism of the axis about which it rotates. But the attraction of the sun and moon on the protuberant equatorial portions of the earth's mass causes a progressive change in the position of the earth's axis, by virtue of which the north pole, or that point in the heavens to which the northern extremity of the earth's axis is directed, instead of being stationary, describes a circle on the surface of the heavenly sphere about a fixed point in it called the pole of the ecliptic, with a radius of nearly twenty-three and a half degrees, equal to the inclination of the equator to the ecliptic, or the obliquity. The whole of this revolution is completed in about twenty-five thousand years; but, as follows from what has just been stated, without any change, beyond small periodical ones, in the obliquity. A corresponding change of position must manifestly take place also in the position of the equinoxes, which have thus a motion along the ecliptic in a direction opposite to that in which the signs of the zodiac are reckoned, completing a revolution in the period above mentioned of twenty-five thousand years. It is called the precession of the equinoxes.

This precessional motion has been completely accounted for under the hypothesis of the earth's entire solidity, and that of a certain law according to which the earth's density increases in approaching its centre; but some years ago Mr. Hopkins investigated the problem with the view of ascertaining how far the observed amount of precession might be consistent with the existence of a fluid nucleus. The result was, that such could only be the case provided the thickness of the solid shell were much greater than that which, as above stated, has been supposed by many geologists. The numerical result was, that the least admissible thickness of the crust must be about one-fifth of the earth's radius; but, without assigning any great importance to an exact numerical result, Mr. Hopkins had a full confidence in the investigation, as showing that the thickness of the crust could not be so small as two or three hundred miles, and consequently that no geological theory can be admitted which rests on the hypothesis of the crust being nearly as thin as it has been frequently assumed to be.

The influence of the interior fluidity on the precessional motion above described is due to the difference between the motions which the attractions of the sun and moon tend to produce on a solid mass in one case, and a fluid mass on the other. It has been recently stated, as an objection to this investigation, that the interior fluid mass of the earth may move in the same manner as if it were solid. The only reply which could be given to such an objection was, Mr. Hopkins conceived that it was mechanically impossible that these motions should be the same, though the resulting precessional motion for the solid crust, under certain conditions, to be determined only by the complete mathematical solution of the problem, might be the same as if the whole mass were solid. The effect of the attractions of the sun and moon also depends on the ellipticity of the inner surface of the solid shell; and it has been said that since that ellipticity depends on the law of the earth's density, which can only be imperfectly known, no result can be depended on which involves that ellipticity. This was not a correct statement of the problem. It was assumed, in the solution referred to, that the ellipticity of the inner surface would depend partly on the law of density and partly on the forms of the isothermal surfaces.

Mr. Hopkins had supposed it possible, at the time he was engaged in this investigation, that a surface of equal solidity might approximate to a surface of equal pressure; he has now experimental reasons for believing that it must approximate much more nearly to an internal surface of equal temperature. Now for depths greater, probably much greater, than those which have often been supposed to correspond to the thickness of the earth's solid crust, there is no doubt that the internal isothermal surfaces have a greater ellipticity than the external surface itself; a conclusion which is independent of the law of density. Hence a like conclusion will hold with reference to the internal surface of the shell, if it approximate sufficiently to the surface of equal temperature, and this is the conclusion most unfavourable to the thin shell supposed by some geologists.

Restricting the interpretation, then, of Mr. Hopkins's results to the question whether the earth's solid shell be as thin as some geologists have supposed, or at least several hundred miles in thickness—and this is the only question of geological importance—Mr. Hopkins denied the validity of either of the objections above stated. Thus, both the modes of investigation which had been described, lead to like conclusions respecting the least thickness which can be assigned to the solid envelope of our globe. It must be much greater than geologists have frequently imagined it to be.

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL ASSOCIATION.

THIS society brought its very interesting meeting to a close, at Newbury, last Saturday. On Friday, after a hurried visit to the ruins of Reading Abbey and the Priory, Mr. Pettigrew and the other members of the Archæological Association returned to Newbury, and attended a *soirée*, which was given at the Mansion House in the evening. Mr. Pettigrew occupied the chair. Mr. Blundell, F.S.A., read a paper on the Battles of Newbury, the first of which took place on the 18th of September, 1643, Charles I. commanding the Royalists in person, and the second in 1644. The Baroness Weld and other ladies contributed to the musical portion of the entertainments, and some of the local gentlemen exercised their vocal abilities for the gratification of the company, which was one of the largest and most fashionable during the congress. It was approaching midnight when the *soirée* terminated.

By Saturday morning the archæologists had diminished in number, and all the clerical members left the town for their parochial duties on Sunday. This led to an alteration in the programme of the day's proceedings. The Vale of the White Horse was intended to be visited, but the journey was found too far and it was abandoned. The expedition was first to Welford Church. The manor formerly belonged to the abbot and convent of Abingdon, but is now the property of Mr. Charles Eyre, of Welford-park. The church is of the Saxon style, and the stone stalls in the chancel are some of the most remarkable in the country. On the north wall is a handsome monument, with a sculptured woman in a dress of her time, kneeling at a desk, and this was an object of much interest to the archæologists.

The church of Little Shefford was also visited, and Mr. Planche read a paper on an alabaster monument, having on it the figures of a man in armour and a lady, without any inscription or arms. At an early period the manor was in the family of Feltiplace, one of whom, Thomas, married Beatrice, an illegitimate daughter of John the King of Portugal, who had been successively the widow of the Earl of Arundel, Lord Talbot, and the Earl of Huntingdon. In the chancel is an elegant grey marble tomb, against which are the effigies of John Feltiplace, his wives and children. From his mouth issues the inscription, "Deus misereatur nostri et benedicat nobis;" and from that of the woman, "Illuminet vultum suum super nos." This proved to be one of the most interesting places that has been visited. The excursionists returned to the town early in the evening.

There was a fair sprinkle of gentlemen at the dinner, at the Pelican hotel, Speenhamland. Some speeches were delivered of a complimentary character, relating to archæological researches, and the proceedings of the congress were brought to a close by a meeting in the Mansion House.

THE ROMAN VILLA AT CARISBROOKE.

SOME particulars of these very remarkable remains of antiquity, appear in a long letter from an observant correspondent of the *Hampshire Advertiser*, and we doubt not that from the great interest excited by this discovery, our readers will not be offended by our transferring a considerable portion of his letter to our columns. He says:—"I first met with indications of the villa on the 28th of April last, when, observing workmen excavating for stables on the vicarage grounds, I walked down to see if anything might be turning up, induced to do so by having before found in Carisbrooke portions of a British urn and other relics of ancient burial; and I was indeed agreeably surprised by finding portions of Roman tiling, which had been thrown up by the workmen, its character being unknown to them.

"I at once applied to the vicar, the Rev. E. B. James, for leave to make researches, which was readily granted, and every facility for search afforded me by all those in his employ. Following, then, in the wake of the men still digging for the foundations of the stables, a good quantity of broken pottery, &c., was collected, and, finding some scattered tesseræ, which gave indications of a pavement, I set a man to cut exploring trenches in several directions. The first trench soon opened up a coarse tessellated pavement, forming a portion of what may have been a corridor of the building; another brought to light the bath, with its hypocaust; and following up these and other trenches, the villa, so far as it has yet been opened, was gradually disclosed.

"A detailed account, even of these portions of the building, would require accompanying plans, and a practised hand; but a few general features may be given, premising that some dimensions are given from memory, and that the remains have not been sufficiently explored to speak positively on many points, while some must be, necessarily, a matter of conjecture only. The villa would appear to have covered a space of from one hundred and ten to one hundred and twenty feet in length, and from sixty to seventy feet in width; but, from the slight indications of masonry in the adjoining lane, this size may be increased. The pavements are from five to six feet below the present level of the soil; of this depth about three feet is composed of the chalk *débris* of the walling, &c., over which the three feet surface mould must have been brought and spread. As to the arrangement of the building, a portion of the eastern side would seem to have formed a corridor of about forty-two feet long by about eight feet wide, leading to the atrium, or central hall, about twenty-two and a half feet square, and the best apartment, which is on the north-eastern side, and about fourteen and a half feet square.

"Around two sides at least of the atrium, north and west, apartments, probably dormitories, about ten feet wide, with cement floors, appear to have been ranged. Other walls have been met with in the cuttings; but, as they have not been followed up, no idea of the apartments of which they formed a part can be gained: though from the plain plastering on them, and the absence of tessellated pavements, the better portions of the villa would appear to have been those opened on the north eastern side. The bath, an interesting object, is near the south western side, and is in good preservation. Its shape is semicircular, or nearly so: its length at the base seven and a half feet, and its height about sixteen inches. When the flues under it were first opened, the soot of say sixteen centuries since was adhering in large quantities to the tiles. These flues were traced to the adjoining stable, where they appear to have warmed a small apartment, the floor of which was gone, though very many of its tile supports were still remaining. The examinations were suspended before these flues could be traced to the furnace mouth, which may, however, have been destroyed by the first excavations of the workmen, or may yet be found in the adjoining lane.

"To the south east of the bath a kind of cement floor occupied a large space, probably the site of inferior offices, or it may be of a courtyard. Over this, the least interesting portion of the building, stables have been erected, leaving, fortunately, the far greater and better portion of the villa untouched. Returning to the corridor and atrium, we find their pavements to consist of red brick tesseræ, of about an inch square, roughly formed, and are mostly laid without any design. They appear to be chiefly made out of roofing tiles, &c.; at least, they bear portions of the same marking.

"The walls remaining are about the same height, two feet eight inches, and are from one foot nine inches to two feet three inches thick; on many parts of them the plastering is still perfect, while in the interior of the rooms a plaster moulding runs round the base of most of them. It is, however, on the before mentioned apartment, at the north eastern angle of the building, that the chief care has been bestowed. It is about fourteen and a half feet square, but, rather singularly, an angle of the atrium projects into its south western corner to the extent of four feet square. The pavement of this room needs a drawing to convey an idea of it. The borders wide, but irregularly so, are of coarse red and white tesseræ. The designs of the interior portion, consisting of parallelograms and other figures, with scrolled borders inclosing the lotus flower and leaves, are worked with finer tesseræ, of a red, white, black, and blue colour, and are, I find, of a form often found in Roman pavements. Similar ones, among others, may be seen figured on the sketch of a pavement at Basildon, Berks, in one of the numbers of Mr. Roach Smith's *Collectanea Antiqua*. In the centre is a handsome shaped vase and flowers. From its hollow sound it has probably flues under it. While it cannot, I believe, be classed with the superior pavements at Cirencester, &c., it is, unlike some of those, in good preservation, and from the testimony of a most competent judge, Mr. Roach Smith, F.S.A., is a very interesting one.

The plastering on one side of this apartment still remains. It is

painted in panels, but many pieces were found among the rubbish on the floor, with leaves, flowers, and other figures on them. The colours, red, white, yellow, blue, green, &c., were very bright when first removed, but have somewhat faded since.

"The villa must have been covered with stone roofing tiles (if I may so call them), of an angular shape, as these lie scattered everywhere, both whole and broken, many of them with the nails still in them. The only flanged roofing tiles that were found had been used for the bottom of the flues leading to the bath. Wood ashes in small quantities were found about most parts of the building, in some cases, though, amounting to two or three handfuls. Some portions of the pavements, too, show signs of fire, so that it was at first thought that the place might have been burnt down; but no charred wood of any size has been found, nor does the plastering appear to have suffered from fire. Whatever may have caused its destruction, nearly everything appears to have been first removed from it, for nothing perfect or valuable has been found, though much that is interesting; among which are two coins (third brass), one illegible, the other a Posthumius in good condition; two bone hair pins, two or three small bronze rings, blade of knife, hinges, various small iron articles, a few nails eight or nine inches long, a quantity of roofing nails, fragments of window and other glass, large quantity of *débris* of various kinds, though chiefly of a coarser sort, part of the upper stone of a hand-mill, stone roofing tiles, flanged earthen tiles, flue tiles, painted plaster, &c. Bones, too, of the deer, sheep, and other animals are abundant, as well as oyster and other shells. On two or three portions of the antlers of the red deer some marks are as fresh as when first made. These articles I shall gladly deposit again at the villa, as it is important to keep the collection intact.

"I have heard no decisive opinion as to what period of the Roman occupation the erection or destruction of the villa may probably be ascribed; but we know that Vespasian conquered the Isle of Wight, A.D. 43; that the coin found is of the third century; and that the Saxons, under Cedric, A.D. 530, made slaughter and havoc at Carisbrooke.

"The villa will, I think, when fully uncovered, be found a very interesting one, though much inferior in size to some. Apart, too, from any claim it has in itself, it derives a peculiar interest from its being the first Roman building that has been met with in the island. It settles, too, a point long contended for by the Rev. L. Kell, as to the Roman occupation of our island, and can but contribute to the elucidation of that period of its history. Situated in a rich valley, under the very shadow of the castle, it seems to point to a former connection with it, though the traces of any Roman occupation at the latter place are, I believe, few, if any. This building could hardly have stood alone; in the same valley, indeed, many have collected portions of Roman tiling a long time since, while coins too have been found there. There can then, I think, be but one wish, viz., that the place may be thoroughly explored and preserved *in situ*, for it is by that alone that its teaching can be fully realized.

"Pending any arrangement for continuing the excavation, the vicar has kindly apportioned the proceeds received from visitors towards the reduction of a debt pressing heavily on the parochial schools, and a good sum has been already realized, though the amount has been greatly exaggerated. This matter of the further exploration has, it is well known, been beset with many difficulties, in consequence of the remains standing on the private grounds of the vicarage. To endeavour to remove these difficulties has been the aim of several gentlemen of the neighbourhood associated for the purpose, nor have others pleaded privately with less anxiety for the same object. Some of the best portions of the remains the vicar has already, to his personal discomfort, decided to preserve, and I confidently trust that he will before long arrange some plan which shall embrace the whole. I may add, that the most important parts, the best pavements and bath, have been from the first temporarily roofed in, and preserved as far as possible from injury."

THE ARCHÆOLOGICAL EXHIBITION AT ABERDEEN.

During the meeting of the British Association at Aberdeen, an archæological exhibition has been held. The collection commences with the early Pictish period, and comes thence down. It embraces specimens of implements of war, and articles of domestic economy; of metallurgic manufacture; of bronzes; of iron ornaments, &c., &c. Amongst the antiquities is a powder horn of James VI. The show of Jacobite relics is extremely interesting. There are three or four portraits of Prince Charles Edward, and two of his father; three pictures of Flora Macdonald; one of the prince's mother; one of the celebrated Jacobite, Mrs. Mackintosh of Moy; and portraits of Lochiel, Lovat, and Kilmarnock. Among the manuscripts are several of the Pretender's letters, with letters of Lord George Murray, Lord Lovat, and others of the prince's adherents. Among the weapons are the pistols worn by the prince; the pistols presented by him to Lochiel; his sword, targe, and belt; and, among other things, two plaids belonging to him; the dress and wig in which he made his escape; a silver snuff-mull enclosed in a drinking cup of the same metal, exhibited by Lochiel; a silver medal; the copper plate from which his paper money was engraved, viz., notes for fourpence and sixpence; his sporran; and a case of mathematical instruments presented by him to Mr. Hay, of Rannes. There are the Duke of Perth's scarf, the green flag of the M'Phersons, the "Bratach Uain," which was at Culloden; old daggers dug up on the field; and old swords by the score, bearing Jacobite inscriptions.

The portrait department is well worthy of notice. It includes some fine portraits of Mary Queen of Scots, taken at different periods of her life. Near the queen is a portrait of Lord Darnley, and the portrait of Mary Beaton, one of her "four Marys." Her son, King James, appears in several aspects; as does also Rizzio. There is a fine picture of Queen Mary's mother, Mary of Guise, the property of Sir N. Bruce, in which may be traced the family, or the French lineaments in a bolder form. Of the date of the Reformation are portraits of Knox, the Regent Murray, Wishart, and Cardinal Beaton. In one group is to be seen a series of five Vandykes—Charles I., his queen Henrietta Maria, and their daughter, and one of the Dukes of Hamilton. The portrait of the unfortunate Queen of Bohemia (by Honthost) will be regarded with interest. There is, likewise, her son, the chivalrous Prince Rupert. Near those is one of the most exquisite paintings in the rooms, viz., that of the Marquis of Montrose, by Honthost. There is a portrait of Charles II., painted in Holland during his exile, and there are several pictures of his grandson, the Chevalier St. George. There are some pictures of the time of Charles II., and, of course, very fine, since they are almost all the works of Sir Peter Lely. One of the finest of these is a portrait of the Countess of Southesk, famous in her time.

Among the collection of letters and autographs there is a complete series of signatures and letters of the sovereigns of Scotland from James IV. to Queen Anne; and the history of the Stuart family is continued even later, by the original letters of James, the old pretender, and his two sons, Charles Edward, and Henry Benedict, Cardinal York, with the latter of whom the male line expired in 1807. This royal series includes, besides the signatures of Margaret Tudor, daughter of Henry VII., and wife of James IV.; of the Regents Murray, Mar, and Morton; as well as of Cromwell, the Lord Protector. There will also be found the curious and rare signature of James Earl of Bothwell, husband of Mary Queen of Scots. The writing of the earlier sovereigns is exhibited in the shape of their signatures only; but from James VI. downwards the collection contains their original letters, which are, in some instances, sufficiently characteristic of the writers. There is also a letter of Queen Elizabeth's to the Regent Mar on Scottish affairs, and which presents a fine specimen of her bold handwriting and signature.

Literature.

REVIEWS.

Through Norway with a Knapsack. By W. Mattieu Williams With Six Tinted Views and Map. London: Smith, Elder, and Co., Cornhill.

Ever since the Rev. Henry Newland published his book on the fishing in Norway, we have regarded that country with special feelings of admiration. Being devoted lovers of the "contemplative recreation," and ardent followers of the "quaint old coxcomb," Izaak Walton, Norway has always held a distinguished position in our esteem. The title of Mr. Williams's book had a charm for us in its being an angler's mode of travel, "with a knapsack," for we hold as a strong article of travelling faith, that no man sees a country so effectually as one that "foots it merrily," and we feel that in company with such a guide we are almost as much spectators as the author. In our mind's eye we are present at the quaint marriage ceremony, which we well remember from the Rev. Henry Newland's racy description, and the general simplicity and primitive characteristics of the Norwegians, so aptly told by Mr. Williams. There is also another great inducement to pedestrian travel, its cheapness, Mr. Williams's bill for the whole journey of ten weeks amounting to the modest sum of twenty-five pounds, four shillings, and ninepence, and he further initiates us into the mystery of manufacturing your own knapsack, telling us

how to manage with two shirts and three pairs of stockings, and in what way to wash them yourself.

Mr. Williams offers the following picture of the shops in Christiana, the capital of Norway:—

"Opposite the Hôtel du Nord is a baker's shop, which may be taken as a type of some of the peculiarities of the shops in Christiania. It appears like a private house—a mansion, I might almost say, from its dimensions. There is no shop front, merely the common dwelling house windows, which are decorated with growing flowers in pots; but the flowers are not floury, nor does shopkeeper look whiter than other Norwegians. I should never have guessed that bread was made or sold there but that swinging over the door is a wooden effigy of a convoluted loaf—the usual true lovers' knot done in bread, common here and in North Germany. Most of the food venders have shops of this kind. There are a few with shop fronts, but these are chiefly devoted to the sale of fancy articles; other shopkeepers place a few samples of their wares in plain parlour windows."

"On making some purchases of books, maps, and minor articles of clothing, I find in every shop some one who can speak English, and that generally it is well spoken. English articles prevail at the drapery and haberdashery establishments; the latest devices in shirt collars and similar articles are there, stamped with the names of the best known London houses, and retailed at the same price as in London."

We are next treated to an insight of the Christiana Cremorne, but it would be intolerably slow to the fast young gentlemen who are in the habit of patronising our Bro. Simpson, and frequently behaving in so rude a manner that their more northern, and, as they would tell us, less enlightened, pleasure seeking companions would blush to imitate. From this we learn that oranges are dear there, being sold at 5½*d.* each, and it is reckoned "the thing" for a lover to purchase one and divide it with his lady love.

Arrived at Soknaes our author found two English gentlemen who had taken up their quarters in that neighbourhood for the delight of angling. This taste much surprises the Norwegians who look upon fishing as a menial occupation, and are as much surprised at it, as our travelling author assures us, as our own laundresses would be, "if Chinese Mandarins were to migrate annually to England, and pay large sums of money for the privilege of turning the mangle."

On the road to Soknaes, Mr. Williams lost his way, and in endeavouring to ascertain his whereabouts, came on the unexpected sight of three in a bed, of which he says:—

"Turning back, I made inquiries at the first house, by knocking at the window. Though nearly eleven o'clock it was not dark, and a bed was visible close to the window; and it rather surprised me to see three heads start up out of this bed, two belonging to men and one to a woman. Whether this sort of sleeping arrangement is the custom of the country, or of the district, or was a special peculiarity in this case, I am not able to decide; but it does not accord with Laing's statement relative to the careful separation of the sleeping apartments of the sexes in the rural districts of Norway. That they were sleeping thus in all innocence, without any idea of impropriety, was evident from the manner in which one of the men reached to the window and opened it; all of them joining very kindly in telling me the way and the distance to the station. As the Norwegian bedstead is an oblong wooden box, this might possibly have been a double bed, a box with a partition down it; the two men lying on one side and the woman on the other, or two boxes, side by side; but I did not see any partition."

Mr. Williams confirms what had already been reported of that legend to which we had, in our younger days, given full credence—the Maelström, and tells us that there is no whirlpool. One after another, our early stories are upset by some matter of fact investigator, and although we are anxious to be always truly and faithfully informed, yet the sweeping away of those fables in which we had formerly delighted greatly shakes the faith in the belief of many wonders we have heard of, but not seen, and which still linger in our affections.

On Mr. Williams's arrival at Alten, he had to pay a steward's bill headed in the following descriptive fashion—"He with the large beard," and he says:—

"This account requires some explanation. First, as to the title of the debtor, 'He with the large beard.' The steward, not knowing our names, gave us descriptive designations in his ledger. There were five Englishmen on board who were thus described: 'He with the red beard,' 'He with the large beard,' 'He without a beard,' and 'He with a veil."

Even in Norway, with all its simplicity of manners among the inhabitants, they are not a whit more unsophisticated, in some parts, than their neighbours. Take for example the following bit of genuine pious imposition:—

"At the station of Haegheim I encountered the first example I have met with in Norway of an attempt at petty imposition. I called for a bowl of milk, for which the hostess demanded four skillings, or nearly twopence, the usual charge being two skillings, and sometimes only one. I threw two skillings on the table, and looked fierce; whereupon the woman picked up the two skillings and slunk away to the adjoining room, where a lazy looking man was sitting. A grumbling dialogue followed, from which, and the physiognomy of both, I inferred that the poor woman was honestly disposed, but her husband forced her to overcharge the guests. On leaving the house I observed written over the door in conspicuous letters some proverb or motto about fearing God. I have unhappily found it a rule, without any exception, and applicable in all countries, that people who parade their religion outside, and set up pious signposts in their actions or conversation, are mean, selfish, and dishonest."

There are several very valuable and practical hints in Mr. Williams's book, one of which is so apt to the purpose that we shall give it in his own words:—

"As the best means of preventing drunkenness is by supplying an agreeable substitute for intoxicating drinks, any improvement of the poor man's coffee is of great social importance; I therefore suggest to the benevolent ladies who so nobly exercise the attributes of woman by visiting with kind intent the dwellings of the poor, that they might do great service by teaching them how to roast, and grind, and make coffee; and, where it is practicable, by presenting the poor man's wife with an apparatus for the purpose. It appears to me that the iron tray and the wooden pestle and mortar answer their purposes admirably; and the two might be profitably manufactured and sold for one shilling, if a quantity were in demand. From what I have seen, with the wooden pestle and mortar, the newly roasted coffee may be pounded as quickly and effectually as it can be ground in a small coffee mill; and, if kept exclusively for this purpose, it would be a valuable addition to the domestic furniture of a cottage. One of these, with a roaster, a pound or two of coffee berries, and a lesson in the use of them, would be a most suitable marriage present to the bride of an agricultural labourer; for by their judicious use she might win her husband from the beer shop, and thus avert the domestic miseries so commonly associated with it."

There is also a hint to be gathered by our political economists as to supporting the aged poor, but we presume, from the absence of any mention to the contrary, the great incubus of our poor law system, able bodied paupers and vagrants, are unknown, to any considerable extent:—

"In Norway there are no poor rates, but the farmers have to support the aged poor as inmates of their houses. These old people generally do some light work, such as gathering wood and the like. The custom is primitive, and has many advantages. Charity thus becomes an active virtue, dwelling at the fireside of home, 'it blesseth him that gives and him that takes;' for in kindly treating such a pensioner a happy influence is spread throughout the house, and the little children are trained in the exercise of gentle benevolence by a course of instruction that no maxims or sermons can substitute; for moral training must be a training in deed and feeling: mere ethics only inform the intellect."

Of course it is no business of readers, generally, to inquire if the author of a work is married or single, nor do we venture to give any definite information on this point, as far as Mr. Williams is concerned, but we think the truth leaks out in the following extract:

"At Honstadt, where I dined on the day following, raw smoked salmon was brought to me, and I very diffidently suggested to the hostess that I should prefer it fried a little. She would listen to nothing of the kind, and told me many times over that it was *rökd* (smoked), and that she liked it *rökd* without frying, and her husband liked it the same; and she intimated that, if I did not like what she and her husband and other people did, I must be a disreputable character. This sort of despotism is common to women of all nations, and its universal system is my main argument against strong minded women who advocate a female House of Commons.

"The persecutions I have had to endure because I usually drink cold water at breakfast are too incredible to narrate. I have heard a lady, otherwise gentle and kind hearted, assert to my face that a man who does not love tea and coffee, and drink it like other people, is an undomestic monster, deserving the dreadful doom of perpetual bachelorhood. If we had female legislators, summary laws would be enacted for the punishment of all such offences, and bachelors above thirty-five would perish at the stake."

Altogether *Through Norway with a Knapsack*, is one of the few readable books that are suited both for old and young, the grave and gay, and we shall be very much surprised if it does not go through several editions. There is a manly tone, slightly egotistical, about Mr. Williams's writing, yet it is so thoroughly honest that we rather like to see the character of the author in his work, feeling assured that where he writes in this style he is thoroughly master and *con amore* of his subject.

The City of the Dead; and other Poems. By JOHN COLLETT. London: Hardwicke.

YOUTH is a season of joyous innocence, and it is usually the practice of those whose words, or actions, have much to do with children to present to them the bright and sunny side of life, for

if they reach the years of maturity there is sufficient time for them to look upon it in a sad and dismal light, even if they have little or no experience of the troubles of mankind. But of all the dull horrors to put into the mouth of the young, preserve us from such a specimen as Mr. Collett's

"CHILD'S PRAYER" (?)

"When gloomy robes of dreary night
Sweep silent by my side,
And many a sad and ghostly sight
Follows with noiseless stride;

"When slowly steals the bridled breath,
The spirit quails with dread,
And footfall low of ghastly Death
Steals to some other bed;

"Or when, at call of wak'ning dawn,
The spectral phantoms flee,
And brightly streams the jocund morn;
My God, I think of Thee!"

The above lugubrious rhyme can only be equalled by one of the so called humourous specimens entitled

"THE LAY OF THE LIMPING."

"And now the parson's voice repeats
The words that make me die;
'A (h) men,' the solemn clerk responds;
'A (h) women,' too, says I.

"I'll take my stand on London bridge,
Plunge in that stream of mud,
And there will add more body to
That porter making flood.

"And oh! at evening, when the breeze
From this rampagious sea
Willywobbles through the streets,
O, think of blessed me!

"And now my story's done, fair maid,
Of hope and sorrow blended;
As the tadpole said, as he changed to a frog,
Behold, my tale is ended."

That any one should write the second line of the above, and print a note to it stating "the words that make me die," is intended for the marriage service—which we humbly conceive is more likely to make one live—is purely unaccountable. It is not wit, nor sense, nor ribaldry, but sheer dulness, only fit for the inhabitants of *The City of the Dead.*

Northumberland and the Border. By WALTER WHITE. London: Chapman and Hall.

MR. WHITE gave us his impressions of *A Month in Yorkshire*, about this time last year; this year he has gone farther north, and this book is of greater interest than its predecessor. The Border, with its legends, minstrelsy, and the numerous frays and liftings, of which the recollection is associated with almost every acre of ground, becomes of all absorbing interest through its historical associations, which permeate through every era of our history from the Romans down to our own time. Mr. White has done good service in directing attention to this locality, and will doubtless cause many travellers to seek a holiday among the vales and streams of Northumberland, hitherto the almost exclusive property of the angler and the artist. To those who wish for fresh and beautiful scenery, we cannot do better than advise an autumnal visit to the Border, and if they want reliable and useful information in a pleasant and attractive form, we counsel them to possess themselves of Mr. White's *Northumberland and the Border.* They will find the work useful and amusing, illustrated with a capital map, and containing many quaint stories and some excellent sketches of popular sports, one of which we extract for its peculiarity of Jedburgh dialect:—

"To this succeeds Hitch and Kick—a feat quite new to me. A staff, upon which slides a moveable bracket, is fixed upright in the ground; you might fancy it the measuring rod by which the recruiting serjeant takes the height of smart young men anxious to fight for their country; and the bracket being set at a height of six feet, a disk of parchment, stretched on a hoop about the size of a dessert plate, is laid upon it A few minutes of calm would now be desirable, for the disk is so light that it is repeatedly blown off. The game consists in the player leaping up by the side of the staff, and while up, kicking the disk off the bracket, and then giving something like a polka hitch with his heel before he touches the earth. Hence the name, Hitch and Kick; not an easy effort of gymnastics, as any one who has a soft place to practise on may uncomfortably prove. Redsark springs first, and away flies the disk, as if six feet were but a joke; and three or four others that follow are equally successful. One of them is a short burly fellow, by far too thick and heavy for feats of vaulting ambition, as one might judge, yet he leaps agile as a Pantaloon. "He's a tailyer, I tell ye he's a tailyer!" argues Rustic loudly, to settle a dispute as to the heavy leaper's calling. The bracket is pushed up to seven feet, and now the players must kick to a considerable height above their heads, and they all but one knock off the disk, and that one, incredible as it may seem, is not the thick "tailyer." But he fails at the next trial, with the bracket raised to eight feet: and although I see three others leap up and send the disk flying with that surprising high jerked kick, I can hardly believe my own eyes. Another rise—eight feet six—they all fail. A little lower—there, eight feet two—the players try again, and one of the three dislodges the parchment. "Weel dune! weel dune!" cry the rustics; "thot's braw."

Recollections of Samuel Rogers. London: Longman and Co.

"MELODIOUS ROGERS," as Byron termed the poet, has here had full justice done him. We remember Mr. Dyce's *Table Talk of Samuel Rogers*, and a more dull and pointless volume we do not recollect. On opening the above volume of course we, who are accustomed to venerate such names as Burke, Porson, Sheridan, Byron, Grenville, Fox, Sidney Smith, Luttrell, Moore, Maltby, and others of the bygone celebrities of the generation now passed away, were most grievously disappointed at the amount of twaddle spoken by these great men, which made us regret that their sayings and doings had been dragged forward in this way. This book itself tells us but little of Rogers more than we are all acquainted with, but here and there are curious scraps of information, such, for instance, as the following on reporting,—

"I once sent a shorthand writer to take notes of Addington's speeches, but the scheme failed—the notes were so imperfect. All the reporters were against us, and the misrepresentions were a constant source of complaint."

It is wonderful how an art that now is so essentially useful could have furnished such a passage, for if we take all the morning papers and compare a speech delivered by any one, as printed in each of them, they are such exact counterparts of each other that nothing but a perfected and well understood system could produce.

One of the best stories in the book, told by Sir Walter Scott, of himself, is worth preserving. Sir Walter says:—

"There was a boy in my class at school who stood always at the top; nor could I with all my efforts supplant him. Day passed after day and still he kept his place, do what I would; till at length I observed that when a question was asked him he always fumbled with his fingers at a particular button in the lower part of his waistcoat. To remove it, therefore, became expedient in my eyes; and in an evil moment it was removed with a knife. Great was my anxiety to know the success of my measure, and it succeeded too well. When the boy was again questioned, his fingers again sought for the button, but it was not to be found. In his distress he looked down for it; it was to be seen no more than to be felt. He stood confounded, and I took possession of his place; nor did he ever recover it, or ever, I believe, suspect who was the author of his wrong. Often in after-life has the sight of him smote me as I passed by him, and often have I resolved to make him some reparation; but it ended in good resolutions. Though I never renewed my acquaintance with him I often saw him, for he filled some inferior office in one of the courts of law at Edinburgh. Poor fellow! He took early to drinking, and I believe he is dead."

NOTES ON LITERATURE, SCIENCE, AND ART.

LAST week, at the opening of the twenty-eighth congress of the British Association at Aberdeen, the Prince Consort assumed the presidentship and delivered to an audience of two thousand persons, an inaugural address, replete with eloquence, good sense, and philosophy. The following is a very much condensed summary of his royal highness's observations:—"Gentlemen, your kind invitation to me to undertake the office of your president for the ensuing year could not but startle me on its first announcement. The high position which science occupies, the vast number of distinguished men who labour in the sacred cause, and whose achievements, while spreading innumerable benefits, justly attract the admiration of mankind, contrasted strongly in my mind with the consciousness of my own insignificance in this respect. A simple admirer of science to take the place of the chief and spokesman of scientific men of the day assembled in furtherance of their important objects—the thing appeared to me impossible; yet on reflection I came to the conclusion that, if not as a contributor to or director of your labours, I might still be useful to you—useful to science—by accepting your offer. Remembering that this association is not a secret fraternity of men jealously guarding the mysteries of their profession, but inviting the uninitiated public at large to join them—having as one of its objects to break down those imaginary and hurtful barriers which exist between men of science, and so-called men of practice—I felt that I could, from the peculiar position in which Providence has placed me in this country, appear as the representative of that large public which profits by and admires your exertions, but is unable actively to join in them; that my

election was an act of humility on your part which to reject would have looked like false humility—that is, like pride—on mine. But I reflected further, and saw in my acceptance the means, of which necessarily so few are offered to her Majesty, of testifying to you, through the instrumentality of her husband, that your labours are not unappreciated by your Sovereign, and that she wishes her people to know this as well as yourselves. Guided by these reflections, my choice was speedily made, for the path of duty lay straight before me." His Royal Highness then paid a high compliment to Professor Owen; alluded to the wide field for study, more particularly to the geologist, the north of Scotland afforded; and remarked on the beneficial influences of science, and the consequent good which meetings like the present conferred on human kind. After pointing out in eloquent language, which drew forth frequent applause, the objects and advantage of science, the prince noticed the gratifying fact that the association had met with liberal patronage from the public, and expressed his satisfaction that there should exist bodies of men who brought the wants and claims of science before the public and the government, "who will even hand round the begging box and expose themselves to refusals and rebuffs, to which all beggars are liable, with the certainty, besides, of being considered great bores. Please to recollect that this species of bore is a most useful animal, and well adapted for the ends for which nature intended him." Having noticed the great genius and labours of the late Humboldt, the anniversary of whose birth by a singular coincidence happened that day, his Royal Highness thus concluded: "Philosophers are not vain theorists, but essentially men of practice: not conceited pedants, wrapped up in their own mysterious importance, but humble inquirers after truth—proud only of what they have achieved or won for the general use of man. Neither are they daring and presumptuous unbelievers—a character which ignorance has sometimes affixed to them—who would, like the Titans, storm heaven by placing mountain upon mountain till hurled down from the height attained by the terrible thunders of outraged Jove; but rather the pilgrims to the Holy Land, who toil on in search of the sacred shrine—in search of truth, God's truth, God's laws, as manifested in His works, in His creation." His Royal Highness was loudly cheered throughout.—Sir Benjamin Brodie then, in a few words, moved, and the Lord Provost briefly seconded, a vote of thanks to His Royal Highness the Prince Consort, which was heartily given, the whole company rising and cheering. The address occupied an hour in delivery. An invitation has been forwarded to Lord John Russell, now at Abergeldie, to be present during some period of the British Association's sittings, and it is exceedingly probable that his lordship will comply with the invitation.

The office of Principal in Edinburgh University has been vacant since the death of the Very Rev. Dr. John Lee in April last, and considerable discussion has lately taken place as to the duty of the Edinburgh Town Council in regard to filling up the vacancy. By the Scotch Universities' Act of 1858 the office of principal is declared to be open to laymen, but that act neglected to fulfil its obvious intention of repealing the test of conformity to the Established Church, which, so far as regards the offices of principals and divinity professors, was not removed by the Test Act of 1853. A supplementary act to remedy the defect was last session brought in by Mr. Dunlop, and passed, but it was declared that it should not come into operation till the 10th of October, which is the day fixed for handing over the patronage and management of Edinburgh University, hitherto enjoyed by the civic corporation, to the curatorial court of seven, to be appointed under the act, and of whom the town council are to nominate four. A good deal of contention has taken place in the town council respecting the vacancy, one party urging the exercise of the patronage while it remained in their hands, and proposing the appointment of the Rev. Dr. John Cook, minister of St. Andrew's, and moderator of the general assembly of the Church of Scotland, while the majority indicated a desire to hand over the duty to the new patrons, who would, owing to the repeal of the test, have a larger field of choice. At a private meeting of the council, held on Tuesday, however, it was resolved, with only one dissenting voice, that Sir David Brewster, Principal of St. Andrew's College, should be appointed to the vacant office. Sir David is well known to be a Free Churchman, and it may be recollected that great controversy took place as to his continuance in the office of principal after he had seceded from the Established Church in 1843; but it was found that having once taken the test he could not be ejected. In the confident belief that, looking to his present occupancy of a similar office, the test would not be applied should he accept the new office, the council have resolved, as [illegible]est act of patronage, to appoint him as Principal of Edinburgh University. At the public meeting following the private conference, the Lord Provost nominated Sir D. Brewster, expressing his belief that the appointment would secure the approval of all men of science throughout Europe. Only one objection, he said, had been made against Sir David—namely, his advanced years; but he was not older than Lord Campbell, who was but the other day elevated to the highest office in the realm, that of Lord Chancellor, and who was now as vigorous as at any period of his long career; or Lord Brougham, on whom it was proposed to confer the new office of Lord Rector of Edinburgh University, on the inauguration of the new *régime*. Bailie Forrester, who had in the former discussions urged the necessity of the council filling up the office, believing that the University Court without a principal could not be lawfully constituted, seconded the motion, which was almost unanimously carried, Dr. Murray only dissenting. The other candidates who had offered themselves to the council, assuming that if they were appointed the test would be applied, were all clergymen of the Established Church—namely, Dr. Cook, already mentioned, Dr. Tulloch, Principal of St. Mary's College, St. Andrew's, and Dr. Anderson, of Newburgh, author of various geological works.

The Right Hon. Benjamin Disraeli, M.P., will visit Manchester during the last week of October. He has promised to address the members and friends of the Institutional Association of Lancashire and Cheshire, embracing 110 Mechanics' Institutions, and to distribute the prizes and certificates to the successful candidates at the late examination held at the Manchester and Blackburn centres of the association. Mr. Charles Dickens delivered the prizes last year, Lord Brougham the year previously. It is fifteen years since the ex-leader of the Commons addressed a public assembly in Manchester.

Baron de Bourqueney, who acts for France at Zurich, is well known in London, where he was secretary to the Embassy of Marshal Sebastiani, *temp.* Louis Philippe. He began life, as most French diplomatists have done, as a journalist; he was long on the staff of the *Débats*. Walewski started in a similar position on the *Constitutionnel*. Cavour, Thiers, Guizot, Bunsen, and other continental public men had the same training.

The Committee of the Liverpool Art Union have decided to adopt the Parisian scheme, and to reduce the price of the shares from a guinea to one shilling! A large sum is raised annually in Paris from a subscription of one franc, and it seems the experiment is now to be tried in this country. The highest prize will be of £100, which will fall to one of the shilling subscribers, who will have the choice of a work of Art of the value from the Exhibition of the Society of Fine Arts in Liverpool. There will of course be other prizes of various amounts. It is anticipated that subscriptions will be received from all parts of the kingdom, expressions of approval having been received from various quarters.

The Académie des Inscriptions et Belles-Lettres of Paris, at its late meetings, has been occupied with the choice of subjects for the prize to be offered for competition for the year 1861. It proposes for the ordinary annual prize the following question:—"Investigate the administration of Alfonse, Comte de Poitiers and Toulouse, according to the original documents, which are to be found chiefly in the archives of the Empire, and explain the points in which it approaches or differs from that of St. Louis." It also proposes, for the prize founded by M. Bordin, the following question:—"Give the history of the Ethiopian language and literature, and prepare as complete a list as possible of the original works and translations in Ghez; determine the different epochs of literature in Abyssinia; enumerate the peculiarities of style which enable us, in default of positive proof, to assign dates to the works written in Ghez."

We have news from Munich of a deplorable accident that has happened to Justus Liebig. The great chemist, who has been travelling in the interior of Bavaria, was unfortunate enough, whilst passing through a small village, to fall down and break his kneecap. He was at once conveyed to the town of Passau, where two of the most eminent physicians of Munich are attending him.

The *Bombay Times* mentions the appointment of a second expedition from Bombay to North Eastern Africa, to carry out the discoveries of Captains Burton and Speke. Mr. J. Kennelly, of the Indian navy, and secretary to the Bombay Geographical Society, and Dr. Silvester, compose it. The former is said to be an accomplished astronomer and meteorologist, and the latter a draughtsman and naturalist. They will proceed at once to the great lake district, and endeavour to circumnavigate the northermost of the lakes. They are to set out in November next.

During the past week, three paintings by M. Kiddermans, of Brussels, which had been accidentally delayed, have been added to the Exhibition

of the Liverpool Society of Fine Arts. They represent scenes in the Belgian, Flanders, and Ardennes. We are informed that the sales continue highly satisfactory.

M. Jacques Coste, one of the oldest journalists in Paris, and a Chevalier of the Legion of Honour, has just died at the age of sixty-two. M. Coste was the founder and director of *Le Temps*, a paper of considerable influence under the reign of Louis Philippe, to which Leon Faucher, Merruan, Pagès (de l'Arriège), Ch. Nodier, and other wellknown names, were contributors. He was one of the forty protestors whose life was to be sacrificed if Charles X. had succeeded in enforcing the July ordinances. When Casimir Perrier was minister, the Hotel Bonaparte, which was then occupied by M. Coste, became a point of attraction for the chief politicians, journalists, and *littérateurs* of the day.

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

THE INQUIRY.

BY THOMAS CAREW.

AMONGST the myrtles, as I walk'd,
Love and my sighs thus intertalked:
"Tell me," said I, in deep distress,
Where may I find my shepherdess?"

"Thou fool," said Love, "know'st thou not this—
In everything that's good she is?
In yonder tulip go and seek;
There may'st thou find her lip, her cheek;

"In yon enamelled pansie by
There thou shalt have her curious eye;
In bloom of peach, in rosie bud,
There wave the streamers of her blood;

"In brightest lily there that stands,
The emblem of her whiter hands;
In yonder rising hill there smell
Such sweets as in her bosom dwell."

"'Tis true," said I; and thereupon
I went to pluck them, one by one,
To make of parts a union;
But on a sudden all was gone.

With that I stopt. Said Love: "These be,
Fond man, resemblances of thee,
And, as these flowers, thy joy shall die,
Even in the twinkling of an eye;
And all thy hopes of her shall wither,
Like these short sweets, thus knit together.

A NYMPH'S PASSION.

BY BEN JONSON.

I LOVE, and he loves me again;
Yet dare I not tell who,
For, if the nymphs should know my swain,
I fear they'd love him too.
Yet if it be not known,
The pleasure is as good as none,
For that's a narrow joy is but our own.

I'll tell that, if they be not glad,
They yet may envy me;
But then, if I grow jealous mad,
And of them pitied be,
It were a plague 'bove scorn,
And yet it cannot be forborne,
Unless my heart would as my thought be torn.

He is (if they can find him) fair,
And fresh and fragrant too,
As summer's sky or purgèd air,
And looks as lilies do
That are this morning blown.
Yet, yet, I doubt he is not known,
And fear, much more, that more of him be shown.

But he hath eyes so round, so bright,
As make away my doubt,
Where Love may all his torches light,
Though fate had put them out.
But, then, to increase my fears,
What nymph soe'er his voice but hears
Will be my rival, though she have but ears.

I'll tell no more, and yet I love,
And he loves me; yet no
One unbecoming thought doth move
From either heart, I know,
But so exempt from blame
As it would be to each a fame,
If Love or Fear would let me tell his name.

THE PASSING BELL.

(CIRCA 1603.)

COME, honest Sexton, take thy spade,
And let my grave be quickly made;
Thou still art ready for the dead,
Like a kind host to make my bed.
I now am come to be thy guest;
Let me in some dark lodging rest,
For I am weary, full of pain,
And of my pilgrimage complain.
On Heaven's decree I waiting lie,
And all my wishes are to die.
Hark; I hear my passing bell!
Farewell, my loving friends, farewell!

Make my cold bed, good sexton, deep,
That my poor bones may safely sleep
Until that sad and joyful day
When from above a voice shall say—
"Wake, all ye dead, lift up your eyes;
The great Creator bids you rise."
Then do I hope, among the just,
To shake off this polluted dust,
And, with new robes of glory drest,
To have access among the blest.
Hark; I hear my passing bell!
Farewell, my loving friends, farewell!

IN PRAISE OF ALE.

WHEN the chill north easter blows,
And winter tells a heavy tale,
And 'pies, and daws, and rooks, and crows,
Do sit and curse the frost and snows,
Then give me ale.

Ale in a Saxon rumkin then,
Such as will make grim malkin prate,
Bids valour bargain in tall men,
Quickens the poet's wits and pen,
Despises fate.

Ale that the absent battle fights,
And forms the march of Swedish drums;
Disputes the prince's laws and rights;
What's past and done tells mortal wights,
And what's to come.

Ale that the ploughman's heart up keeps,
And equals it to tyrant's thrones,
And wipes the eye that ever weeps,
And lulls in sweet and dainty sleeps
Their very bones.

Grandchild of Ceres, Bacchus's daughter,
Wine's emulous neighbour, even if stale,
Ennobling all the nymphs of water,
And filling each man's heart with laughter—
Oh, give me ale!

TOILET AT THE FALLS.—In a few minutes, first one crept out, and then another, into the waiting room, feeling rather queer, and wondering if all the party were attired in the same extraordinary manner, and were evidently consoled when they saw others in the same plight; and at last we all laughed most heartily at each other. Fancy the ladies *à la bloomer*, with red flannel trousers, a yellow oilskin tunic, coarse blue worsted stockings, and such shoes, with high hobnails in them! Gentlemen, a complete dress of yellow oilskin. The black guide now brought each person a tarpaulin cap like a coal heaver's, with a large flap to keep the water from running down the back of the neck. One of the ladies looked most disconsolate at this last article of attire; but after holding it in her hand a few minutes, a smile appeared on her countenance, and she took out her pocket handkerchief, and deliberately put it over her head before crowning it with the hat. This arrangement was considered a great improvement, and was universally adopted. When we were all ready, John Bull's dislike to be laughed at came into full play; no one would move, for we had to walk some little distance, and then cross the road. At last we persuaded one of the party to peep out and see if the coast was clear. We could see the negro guide through the door, grinning and showing his white teeth; we then heard him say, pointing at us on the sly, "Lookee dar! dis chile b'lieve tha white folks am 'fraid." This would never do, so off we started, and to our great delight, we reached the point without being seen.—*American Photographs.*

MASONIC NOTES AND QUERIES.

MASONIC SONG WANTED.

I VISITED a country Lodge last winter, and heard a song, two lines only of which I remember:—

"When matters go wrong, let your judgment incline
To make them go even by drawing the line."

As I see you have adopted the plan of "Notes and Queries," perhaps you can help me to the song I quote from, or tell who was its author?—J. A. M.—[The song in question is entitled "The Mason's Allegory," and was written by George Saville Carey, the son of the celebrated Henry Carey, and the father of Ann Carey, who was the mother of our late Bro. Edmund Kean, the tragedian. "J. A. M." is not quite correct in his version; the song originally ran thus:—

"The trade of a Mason's a good moral school,
Where the measures of life are establish'd by rule:
When affairs go awry, let your judgment incline
To make matters even by drawing the line.

"Should your paths, being crooked, bewilder the mind,
Or, encircled by care, no alternative find,
Ne'er let your guide, reason, give way to despair;
Old Time, with exertion, your troubles may square.

"Should you meet with a brother in craft too profound,
Make use of your plummet—his subtlety sound;
And if you no bottom should find in his heart,
When his hand he presents you, then bid him depart.

"Let your converse be level, your life not too gay,
But just within compass, the moderate way;
When you're crippled by age, infirm, or oppress'd,
Let Faith lend a pillar on which you may rest."

We are sorry to say that we have not been able to trace the air to which the above excellent, and truly Masonic, song was adapted.]

MASONIC ANECDOTE.

Following the course of a former correspondent who sent a Masonic anecdote, and suggesting that any brother meeting with such would do good service by forwarding them, I avail myself of that intimation to enclose a cutting from a newspaper of very old date, in which the following is inserted:— A. C. F.

"At an inn in a town in the west of England several people were sitting round the fire in a large kitchen, through which there was a passage to other parts of the house, and among the company there was a travelling woman and a tailor. In this inn there was a Lodge of Free and Accepted Masons held, and, it being Lodge night, several of the members passed through the kitchen in their way to the Lodge apartments. This introduced observations on the principles of Masonry and the occult signs by which Masons could be known to each other. The woman said there was not so much mystery as people imagined, for that she could show anybody the Mason's sign. 'What,' said the tailor, 'that of the Free and Accepted?' 'Yes,' she replied, 'and I will hold you a half-crown bowl of punch, to be confirmed by any of the members you please to nominate.' 'Why,' said he, 'a woman was never admitted; and how is it possible you could procure it?' 'No matter for that,' added she; 'I will readily forfeit the wager if I do not establish the fact.' The company urged the unfortunate tailor to accept the challenge, which he at last agreed to, and the bet was deposited. The woman got up, and took hold of the tailor by the collar, saying. 'Come, follow me;' which he did, trembling alive, fearing he was to undergo some part of the discipline in the making of a Mason, of which he had heard a most dreadful report. She led him into the street, and, pointing to the sign of the Lion and Lamb, asked him whose sign it was. He answered, 'It is Mr. Loder's,' (the name of the inn-keeper.) 'Is he a Freemason?' 'Yes.' 'Then,' said the woman, 'I have shown you the sign of a Free and Accepted Mason.' The laugh was so much against poor snip for having been taken in that it was with some difficulty he could be prevailed on to partake of the punch."

ESTABLISHMENT OF THE PROV. GRAND CHAPTER AT CALCUTTA.

In the year 1814, a Provincial Grand Chapter was established for Royal Arch Masonry in Calcutta and its dependencies. The Companions belonging to the Chapters of London and Moira, and other Companions of the Order, met at the Lodge-room of "The Star in the East," when M. E. Comp. Compton, Prov. G. Supt. of Calcutta and its dependencies, constituted the Prov. G. Chapter in ample and antient form. The following Companions composed the primary officers:—M.E. Comp. Compton, Z.; Blaquiere, H.; D'Oyly, J.; Larkins, N.; Montague, E.; S. Hampton, H. Alexander, and Hayes, Sojs.; Aubury, G. Supt. of Works. After the establishment of the Prov. G. Chapter, the M.W. Bro. Seton, a Grand Master of the Craft of Masonry, was exalted to the degree of a Royal Arch Mason, and became a member of the Grand Chapter. The Principals of the London and Moira Chapters attended during the ceremony, and formed, *ex officio*, a part of the Prov. G. Chapter.—S. E.

MASONRY AND THE INQUISITION.

The following very true and beautiful reflections on the intolerance of the Romish church towards our Craft are to be found in vol. lxvii. of the *European Magazine*, p. 520, and, I think, are worthy of finding a home among the notes in the *Magazine*.

P. G. T.

"It might have been presumed that years of blood, and seasons of devastation, would have taught the heads of Christian nations to place a proper value on all those amicable ties, by whatever name they may be called, which unite man with man in the bonds of friendship, and which help to form the links of that chain by which social order might be preserved. But unhappily this is not the case, and the restoration of the inquisition, in Spain, has been followed by an edict from the Roman Pontiff, published on the 25th of September, 1815, prohibiting all the secret societies, but particularly those of Freemasons. Suspicion, upon whose base this measure must have been erected, surely wanted a mark whereon to fix her jaundiced eye; for in what age, we ask, have societies of Freemasons been found inimical to the public weal, or when have they disturbed the repose of any nation—disturbed did we say—we spurn the phrase, and will go further. We maintain that the good government and the laws of all nations are under infinite obligations to these establishments. Their doctrines are universally acknowledged to be all peaceful and benevolent—their principles are founded on the purest Christianity—their practice, like that of the good Samaritan, to bind up the wounds of the afflicted, 'to comfort and help the weak-hearted, and to raise up them that are fallen;' their desire is 'on earth good will towards men.' If the Catholic religion aims to be exalted to its former rank among the nations of Europe, it must seek some other way than this. For we hesitate not to assert, that not all the Bulls of the Pope will be able to erase from the mind of the Free and Accepted Mason that duty which, next to his unfeigned adoration of the Divine Architect, he owed to his fellow-man—Christian benevolence."

WAS THE DUKE OF WELLINGTON A FREEMASON?

In the absence of records showing the time of initiation of the Duke of Wellington, it will be gratifying to obtain secondary evidence. The duke was an affiliated member of that distinguished Lodge, La Clemente Amitié, of Paris, and in that capacity is commemorated by the Lodge in the official list. The Lodge was founded on the 8th of the 1st month, (March), 5805. The duke must have joined during the period of his residence in Paris. Although the Lodge has not only a Rose Croix Chapter, but an Areopagitic Council of K.H., the duke had not been admitted to any higher degree, but is entered as M.M. The Ill. Bro. De Marçonnay will most likely be able to give further particulars. It is worth while to seek for information among the old Masons in Portugal as to intercourse of the duke with Lodges in Portugal. The above settles the fact of the duke being a Mason.—HYDE CLARKE, Smyrna, 4th September, 1859.

EARLY MASONIC SERMON.

By whom, and in what year, was the earliest Masonic sermon delivered?—CLERICUS.—[The first with which we are acquainted was preached at Christ Church, Boston, on St. John's day, Dec. 27th, 1749, by the Rev. Charles Brockwell, A.M., his Majesty's chaplain at Boston, New England. In the *Freemasons' Pocket Companion* of 1754, it was first inserted. There have been several reprints of it].

DRUIDICAL LITERATURE.

I should be obliged to you, or any of your correspondents, for the names of some books which treat of the Druids and their rites; as I believe that there was among them a knowledge of some of the principles of Masonry.—STONEHENGE.—["Stonehenge" should have told us how he came by his belief, because in directing him to certain works, it is quite possible we may tell him of those he is already acquainted with. Those which occur to us at the moment are Godfrey Higgins's *Celtic Druids*, 4to., Lond., 1829; Rev. W. Jones's *Description of Stonehenge, Ambury, &c., with an Account of the Learning and Discipline of the Druids*, 8vo., Salisbury, 1776; Inigo Jones's *Most Notable Antiquity of Great Britain, vulgarly called Stonehenge Restored*, by Inigo Jones, folio, Lond., 1665 (this work has large folding plates); Dr. J. Smith's *Choir Gaur; the Grand Orrery of the Ancient Druids, commonly called Stonehenge*, 4to., Lond., 1771; *A Complete History of the Origin, Manners, Powers, Rites, and Superstitions, &c., of the Druids*, 8vo., Lichfield, 1810].

STEPHEN JONES.

At p. 148 of the present issue of the *Freemasons' Magazine*, Bro. How has very kindly furnished us with his personal recollections

of our late Bro. Stephen Jones. Perhaps it may not be deemed out of place to supplement Bro. How's communication with some further facts which are gathered from various obituary notices.

Bro. Stephen Jones was the son of Mr. Giles Jones, formerly secretary to the York Buildings Water Company, was educated at St. Paul's School, and afterwards placed under an eminent sculptor, but on account of some difference he was removed from that situation and apprenticed to a printer in Fetter-lane. On the expiration of his articles he was engaged as corrector of the press by Mr. Strahan, the king's printer, and where he was brought into close and daily intercourse with our late Bro. William Preston, a junior partner in that establishment. At the end of four years he removed to the office of Mr. Thomas Wright, in Peterborough-court, where he remained till the death of his employer in March, 1797, an event which terminated Mr. Jones's immediate connection with the printing business. He then became the editor of the *Whitehall Evening Post*, but on the decline of that paper he was appointed to the management, and became part proprietor of the *General Evening Post*. This paper, too, he was destined to see gradually fall in circulation till it merged in its contemporary the *St. James's Chronicle*. Bro. Jones became also, on the death of Mr. Isaac Reed, the editor of the *European Magazine*, and was for some time the conductor of the first issue of the *Freemasons' Magazine*. In the Masonic Craft Bro. Jones was very deeply versed. He was a man of genial sympathies and a great promoter of social gatherings, and it is to be regretted that, in common with the times in which he lived, his habits were inconsistent with that strict attention to business that can only secure a competence to those connected with the press. He was a man of considerable talent in his day, and his *Biographical Dictionary*, in miniature, ran through many editions. He also republished Reed's *Biographia Dramatica*, in four volumes, and was most unmercifully attacked by an article on it in the *Quarterly Review*, his critic censuring him for retaining many of the entries that had appeared in the previous edition, and not giving him credit for the very large mass of new matter which he had incorporated into the later performance. This attack caused him to print a pamphlet, entitled *Hypercriticism Exposed; in a Letter to the Readers of the Quarterly Review*, 8vo., 1812; but, it is said, this was the most unfortunate step he could have taken, as he never prospered afterwards. From 1799, for many years, he selected an annual volume from the newspapers, under the title of *The Spirit of the Public Journals*. His other works are, *An Abridgment of Burke's Reflections on the French Revolution*, 12mo., 1791; *Monthly Beauties*, 8vo., 1793; *An Abridgment of Ward's Natural History*, 3 vols., 12mo., 1793; *A History of Poland*, 8vo., 1795; Dodd's *Beauties of History, Enlarged*, 12mo., 1796; *An Abridgment of Donald Campbell's Journey to India*, 12mo., 1796; *Masonic Miscellanies*, 12mo., 1797, of which there were several editions, the last being in 1813; *A Pronouncing and Explanatory Dictionary of the English Language*, 8vo., 1798; Gray's *Poetical Works* (Illustrated), 8vo. 1798; Burton's *Anatomy of Melancholy*, 2 vols., 1800: Blair's *Chronology Continued*, fol., 1803; *Davies's Life of Garrick* (new edition, with additions), 2 vols., 8vo., 1808; Preston's *Illustrations of Masonry* (with additions), 8vo., 1821. Bro. Stephen Jones departed this life on the 20th of December, 1828, in King-street, Holborn, having been for some time a sufferer from dropsy. He was in his sixty-fifth year at the time of his decease.—MATTHEW COOKE.

AHASUERUS FROMANTIEL.

Who was Ahasuerus Fromantiel? He is mentioned in some old books and pamphlets of the seventeenth century as a most "ingenious mechanick." Was he a Mason?—SENEC.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

UNIFORMITY OF WORKING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I deem it a subject of legitimate inquiry what differences, if any, exist in our universal brotherhood in regard to rites and ceremonies; and your valuable *Magazine* is an excellent and very appropriate medium for the dissemination of intelligence that will aid in the examination of this subject.

I feel it to be important determining whether the landmarks are in danger—whether they have already been invaded, and if so, where and how far—and thus enable thinking Masons to take measures for the restoration of all deficiences, and the abrogation of all excrescences.

Though restrained in a communication intended for publication, from going into details, I will be as explicit as prudence and justice will permit, I desire to set on foot an inquiry as to what changes in ritual exist, where they originated, and to what extent they have spread?

Among the many writers on the subject of Freemasonry, there are but few who show a desire to examine the subject, except upon a basis which is circumscribed by our oral lectures and the jurisprudence of the Order. I fear that too many of our brethren are not aware of the extent or even the nature of that "Antient Hidden Freemasonry" to which allusion used to be made in the lectures and teachings of the institution in days that are past, and to which Hutchinson, Preston and others have so forcibly alluded in their writings.

Our Grand Lodge, at its annual session in June last, reviewed the working of the Grand Lecturer; and by a re-election of Bro. Drew who holds that responsible office showed their approval of his work — yet it differs in many trifling points from the working as taught in times past. Now is it not of importance that we should trace these and other discrepancies to their origin, and thus arrive at the best and most reliable remedy for the evils with which we are threatened?

It does not follow that Bro. Drew's system is not legitimate or antient, because it differs from that which has prevailed "from time immemorial," in some sections of the globe; nor is it to be received as a standard without examination and comparison. With what?—why with the landmarks of the institution as developed in the designs drawn upon our Masonic tressel board.

Nor does the state of New York stand alone in this respect, many other state jurisdictions are pursuing similar means to enforce peculiar systems of work, denouncing all others, and awakening strife and contention, where amity and union should exist unbroken and impregnable.

This evil is not confined to the United States of North America —your own Grand Lodge can furnish clear and undeniable proofs on the subject to which I am referring, and to which I refer at this time to lead to inquiry, as before stated, on the point of danger, to be effected by the deviation from any of the landmarks of antient hidden Freemasonry.

Are we not, as a body, too negligent of those antient landmarks—are not our Lodges, universally, remiss in the study and development of them—are we doing our duty to the fullest extent by inducting our members into the mysteries of godliness and the development of the true interpretation and exposition of the esoteric system of ethics, morality, and truth, which lies concealed in our symbolism?

I do not expect that these inquiries will be fully met in the columns of your *Magazine*, but I do hope to elicit attention and arouse those who can exert influence to awaken a desire to know these mysteries; for I am persuaded in my own mind that where there is an honest desire for information and enlightenment for pure and legitimate purposes, that enlightenment will be afforded by the G.A.O.T.U., who will illuminate every mind that is a fit receptacle for the mysteries.

Should you deem these remarks suitable and likely to awaken thought on this important subject referred to, I trust your *Magazine* will be made a medium for the diffusion of such illustrative remarks as may occur to any of your readers, or to yourself.

I see, by your issue of the 9th July, that you have changed the form—this I regard as an improvement, and trust you will find a corresponding disposition to be liberal on the part of your readers.

I also see that Bro. Elisha D. Cooke is in your midst, and although I am not personally intimate with him, yet, from his connexion with Bro. Rob Morris, of the "Voice of Masonry," I am pleased to find he is received with that attention which should always exist among the fraternity; and I do hope he will be granted all the facilities our English, Scotch, and Irish brethren possess to acquire information in regard to the history and principles of Masonry, as no one is better calculated to lay such matters before the Craft universally than the editor of the "Voice," for whom Bro. Cooke is acting.

The fraternity in the state of New York is again united, and there is now but one Grand Lodge in this jurisdiction. The process of "healing" the illegitimates will, ere this reaches you, be fully consummated upon honourable and truly Masonic principles.

The General Grand Chapter of the United States will hold its triennial session in September; as will also the Grand Encampment of Knights Templar, when many subjects will be acted upon

which are intended to exert, and must exert, an important influence upon their constituency. I shall endeavour to keep you advised in a matter of interest to the Craft generally.

In the last issue of the "Voice of Masonry" just received, I find a letter from Bro. Cooke, in which he gives his impressions on a recent visit to an English Chapter of Royal Arch Masonry. He says he found that the rites and ceremonies were different to ours; nor were the English Royal Arch Masons satisfied with the same number of tokens; nor were any of theirs like ours. I simply allude to this as an illustration of my positions in the preceding part of this letter. I will write again and develop the subject further.

Yours fraternally,

New York, 28th July, 1859. JAMES B. TAYLOR.

MASONRY IN THE PUNJAUB.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—It occurs to me that, as we in India derive much pleasure from a perusal of communications to your *Magazine*, some account of the progress in this part of the world might, perhaps, be acceptable to your readers, so I will give a slight history of our Lodge here at Lahore, the capital of the Punjaub.

The Lodge was named "Hope and Perseverance," and established on the 1st of January of this year. The want of one had long been felt by the resident brethren; but from their small numbers, the constant shifting of some of them, and principally owing to the absence of a brother of influence and zeal to start the matter, no progress had, up to November last, been made. However, about that time we were fortunate enough to receive an important accession to our strength in the advent of Bro. H. D. Sandeman, a genuine hard working Mason, possessing all the rare qualifications necessary for the task of establishing a Lodge, and afterwards for the able ruling of it. Through his exertions then, and the energy he had by his example instilled into the brethren, the Lodge was formed.

The number of members at starting was eight; there are now subscribing about twenty-two—for India a very large number, for here very few persons remain at one station for any length of time, the majority only stay a year or so, and the consequence of this constant state of moving on is, that none are able to afford much support to the permanent establishment of anything. However, this camp life tends to strengthen, among Masons, the wish to meet together for mutual defence and support as often as possible; and many brethren in India think little of travelling forty or fifty miles on a back bruising conveyance called a "mail cart," over villanous roads, with the thermometer at ever so much, for the purpose of attending a Lodge meeting. We have had several such instances of Masonic zeal in our members during the few past months. The funds of the Lodge are in a flourishing condition (St. John's box especially so), so that we purpose erecting a Masonic temple so soon as the present monsoon ceases. By the way, I would mention that, to Indian Masons, the fact of English Lodges being held in taverns seems unaccountable. All that I have heard speak on the subject scout the practice as most objectionable and disgraceful to our noble Order. The movement in progress at present at home for the erection of suitable temples will, perhaps, soon clear away the stain. I need hardly tell you that in India our Lodge buildings are always kept exclusively for the purposes of Masonry.

Attached to the Lodge there is now a Royal Arch Chapter styled the "Punjaub Chapter," and this is, I am glad to be able to say, like the Lodge, in a promising condition. The Chapter was opened for the first time on the 6th of July, when five brethren were exalted. Several Companions came very long distances to assist in the ceremonies, which were most ably presided over by M.E. Comp. H. D. Sandeman; the chairs of H. and J. being filled by Comps. O'Brien and Ball. The fitting up of the Chapter (no easy task) was managed in a very creditable manner by each Companion lending his hearty assistance. The degree is much prized by the Companions here, and applications for exaltation are numerous, so that the Punjaub Chapter promises to be a prosperous one.

It is also in contemplation to open an Encampment of Knights Templar, under V.E. Commander Sandeman. Should this be established, the brethren of this Lodge will be not a little proud, seeing that the degree is worked nowhere in the vast continent of India, excepting in Madras.

From the above rambling account, you will glean that Masonry is at present flourishing in this part of the east; the success of our Lodge is however principally due to the untiring exertions of Bro. Sandeman. His services to the Craft have just been acknowledged by the Prov. Grand Lodge by his appointment to be a Prov. Grand Warden, an honour never better deserved or more worthily bestowed. He is about to leave the Punjab to fill a higher situation at Madras. His loss to the Lodge will be much felt; but the brethren, while regretting his departure, rejoice at the good fortune that calls him away, and are about to present to the Worshipful Brother some testimonial of their esteem and admiration.

I know not if what I have written above be worthy of a place in your columns. Should it be inserted, you will hear occasionally from

Yours fraternally,

A MASON.

THE MASONIC MIRROR.

MASONIC MEMS.

AT the meeting of the Board of Benevolence on Wednesday, £85 were voted amongst seven brethren or their widows. One sum of £20 was voted to a brother from Sydney, New South Wales, initiated in 1858. The consideration of a petition from a Scottish brother was postponed for further information.

THE R.W. Bro. Roxburgh, G. Reg., has appointed Wednesday, the 12th of October, for holding a Prov. Grand Lodge of Suffolk, at the Lecture Hall, Woodbridge.

NOTHING can show the importance in which the Craft is held in Australia more than the expense the brethren go to in furnishing their Lodges. We have just inspected ten volumes of the Sacred Law about to be sent out by Bro. Spencer, of Great Queen Street. They are got up in most beautiful style—the binding is replete with Masonic emblems of the most chaste design—the expense of each volume being equal to what many Lodges in England would look upon as sufficient to furnish the Lodge at starting.

METROPOLITAN.

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

[The following circular has been issued to the various Lodges]:

WORSHIPFUL MASTER,—The M.W. Grand Master, the Right Hon. the Earl of Zetland, having sanctioned the resolution passed at the last annual general meeting, viz., "That it is the opinion of this general meeting that an annual festival would be advantageous to this charity, and not injurious to the other charities," and his lordship having appointed Wednesday the 25th day of January, 1860, for holding the first annual festival in aid of the funds of this Institution, I am directed by the Committee of Management to solicit the name of a brother of your Lodge who will act as a Steward on that occasion, and trust you will favour me with the same.

As it is the desire of the committee to recommend as great a number of annuitants, for election at the next annual meeting, as possible, they earnestly solicit your co-operation in obtaining donations and subscriptions in furtherance of the objects of this institution, for which purpose I enclose you a form.

I have the honour to be, Worshipful Master, yours fraternally,

W. FARNFIELD, Sec.

Grand Secretary's Office, Freemasons' Hall, London, September, 1859.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—*St. John's Lodge* (No. 83).—At the regular meeting of this Lodge, at the Masonic Hall, on Tuesday, the 6th of September, Bro. Phillips having given ample proofs of his proficiency in the intermediate steps, was raised to the degree of Master Mason, and Mr. Finemore having been balloted for and unanimously accepted, was initiated into the first degree. The ceremonies were both ably performed, and we notice with pleasure the division of labour, by which Bro. Dupré, S.W., and Bro. Holmes, J.W., did a considerable part of the duty which generally devolves on the Master. We admired the manner in which the charges were delivered by the S.W., and the working tools were explained by the J.W. Bro. Gover has been the W.M. of this Lodge for nearly six years, during which time it has risen from a low ebb to a state of proficiency and prosperity; and having regard to the firm basis on which it now rests, the practice of charity, we think it must be many years

before it can again lapse into difficulties. At any rate it is not probable that the refreshment table will ever become the bane of the Lodge.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At a regular meeting held in St. George's Hall, pursuant to notice, on Monday, Sept. 12th, at seven o'clock, P.M., Bro. R. B. Rodd, W.M., in the chair, supported by the following brethren:—Hunt, P.M., acting S.W.; Barton, acting J.W.; Tripe, P.M., P. Prov. G.S.D., Treasurer; Spence Bate, Secretary; Ridley, S.D.; Rae, J.D.; Kadri, acting I.G.; and Dix, acting Chaplain; there were also present Bros. Russell, P.M.; Brizzi, G. L. Hawker, Jackman, Bull, No. 717; Soheirbeck, No. 102; and Bassmagian, No. 122. The minutes of the preceding Lodge being confirmed, a candidate was proposed for initiation at the next meeting; and there being no further business, the W.M. worked the Lodge up through the three degrees, and then down again; and finally closed the Lodge in peace and harmony at half-past eight o'clock.

HAMPSHIRE.

SOUTHAMPTON.—*Southampton Lodge* (No. 555).—The first meeting of this Lodge for the winter session took place on the 15th inst., Bro. George Lungley, W.M., in the chair. Bros. J. George of Romsey, and Peter Lungley of Southampton, were raised to the sublime degree of Master Masons, and Bro. Roe was proposed as a joining member. Bro. J. R. Stebbing, P.M., called the attention of the Lodge to the importance of aiding in the general and growing desire amongst the brethren of England that some method should be established by which Provincial brethren should be enabled to vote on the election of the various boards which managed and controlled the business of Masonry and the various charities of the Order—that at the present time there were a far larger number of Provincial than of London Lodges, yet from the greater convenience with which the London brethren could attend as compared with those in the provinces, the former were four or five times in number larger in attendance at all quarterly communications, and hence elected on all boards and committees of Grand Lodge; he therefore asked the Lodge to pass a resolution soliciting the Board of General Purposes to consider this unfair condition of things, and to urge on that Board to recommend to Grand Lodge that all Masters, Past Masters, and Wardens of Lodges, alike London and Provincial, be allowed to vote by voting papers for all boards and committees of Grand Lodge by such mode as may most fairly record the wishes of the majority of persons entitled to attend Grand Lodge. Bro. Charles Bromley, one of the oldest Past Masters, said he quite concurred in the justice and necessity of the proposal urged by Bro Stebbing, and cordially seconded it. His professional occupations rarely, if ever, enabled him to attend Grand Lodge; but he thought he had a right to exercise a vote in these elections and to contribute to the means of getting a fair proportion of Provincial brethren willing to act, placed on these Boards of Grand Lodge; the resolution was carried with perfect unanimity.

LEICESTERSHIRE.

CONSECRATION OF THE FREEMASONS' HALL AT LEICESTER.

THE annual meeting of the Grand Lodge of this province was held at the county town on Wednesday, the 14th instant, for the consecration and dedication of the recently erected Freemasons' Hall, in Halford-street, and other business. The following brethren were present during the day—The Right Hon. Earl Howe, *G.C.H.*, (Past Deputy Grand Master of England), Prov. G.M.; W. Kelly, D. Prov. G.M.; Windram, P. Prov. S.G.W., as Prov. S.G.W., (in the absence of Bro. Morris in Ireland); Mammatt, (W.M., No. 1081), Prov. J.G.W.; Rev. J. O. Picton, *M.A.*, Prov. G. Chaplain; Underwood, (P. Prov. J.G.W.), Prov. G. Treas.; F. Goodyer, Prov. G. Sec.; Millican, (architect of the building), Prov. G. Supt. of Works; R. Brewin, jun., (S.W., No. 766), Prov. G. Dir. of Cers.; Cummings, (S.W., No. 348), Assist. Prov. G. Dir. of Cers.; Emberlin, Prov. G. Sword Bearer; Bithrey, Prov. G. Organist; Paul, Prov. G. Purs.; Willey, W.M., No. 766; Nedham, J.W., No. 348; Sheppard, J.W., No. 766; Bouskell, (S.D., No. 348), Prov. G. Stewards; Pettifer, P. Prov. S.G.W.; Pratt, P. Prov. J.G.W.; Gibson, P. Prov. S.G.W.; Morris, W. Jackson, Gamble, Gill, P. Prov. S.G.D.; Haxby, E. R. Denton, I.G.; Dr. Sloan, J.D.; H. A. Thomson and Boyer, of St. John's Lodge, No. 348; Bankart, P. Prov. J.G.D.; Clephan, P. Prov. J.G.W.; Hardy, P. Prov. S.G.W.; Goodwin, P. Prov. G.S.B.; Löhr, P. Prov. G. Organist; Lieut. Barber, Lloyd, P. Prov. Assist. G. Dir. of Cers.; H. J. Davis, S.D.; Garner, I.G.; and Challis, of the John of Gaunt Lodge, No. 766; T. Harrold, S.W.; Watson, S.D.; Goadby, J.D.; Ferriman, T. W. Clarke, Homer, and Hands, of the Knights of Malta Lodge, No. 58, Hinckley; and Rev. John Denton, *M.A.*; E. Mammatt, W.M.; T. H. Bobart, J.W.; and J. Redfern, (Prov. G. Dir. of Cers. for Derbyshire), of the Ferrers and Ivanhoe Lodge, No. 1081, Ashby-de-la-Zouch. A few visitors were also present from the provinces of Derbyshire, Nottinghamshire, and Staffordshire.

The Provincial Grand Lodge was opened in due form at a quarter before eleven o'clock by the noble Prov. Grand Master, who stated that although he had been suffering from a very severe attack of illness, which had confined him to the house and to his couch during the last five weeks, he was determined, although contrary to medical advice, to attend the celebration of an event, in which he felt so deep an interest, as the inauguration of the building in which they were now met.

The minutes of the Provincial Grand Lodge, held on the 15th of February last, for the purpose of laying the corner stone of the Hall, having been read and confirmed, letters were read from the Prov. Grand Masters for Derbyshire, Warwickshire, Staffordshire, and the Channel Islands, who had promised to attend, but were prevented so doing by other engagements.

The Provincial Grand Lodge was then adjourned for the brethren to proceed privately to St. George's Church. In consequence, however, of the earl's health not permitting him to attend divine service, and the highly unfavourable state of the weather, the attendance was very thin. Prayers were read by the incumbent, the Rev. Robert Burnaby, after which an excellent sermon was preached by the Rev. J. O. Picton (the curate), Prov. Grand Chaplain, from the text, "Who is my neighbour?" and which, as will be seen below, the reverend brother has been requested to publish.

On returning to the hall, a procession was formed in the following order:—Visiting brethren from other provinces; members of the Ferrers and Ivanhoe Lodge, No. 1081, Ashby; members of the Knights of Malta Lodge, No. 58, Hinckley; members of the John of Gaunt Lodge, No. 766, Leicester; members of St. John's Lodge, No. 348, Leicester; the Provincial Grand Lodge.

The arrangements for the ceremony were under the direction of the Deputy Prov. Grand Master, and were most effectively carried out by the Grand Director of Ceremonies and his Assistant; the musical portion being conducted by Bro. Löhr, with his usual taste and skill.

The brethren passing from the anteroom, entered the hall in procession and passed round the room three times to solemn music; the vessels containing incense, corn, wine, and oil, being carried by the Prov. Grand Chaplain; the Worshipful Master of the John of Gaunt Lodge; the immediate Past Master of St. John's Lodge (representing the W.M. who was absent, owing to a family affliction), and the Deputy Prov. Grand Master.

The brethren then seated themselves, the officers took their places, and the various elements of consecration were placed on a table, in front of the Prov. Grand Master's pedestal, covered, together with the charters of constitution of the John of Gaunt and St. John's Lodges, on a crimson velvet cushion, encompassed by the three luminaries.

The D. Prov. Grand Master then informed the Prov. Grand Master that the members of St. John's and the John of Gaunt Lodges in this town, with some assistance from members of the Knights of Malta Lodge, No. 58, Hinckley, had, at great pains and expense, erected a Masonic Hall for the convenience and accommodation of the fraternity of the province, and were now desirous that the same should be solemnly dedicated to Masonic purposes, agreeably to antient form.

The Prov. Grand Master gave his assent and directed the Prov. Grand Chaplain to proceed with the ceremony.

The Prov. Grand Chaplain read a passage of Scripture, taken from 1 Kings, viii. 22-30, and an anthem was then sung by the brethren.

The Prov. Grand Supt. of Works then delivered to the Prov. Grand Master the implements of his profession, entrusted to him for the erection of the building, and announced that he had completed the work, according to the plans and specifications which were agreed to by the brethren.

The Prov. Grand Master expressed his approval of the architect's conduct, after which the following anthem was sung (the music composed for the occasion by Bro. P. Löhr, Prov. G. Org.):—

Behold! how good a thing it is,
And how becoming well,
For brethren, such as Masons are,
In unity to dwell.
Oh! 'tis like ointment on the head,
Or dew on Sion hill;
For then the Lord of Hosts hath said,
"Peace shall be with you still."

All brethren not Master Masons having retired, the Prov. Grand Chaplain perfumed the Lodge with the censer and read Exodus xxx. 7, 8, and the Provincial Grand Officers formed in procession, the elements of consecration being carried by the D. Prov. Grand Master and the Worshipful Masters of Lodges, Nos. 348 and 766. During the procession the organ continued playing solemn music, excepting only at the intervals of dedication.

The circuit of the Lodge having been made, and the Prov. Grand Master having reached the east, the Worshipful Master of Lodge No. 766 presented the cornucopia of corn to the Prov. Grand Master who sprinkled the Lodge with corn, the Prov. Grand Chaplain reading Psalm lxxii. 16.

The Prov. Grand Master then said, "In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to Masonry."

Musical response by the brethren, "Glory be to God on High!" with the grand honours.

After the second circuit was made, the immediate Past Master of Lodge No. 348 presented the chalice of wine to the Prov. Grand Master who sprinkled the Lodge with wine, the Prov. Grand Chaplain reading Nehemiah x. 39.

The Prov. Grand Master then said, "In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to virtue."

Musical response, "Glory be to God on high!" with the grand honours.

After the third circuit the D. Prov. Grand Master presented the cruet of oil to the Prov. Grand Master who anointed the Lodge with oil, the Prov. Grand Chaplain reading Exodus xxx. 25, 26.

The Prov. Grand Master then said, "In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to universal benevolence!"

Musical response, "Glory be to God on high!" with the grand honours.

The Entered Apprentices and Fellow Crafts having been readmitted, the Prov. Grand Chaplain offered up the Consecration Prayer, the brethren all standing.

Musical response, "So mote it be!"

The Prov. Grand Master then seasoned the Lodge with salt, the Prov. Grand Chaplain reading Leviticus ii. 13; and the Prov. Grand Master then declared the hall duly consecrated and dedicated according to antient form.

A highly interesting and eloquent oration on Masonry was then delivered by Bro. Picton, Prov. G. Chaplain, which, at the unanimous request of the Prov. Grand Lodge, the reverend brother has consented to publish, together with his sermon. The ceremony concluded with the following anthem, composed for the occasion by Bro. Löhr, P. Prov. G. Org. "The glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O, prosper thou our handy work." Psalm xc. 17.

This and the preceding anthem were highly pleasing and effective compositions, and we are gratified to learn that Bro. Löhr is about to publish them, dedicated by permission to the Right Hon. Earl Howe, *G.C.H.*, Prov. G.M., as they will be found very suitable for similar celebrations.

The ordinary business of the Prov. Grand Lodge was then resumed.

The Prov. Grand Master announced that the office of Provincial Junior Grand Warden having become vacant by the decease of Lord Ferrers, he, on the 30th May last, had conferred the appointment on Bro. Edward Mammatt, his lordship's successor in the Mastership of Lodge No. 1081.

The following resolution, moved by the Prov. Grand Master and seconded by the D. Prov. Grand Master, was carried unanimously, his lordship being requested to communicate it to the Countess Ferrers:—

"That this Grand Lodge cannot avoid taking the earliest opportunity of recording the deep regret they feel at the premature and unexpected death of their late Provincial Junior Grand Warden, the Earl Ferrers—engaged within a few days of his decease in the duties of his office. Connected as he was with the county and with the Craft by a long line of ancestors, his kindness of heart and amiability of manners will long survive in the recollection of the brethren of the Provincial Grand Lodge."

A report from the Building Committee was then presented, which set forth that the Committee having brought their labours to a close, so far, at least, as the erection of the Hall was concerned, had to report that £610 had been contributed by the brethren, and that the deficiency on the building account was £3 10*s.* 7*d.* An estimated sum of £150 was required for furnishing and decorating the interior, and the brethren of the two local Lodges generally had liberally supported the undertaking, but several members of the Order who, from their social and Masonic position in the province, it had been fully anticipated would have contributed liberally, had not yet responded to the appeal made to them; though, as the scheme had been proved to be practicable, it was now earnestly hoped that they would come forward and secure for it a firm basis. The thanks of the fraternity were due to several brethren for personal services or gifts in addition to liberal subscriptions, and especially to Bro. Morris for his gratuitous professional services in the conveyance of the property, and in advising the committee; to Bro. Brewin, for raising a separate subscription for additional stonework on the front of the building, and for personally defraying the cost of fitting the gas piping throughout the interior; to Bros. Haxby and Underwood, for a handsome bronze chandelier for the dining-room; and to Bro. Broadbent, for the polished alabaster window-shafts, from his quarries at Humberstone, which form so elegant a feature in the street-front of the edifice. A bust of the late worthy Provincial Grand Master, Sir F. G. Fowke, Bart., had been presented through the W.M. of the Fowke Lodge of Mark Masters (Bro. Kelly), by the present Baronet; and several brethren had each undertaken to present a bust of some eminent Freemason, for the decoration of the hall. An estimate of the annual income and expenditure was then given, with suggestions as to the amount of rent to be paid by the several Lodges and Chapter meeting in the hall, and for present grants from their funds (which are for the first time called upon) towards the expense of furnishing, &c. Reference was made to the probable source of revenue arising from the purveyor's department connected with the social gatherings after Lodge meetings, on which subject some valuable information was given from the accounts of the Lodge of Truth, No. 763, Huddersfield, since its removal to the hall erected by the members in 1855, from which it appeared that during the years 1856, 1857, and 1858, an average profit of nearly £40 per annum had been derived from this source. The report concluded with a balance sheet of the capital account, and a list of the contributors; and it was suggested that their names and the amount of their donations should be placed on a tablet in some part of the edifice, in accordance with a suggestion made some time ago in an editorial article in the *Freemasons' Magazine*, space being reserved for the addition of the names of future donors.

The report was unanimously adopted, and ordered to be printed.

A permanent committee of management for building was sanctioned, consisting of the Prov. G.M., the D. Prov. G.M., the Worshipful Master, the M.E.Z., and two members to be elected from each body. A grant of £10 was made towards the expense of furnishing, and an annual rent of £10 agreed to be paid by the Prov. Grand Lodge for the use of the hall.

It may be here mentioned, that £85 was at once raised towards the £150 required, Earl Howe giving £25, Bros. Kelly, D. Prov. G.M., Clephan, and Brewin £5 each, whilst Bros. Haxby and Underwood made up the deficiency on the building fund, to which the latter brother had already contributed £35.

Favourable reports were then presented from the private Lodges in the province, from which it appeared that during the past year, there had been nine initiations in the Knights of Malta Lodge, No. 58, Hinckley, which has nineteen subscribing members; that four initiations had taken place in St. John's Lodge, No. 348, Leicester, which has forty-four members; that in the John of Gaunt Lodge, No. 766, Leicester, numbering thirty-seven members, seven initiations had taken place; and that during the short time in which the Ferrers and Ivanhoe Lodge, No. 1081, Ashby-de-la-Zouch, has been at work, prior to its consecration, (which is expected to take place on the 5th October), there have been eight initiations, and two joinings, and that the Lodge numbers twenty subscribing members.

The Provincial Grand Treasurer's accounts were then passed, and Bro. Underwood was unanimously reelected treasurer, and thanks voted to him for his past services.

The Provincial Grand Officers were appointed, and invested according to the list which appeared in our last week's number.

Thanks were voted to Bro. Goodyer for his services as Prov. G. Secretary during the past three years, to the Rev. Robert Burnaby for the use of his church, to the Rev. Bro. Picton for his excellent sermon, and to Bro. Löhr for his musical services during the ceremony of consecration.

The letter addressed to the Provincial Grand Master on the 18th April last, by the Grand Secretary, by command of the M. W. the Grand Master, the pamphlet on "Provincial Organisation," to which it referred, and the letter of Bros. Lyall and Symonds, dated 1st June, were considered; when, on the suggestion of the Prov. G.M., the subject was ordered to be deferred for the present, it being felt that in consequence of the large amount which had recently been contributed by the Leicestershire brethren, and the further expenditure to which they were committed in connection with the Masonic Hall, it was inexpedient at this time to press upon them the claims of any other object, however laudable, and, under other circumstances, worthy of support.

The Provincial Grand Lodge was then closed in due form, and with solemn prayer.

The brethren adjourned to the banquet, which took place at a later hour in the hall, and at which the noble Prov. G.M. presided with all his accustomed urbanity and efficiency, notwithstanding the effects of the severe indisposition from which he had been suffering, and of an accident which rendered it necessary for one arm to be supported by a sling.

The appearance of the room when arranged for the dinner was exceedingly brilliant, the tables being decorated with a profusion of fine flowers, antique tankards, &c., with Bro. Boyer's usual excellent taste, and the walls adorned with portraits of several of the former Grand Masters of the Order, and of the province, of the D. Prov. G.M., and other brethren, together with the Lodge banners, and that of the Prov. G.M., which surmounted the throne. A fat buck and a plentiful supply of game were presented by his lordship.

After dinner "Non nobis Domine" was sung, and an antient custom of our Anglo-Saxon forefathers was, as usual, commemorated, by the introduction of the loving-cups belonging to the Knights of Malta and John of Gaunt Lodges. The Provincial Grand Master "drank to all," and the cups passed round the table.

The usual loyal and Masonic toasts were given, alternating with numerous glees, duets, and songs. Bro. Löhr presiding at the piano-forte.

In proposing "The Army and Navy," Lord Howe alluded to the late disastrous news from China, and expressed the great pain he felt, bearing the name he did, to hear of the loss of several of our vessels of war. The toast was responded to by Bro. Lieut. Barber, of the John of Gaunt Lodge, who has just returned from India on sick leave, and who expressed his regret that he was the only representative of the army present. Upon this, Bro. Brewin, the Senior Lieutenant of the Leicester Volunteer Rifle Corps, recently formed, sprung to his feet, and called upon his brethren in arms to arise, when a considerable portion of the brethren stood at "attention," (one fourth of the whole corps are Masons), whilst their commanding officer stated that he thought the army was very numerously represented, and, after some humorous remarks, observed that the whole British army were volunteers, for, thank God, we have no conscription, and stated his belief that, if unfortunately the volunteer rifle corps should ever have to repel an invader, they would be found ready to do their duty to their country, no less than the regular army.

The D. Prov. Grand Master, in proposing the better health of Earl Howe, observed that if the individual, whose health he was about to propose, were entirely unknown to the brethren, or one with whose character they were but slightly acquainted, he should regret that the toast had had not fallen into the hands of one more competent than himself to do justice to its merits, but, fortunately for him, it would be quite unnecessary for him to dilate upon the many excellencies which entitled that brother to their respect and esteem, as he was one universally

known and universally beloved in the county; that there are some men whose position in society renders their conduct and character, to a great extent, public property, and well is it for society when such men let their light so shine before the world that not a speck dims its lustre, and thus offer a bright example to those around them. Such an one the county had possessed in the late excellent Lord Lieutenant, the good Duke of Rutland, and such an one the brethren would bear him out in saying, they had the happiness to possess in their noble Prov. Grand Master, Lord Howe. He (Bro. Kelly) would scorn to flatter any man, but it was not flattery, it was merely the simple truth to say that in all the relations of life their noble chief offered a worthy example—whether as a husband and a father beloved by his family, as a landlord, whom his tenants delighted to honour, as a magistrate, ever anxious to blend justice with the divine attribute of mercy, and last, though not least, as a Mason, who through a very long connection with the Order in the province had ever been ready to promote its interests with his purse and with his personal exertions in the cause, as had been that day evinced, when, although suffering from illness, he had incurred much risk in order to be present. Long might the Great Architect of the universe spare him to rule over them.

The noble earl who, on rising, was greeted with loud and long continued applause, expressed in feeling terms his thanks to the brethren for their kind reception and the pleasure he invariably experienced in meeting his brother Masons. His lordship then proposed, in complimentary terms, "The health of the D. Prov. Grand Master, Bro. Kelly," who having replied,

"The Visiting Brethren" was given, and acknowledged by Bro. Betel, P. Prov. S.G.W. for Derbyshire.

His lordship then retired, the brethren rising, and the chair was occupied during the remainder of the evening by the D. Prov. Grand Master.

[An engraving is in progress of the new Masonic Hall, executed specially for the *Freemasons' Magazine;* but in consequence of the illness of the artist, it cannot be completed in time for this week's impression.—Ed.]

Leicester.—*John of Gaunt Lodge* (No. 766).—The first meeting of this Lodge, after the summer recess, took place at the Freemasons' Hall, Halford-street, on Thursday evening, the 15th instant. There were present, Bros. Kelly, D. Prov. G.M.; Willey, W.M.; Clephan, P.M.; Kinton, P.M.; Bankart, P.M. and Treas.; Rev. J. O. Picton, Chaplain; Brewin, S.W.; Sheppard, J.W.; Johnson, Sec.; Davis, S.D.; Spencer, J.D.; Garner, I.G.; Löhr, Prov. G. Org.; Paul, Prov. J.G.D., &c., &c. Visitors, Bros. Gill, P.M., St. John's Lodge, No. 348, and Richardson. The minutes of the last Lodge having been read and confirmed, the Lodge was opened in the second degree, and Bro. Challis passed a satisfactory examination, after which, a Master Mason's Lodge having been opened, he was raised to that sublime degree by the W.M., in a highly creditable and efficient manner, it being the first procession on which he had presided since his installation. It may be recorded that this was the first degree conferred on a candidate in the newly consecrated hall. The effect of the ceremony was greatly increased by Bro. Löhr's services as Organist. The Lodge having been closed down to the first degree, several important matters of business were discussed, *inter alia;* the sum of £15 was voted towards the fund for furnishing and decorating the hall; £15 per annum for the rent of the building, and £5 per annum for the use of one of Broadwood's grand pianofortes, about to be purchased by means of loans from the brethren of the Order, to be hereafter repaid; an organ having already been erected in the hall. Notices of motion were given for the election at the next meeting of two members, in addition to the Worshipful Master, to represent the Lodge in the Permanent Committee for the management of the building, and for the appointment of two or three purveyors to superintend the arrangements for the social meetings, in conjunction with an equal number to be appointed by St. John's Lodge, on a similar system, comparing small things with great, to that existing at the London clubs. At these meetings, concerted music is to form a distinctive feature. The D. Prov. Grand Master, in the name of the author, presented to the library of the Lodge a copy of Bro. Hopkins's excellent *Lectures on Freemasonry,* accompanied by a letter from the worthy doctor; and Bro. Brewin, S.W., expressed to the brethren the pleasure and profit he had derived from a perusal of the lectures some months ago. The formation of a good Masonic library, of which the John of Gaunt Lodge possesses a nucleus, consisting of the *Freemasons' Magazine* almost complete from the commencement, Dr. Oliver's works, &c., &c., is to be proceeded with as opportunities may occur, and it is anticipated that many works will be presented by brethren so soon as arrangements shall have been made for their reception. After a sitting of three hours, the brethren separated highly delighted with the comfort and greatly increased accommodation afforded by their new quarters.

SOMERSETSHIRE.

Highbridge.—*Rural Philanthropic Lodge* (No. 367).—A Lodge was held on Friday, the 16th inst.; Bro. Wm. Harwood, W.M., presiding. The dispensation for the removal of the Lodge having been read, it was then unanimously agreed to forward the same to the Grand Secretary, to obtain the Most Worshipful Grand Master's concurrence. The Secretary then read a notice, received from Bro. Farnfield, of the first annual festival for Aged Freemasons and their Widows, to be held on Wednesday, the 25th day of January, 1860, soliciting the name of a brother from this Lodge who will act as Steward on the occasion. It was then unanimously agreed that Bro. P.M. Henry Bridges attend at the above festival as Steward for this Lodge. One candidate was proposed to be balloted for at the next meeting. The Lodge was then closed in harmony. The brethren sat down to the usual banquet, and spent a comfortable evening together.

STAFFORDSHIRE.

Wolverhampton.—*St. Peter's Lodge* (No. 607).—The general monthly meeting of this Lodge was held on the 1st of September, at the Star and Garter Hotel. There was a fair attendance of the brethren. Bro. King, P.M., presided, assisted by the officers of the Lodge. After the circular and minutes were read, and the latter confirmed, the Lodge was opened in the second degree, when Bro. H. Fendelow answered the necessary questions and was ordered to retire. The Lodge having been opened in the third degree, Bro. Warner, P.M., took the chair, when Bro. H. Fendelow was admitted and raised to the degree of M.M. The Lodge was resumed in the first degree and the W.M., Bro. King, read an apology from the R.W. Prov. G.M. and also one from Bro. Cooke, I.G., for their nonattendance at the Lodge. An invitation was received to attend the installation of the W.M. of the Vernon Lodge, Dudley, on 21st of September, also an invitation from the Prov. Grand Lodge, Worcestershire. The Lodge was duly closed in antient form and with solemn prayer.

At the previous meeting of this Lodge, in August, a ballot was taken for Bro. Henry Gibbons, of No. 606, Hanley, as joining member, which was unanimously favourable. Bro. King, P.M., who presided as W.M. on this occasion, appeared in his clothing as Prov. J.G.D., having received the appointment at Stafford, at the Prov. Grand Lodge held there on the 2nd of August. The brethren were highly pleased at the honour having been conferred upon one so deserving, and congratulated Bro. King upon the occasion, who replied to the effect that it was also an honour conferred upon the Lodge. It was then proposed by the W.M., seconded by Bro. Betts, and carried unanimously, that two guineas each, annually, be given to the Boys and Girls Schools. It was also proposed by Bro. Warner, seconded by Bro. King, and carried unanimously, that the petition of Mrs. Critchley, accompanied by a recommendation signed by the brethren present, be sent to the Prov. G.M. for his consideration and then forwarded to the Board of Benevolence.

SUSSEX.

Brighton.—*Royal Clarence Lodge* (No. 338).—The monthly meeting of this Lodge took place on Friday, the 16th instant, Bro. John H. Scott, (Prov. S.G.D.) W.M., presided. The visitors present were Bro. Leveau, P.G.S.B., Bro. Ardaseer Cursetjee, of the Rising Star Lodge of Bombay, Bro. Holroyd (460), and Bro. Potter (1034). A recommendation of the Prov. Grand Lodge of Sussex was read, and ordered to be entered on the minutes. In accordance with a notice of motion given by Bro. E. Booty, it was unanimously resolved, that in future a copy of the Book of Constitutions (small edition) should be presented to every candidate upon his initiation. Other business of a private nature followed, at the termination of which the Lodge was closed. Nearly fifty brethren dined together, and after the usual preliminary toasts, the Worshipful Master gave "Lord Panmure, R.W.D.G.M., and the Officers of Grand Lodge, past and present." He said—We are honoured to-day with the presence of two Grand Officers, Bro. Pocock, G.S.B., and Bro. Leveau, Past G.S.B. Of Bro. Pocock, what need I say—he is known to all of you, and not only known, but beloved and respected. Were I to enumerate the services which he has rendered to the Craft in this province, what should I be doing but narrating its history for the last five years? Who is it that resuscitates our decaying Lodges—who is the mainstay of the Brighton Lodge of Masonic Instruction—who is it that keeps a vigilant eye upon our affairs, and keeps us in that order and regularity so essential to the wellbeing of our Lodges? Brethren, I need not answer these questions you all know the only reply that can be given to them, and I am sure that you all rejoice with me that the M.W. Grand Master has recognized these exertions, and that he has conferred upon Bro. Pocock one of the highest distinctions to which a Mason can aspire, namely, office in Grand Lodge. Bro. Leveau, Past G.S.B., we have had the pleasure of seeing at our Lodge before. He is a most ardent supporter of the Masonic charities, and by his energy, kindliness of disposition, and discretion, is able to command a large number of votes, so that if at any time we want assistance in that way, we shall do well to enlist his sympathies. Bro. Leveau, on behalf of Lord Panmure, and the Grand Officers, thanked the brethren, and regretted that there was not some more eminent member of Grand Lodge present to express the obligation more adequately. He feared that the Worshipful Master had overrated his usefulness with regard to the charities, but he should at any time be glad to place his services at the disposal of his Sussex brethren, if in his power. He congratulated the Masons of Sussex upon the prosperous state of their province, and stated that he had read the report of their last meeting at Hastings in the week's number of the *Freemasons' Magazine* with great pleasure. "The Duke of Richmond, Prov. G.M.," and "Capt. Dalbiac, D. Prov. G.M., and the Provincial Officers," having been drunk, Bro. W. Verrall, Prov. G. Treasurer proposed the health of the "Worshipful Master." The Worshipful Master, in reply, congratulated the brethren upon the spirit which had marked the discussion which had taken place that evening. Although strong feeling appeared to exist on both sides

upon the question which was brought before the Lodge, their difference of opinion had been completely merged in that love and harmony which should at all times characterize Freemasons. He was also glad that the motion of Bro. Booty had been so unanimously adopted. There were few things more important than that every brother should be thoroughly acquainted with the Book of Constitutions. A knowledge of their laws would explain many circumstances which now perplexed, and sometimes even annoyed, those who were not conversant with them. He was glad too of the quarter from whence the motion emanated. It proved that those brethren who had not yet taken office, were nevertheless taking an interest in what concerned the Lodge, and he assured the brethren that no motion which was strictly in accordance with their laws, which had been well digested, and which had the good of the Lodges for its object —would meet with opposition from those who were in authority. The Worshipful Master then proposed the health of the "Visitors," and after briefly alluding to Bros. Leveau, Potter, and Holroyd, said—In Bro. Cursetjee we have the gratification of entertaining one who has practised Freemasonry in a far distant land. Bro. Cursetjee is a native of India. He was for many years chief engineer in the government dock-yards of Bombay. As a citizen of the world he has so distinguished himself, as not only to receive many marks of esteem from his own countrymen, but also to become a Fellow of the Royal Society of England, and almost all the scientific bodies in this country. As a Mason he joined the Rising Star Lodge of Bombay, and held the office of Deacon in that Lodge at the time of the Burnes Testimonial. If you will refer to the *Freemasons' Magazine* of 1844 and 1845, you will find a full account of that very interesting event. Bro. Burnes was the Prov. G.M. of Western India, under the Scotch constitution, and he was the first who opened the portals of Masonry to the natives of that region. It was to commemorate that event that the testimonial was presented; it consisted of a gold medal, bearing an appropriate device, for himself, and of a similar medal in silver to be worn by every member of the Rising Star, as a badge of that Lodge. Bro. Cursetjee was one of the first to seek and to receive admission into Masonry, and he wears upon his breast at this moment the medal I have spoken of. Brethren, we are at all times glad to welcome visitors to our Lodge; we are at all times ready to hold out the right hand of fellowship to all true and worthy Masons—but there is something peculiarly gratifying in seeing at our table, to-day, one of another race and clime—one, who in another quarter of the globe, has been promulgating the same grand principles of love, relief and truth which we profess to practise, and who now rejoices in the fact, that though far from his own land, he can come amongst us, not as a stranger, but as a brother. I see in this the possibility, and, therefore, the certainty of the future realization of those hopes which have animated all true hearted men since the world began, of the universal brotherhood of the human race. And though at the present day that time seems far distant, though a dark and sanguinary cloud still hangs over the East, and even we, at home, are divided by selfish and miserable jealousies—there is, nevertheless, not more of beauty than of truth in the prophetic words which were sung by our high souled Scottish bard and brother—

"For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the haill warld o'er
Shall brothers be for a' that."

The presence of Bro. Cursetjee at our Lodge is a significant testimony that Freemasonry is silently doing her humble part in this glorious work. Bro. Cursetjee, we welcome you amongst us with the most fraternal regard, and wishing you every blessing that Divine Providence may see fit to bestow upon you, we most heartily drink your health. Bro. Curjetsee, in reply, said that the very fraternal reception he had met with, and the kind remarks of the Worshipful Master, had made a deep and lasting impression on his heart. He should ever remember the day he had the happiness to meet the Worshipful Master and the brethren of the Royal Clarence Lodge. Other toasts followed, and the brethren separated shortly before eleven.

COLONIAL.

VICTORIA.

PROVINCIAL GRAND LODGE.

A quarterly communication of the Provincial Grand Lodge, holding under the Grand Lodge of England, was held at Tattersall's Hotel, Lonsdale street West, Melbourne, on Monday, the 20th June. Present: The R.W. Bro. Francis Thomas Gell, D. Prov. G.M., (in the chair); Bros. H. W. Lowry, Prov. S.G.W.; R. S. Anderson, Prov. J.G.W.; T. Hamlet Taylor, P. Prov. J.G.W.; Charles Vaughan, M.L.C., Prov. G. Treas.; Robert Levick, Prov. G. Sec.; M. F. Gordon, Prov. S.G. Deacon; J. M. Llewellen, P. Prov. S.G. Deacon; E. T. Bradshaw, Prov. G. Dir. of Cers.; C. G. Feinaigle, Prov. G. Org.; George Lewis, Prov. G. Purs.; &c., &c. The R.W. Bro. W. P. Wilson, D. Prov. G.M. under the Grand Lodge of Scotland, was present as a visitor.

The Provincial Grand Lodge was opened in form and with solemn prayer.

The minutes of the quarterly communication of the 21st March, 1859, were read, and, on being put for confirmation, Br. J. J. Moody, W.M. of the Combermere Lodge, observed that the minutes, so far as [illegible]d to the withdrawal of his second notice of motion, were incorrect, and, upon being explained, the D. Prov. G.M. ordered that the following five words be struck out—viz., "it was in consequence withdrawn." The minutes were then confirmed.

The Provincial Grand Secretary informed the Provincial Grand Lodge that the District Provincial Grand Master had granted dispensations for Lodges to be established at the following places, the petitions being properly recommended and the respectability of the petitioners vouched for, viz.: At Kyneton, to be called the Zetland Lodge; at Creswick, to be called the Creswick Havilah Lodge; and at Heathcote to be called the Heathcote Lodge.

The report of the Lodge of Benevolence, of the 3rd of June, was read; the V.W. Bro. Lowry, Prov. S.G.W., in the chair. Two petitioners were relieved with the following sums: Bro. Holland, £7; the widow of the late H. M. Turnbull, £10; and the Committee recommended that the District Provincial Grand Master grant a further sum of £10 from the fund to Mrs. Turnbull.

The Provincial Grand Treasurer declared a balance in the Bank of Victoria of £266 12*s.* 10*d.*, belonging to the following funds: Grand Lodge, £97 18*s.* 6*d.*; Provincial Grand Lodge, £54 1*s.* 6*d.*; Benevolent Fund, £114 12*s.* 10*d.* The sum of £20 voted to Mrs. Turnbull is not deducted from this last amount.

The following letter, received from Prince Frederick William of Prussia, in reply to an address from this Provincial Grand Lodge, forwarded for presentation to that Prince, congratulating him on his marriage with the Princess Royal of England, was read:—

"Most Worshipful Sir,—I have received with great gratification the address of the Most Worshipful Provincial Grand Lodge of Victoria, and was highly pleased to observe that the brethren in your distant country have so warmly sympathized in the establishment of that happy bond which I hope will be the greatest blessing of my life. I have carried with me a warm and grateful recollection of the great and uniform kindness which has been extended to me by the Masonic fraternity of Great Britain in general, and I can assure you it is most pleasing to my heart to behold the universal feeling of this sympathy which animates so many members of our noble Order. I request you, Most Worshipful Sir and Brother, to convey to the Illustrious Grand Lodge of Victoria my sincere and warmest thanks for their affectionate address and cordial wishes. I assure you that I feel all those emotions of gratitude which they are calculated to inspire; and I hope that the feeling of sympathy and the principles of concord and unity will never desert our Order, which are destined for the blessing and benefaction of mankind. May the Supreme Architect of the Universe look down with benignity upon all the undertakings of the Most Worshipful Grand Lodge of Victoria, and enable you to promote the welfare and advance the happiness of the human race.

"Saluting you by the sacred numbers,
"I am, yours fraternally,
(Signed) "FREDERICK WILLIAM Prince of Prussia.
"Andrew Clarke, Esq., M.W. Prov. G.M. of the Provincial Grand Lodge of Victoria, Melbourne, Australia."

Proposed by Bro. Moody, P. Prov. J.G.W. for Cheshire, and seconded by Bro. Lowry, Prov. S.G.W.: "That the letter from Prince Frederick William of Prussia be entered on the minutes." Carried.

Bro. Lowry, Prov. S.G.W., stated that one of the newspapers had requested a copy of Prince Frederick William's letter for publication; and the Right Worshipful Deputy Provincial Grand Master was pleased to comply with the request for a copy, but directed the Provincial Grand Secretary not to part with the original.

The following letters from the R.W. Captain Andrew Clarke, Prov. G.M., to the District Provincial Grand Master were then read:—

"Colchester, 7th March, 1859.

"My Dear Sir and Brother,—I inclose a copy of my letter, transmitting the remittance from the Freemasons of Victoria, under the English constitution, to the Fund for the Relief of the Sufferers by the Mutiny in India, the reply thereto, and the formal receipt from the Secretary to the General Committee.

"Will you kindly communicate this correspondence to the Grand Lodge, as well as to the various Lodges throughout the Province.

"I am, my dear Sir and Brother,
"Yours faithfully and fraternally,
"ANDREW CLARKE.

"P.S. I think this correspondence should be entered on the minutes of the Provincial Grand Lodge proceedings."

(Copy.) "The Camp, Colchester, Essex, 14th February, 1859.

"Sir,—I have the honour herewith to transmit the sum of two hundred and eighty-five pounds ten shillings and sixpence (£285 10*s.* 6*d.*), by the first of a bill of exchange drawn on the London and Westminster Bank, as a contribution from the members of the various Lodges under the English Constitution in Victoria, Australia, to the Fund for the Relief of the Sufferers by the late Mutiny in India.

"I take this occasion of mentioning that the contributions from the Order in Victoria would have been much more considerable had the brethren been satisfied to confine the whole of their donations to the subscription lists of their various Lodges. But this has not been so, as the members have almost invariably, in addition to their subscriptions to this contribution, also subscribed as colonists to the general fund which has been raised in Victoria.

"You will consequently be kind enough not to measure the amount

of interest and sympathy felt by the Freemasons of Victoria for their ellow-countrymen in India by this contribution, but to accept it as a imple recognition on their part of the fundamental principle of their Order. "I have the honour to be, Sir,

"Your most humble servant,

(Signed) "ANDREW CLARKE, Prov. G. M., (E. C.,) Victoria."

"Fund for the Relief of the Sufferers by the Mutiny in India,

"27, Cannon-street, E. C., London, 16th February, 1859.

"Sir,—I have to acknowledge the receipt of your letter of the 14th nstant, inclosing first of exchange for £285 10*s.* 6*d.* After your letter as been laid before the Committee, it will be officially acknowledged.

"I am, Sir, your obedient servant,

"Capt. Clarke, R. E., Colchester." "D. FOURST, Secretary.

"Fund for the Relief of the Sufferers by the Mutiny in India,

"27, Cannon-street. E. C., London, 28th February, 1859.

"Sir,—I am instructed by the General Committee to acknowledge our letter dated the 14th instant, inclosing a bill of exchange for 285 10*s.* 6*d.* sterling, for which I inclose a formal receipt.

"In reply, I am directed to communicate to you the thanks of the eneral Committee for the sum subscribed by the Masonic body in ictoria, and to request that you will do the General Committee the vour to communicate their sense of this very liberal contribution and e generous sympathy which has been evinced by the members of the rious Masonic Lodges in that colony.

"The Committee direct me to observe that they are very sensible at the present remittance represents only a portion of the amount ntributed to the general funds by the members of the Masonic Lodges Victoria. "I have the honour to be, Sir,

"Your obedient servant,

"T. PARRY WOODCOCK, Hon. Sec.

"Capt. A. Clarke, R. E., Colchester, Essex."

"The Indian Mutiny Fund,

"No. 6140. "27, Cannon-street, E. C., 17th February, 1859.

"Received of Capt. A. Clarke, *R.E.*, P.G.M. for Victoria, contribution m the members of the various Masonic Lodges, under the English nstitution, in Victoria, Australia, the sum of two hundred and eighty-e pounds ten shillings and sixpence (£285 10*s.* 6*d.*)

"D. FORREST, Sec."

Proposed by Bro. Lowry, and seconded by Bro. Moody: "That ot. Clarke's letters be entered on the minutes." Carried.

The following letter from Bro. William Gray Clarke, G. Sec., in reply an application from the Provincial Grand Lodge, asking for a re-ti n of fees payable by Masons in Victoria to the Grand Lodge of gland, was read :— "Freemasons' Hall, London, April 11, 1859.

"Sir and Brother,—I have the honour to inform you that the emorial from the District Grand Lodge of Victoria, praying that the s payable to the Grand Lodge of England for the registration of rthren and for Grand Lodge certificates may be reduced to a fixed n of 2*s.* 6*d.* in each case, was duly laid before the Grand Lodge at the arterly communication in September last, it not having reached this untry till three weeks after the meeting of the Grand Lodge in June.

"The question, involving points of detail which could not be con-niently discussed in a large assembly like the Grand Lodge, was rred to the Colonial Board, that it might receive that complete estion and investigation which it is the wish of Grand Lodge that communications from our colonial brethren should receive.

"The Colonial Board gave the subject very careful consideration; they found great difficulty in the way of advising Grand Lodge to ply with the wishes of the memorialists, inasmuch as the question s involved not only Victoria, but the whole colonial system, as no reason could be adduced for making a distinction between one onial Grand Lodge and another in the amount of fees payable to the nd Lodge, and in some cases the proposed reduction would involve positive pecuniary loss to the funds of the Grand Lodge of England.

Board, however, felt reluctant to report definitely against the ers of the memorialists, and, being willing to believe, from the of the memorial, and, from the circumstance that was therein men-sd, no reference whatever was made to the very great reduction in for registration and certificates, which, after the careful considera-on Grand Lodge, has been so recently made in the case of colonial aren—viz., from 17*s.* to 7*s.* 6*d.*—that such alteration in the law not come to the knowledge of the brethren in Victoria when the orial was drawn up, resolved to recommend to Grand Lodge that I ld be instructed to communicate with the District Provincial Grand ge of Victoria on the subject, and to direct their attention to the small difference that exists between the aggregate sum per head payable for registration and certificate and the sum suggested by memorial.

Owing to press of prior matter in the paper of business of Grand e in December, the report of the Colonial Board stood over until h, when the report was received, and the subject was referred back e Board, with power to act.

am instructed by the Board to make the foregoing statement, to nt for the delay which would appear to have occurred, to which oard much regret. The Board have had the advantage of a nal interview with the R.W. Dis. Prov. G.M. of Victoria, Bro. Capt. e, and have expressed to him their anxiety to preserve friendly and cordial relations with their colonial brethren in general, and with those in Victoria in particular.

"The Board would fain hope that, on more mature consideration, the District Provincial Grand Lodge of Victoria will come to the conclusion that the important reduction in fees already made should be acquiesced in as sufficient, and that the brethren in Victoria, fully appreciating the willingness of the Grand Lodge of England to attend to—and, when practicable, to remove—every grievance, will not further urge upon the parent body the consideration of a reduction so difficult to deal with in its general bearing, and so trifling in amount as regards each individual brother.

"It is scarcely necessary to state that, in considering this subject, the Grand Lodge is influenced by no mercenary views. The sole object aimed at is to retain the connection with the District Grand Lodges by such nominal fees as will merely suffice to cover the necessary expenditure.

"Before concluding, it may perhaps be convenient to make a few remarks upon the Fund of Benevolence, regarding which some misapprehension appears to exist in the minds of many of the colonial brethren. It ought to be clearly understood that no Lodges out of England—excepting only those in the Channel Islands—are required or expected to pay any quarterages or make any contributions whatever to this fund. But, though exempted from payments to it, they are not thereby excluded from its benefits. If, from unforeseen circumstances, a member of a colonial Lodge has occasion to petition the Lodge of Benevolence for relief, his claim as a Mason is at once admitted, and he is free to participate in those funds subscribed entirely by the brethren at home. His case is treated upon its own merits as fully as though the petitioner himself had aided in his more prosperous days to swell the fund. As one instance amongst many, in proof of which is now stated, the case of the widow of the brother who had been initiated in a Lodge in India may be adduced. This brother during his lifetime contributed nothing to the Fund of Benevolence; yet, on the application of his widow, this circumstance was overlooked, and the sum of £100 was voted to her out of the Fund of Benevolence.

"By order of the Colonial Board,

"WM. GRAY CLARKE, G. Sec.

"The Provincial Grand Secretary, District Provincial Grand Lodge of Victoria, Melbourne, Victoria."

It was proposed by Bro. Bradshaw, and seconded by Bro. Grafton: "That the letter be entered on the minutes." Carried.

It being the feeling among the members of the Provincial Grand Lodge that the fees payable by the Masons of Victoria to the Grand Lodge were as low as they could possibly be made, no further action was taken in the matter.

The Right Worshipful District Provincial Grand Master then invested Bro. Bradford, W.M. of the Hobson's Bay Lodge (No. 921) as Provincial Grand Steward from that Lodge, he having been recommended by the Lodge for that appointment.

Bro. H. W. Lowry, Prov. G.S.W., stated that, as it was found quite impossible to carry on the business of the province without having a paid Secretary, and as the funds at the disposal of the Provincial Grand Lodge are inadequate to do so, he intended to give notice that a new scale of fees should be adopted. The Lodges in the London District pay 27*s.* 6*d.* for every brother initiated; the Lodges in the provinces in England, 17*s.*; and, therefore, 20*s.* must be considered a low fee from the Lodges in this colony. He gave notice that he would propose:

"That each private Lodge in this province shall pay to the Provincial Grand Lodge for each brother initiated 20*s.*, which sum shall include all fees payable to Provincial Grand Lodge and to Grand Lodge for registration and certificate.

"That each private Lodge in the province shall pay to the Provincial Grand Lodge, for each joining brother, 7*s.* 6*d.*, which shall include fees payable to Provincial Grand Lodge and to Grand Lodge for registration. If the brother is not previously registered in the books of the Grand Lodge and requires a Grand Lodge certificate, a further sum of 7*s.* 6*d.*

"That the Provincial Grand Secretary shall be paid a salary of £100 per annum, to date from the beginning of this year.

"That the Metropolitan Lodges shall pay to the Lodge of Benevolence 2*s.* per quarter, or 8*s.* per annum—but that country Lodges having to give relief in their own districts, shall pay as heretofore, 1*s.* per quarter, or 4*s.* per annum."

Bro. Lowry stated, that the foregoing fees were very fully considered and discussed by the Board of General Purposes, and that the Board unanimously agreed to recommend their adoption.

Bro. McLean then gave the following notice of motion:—"That a return be laid before the Provincial Grand Lodge, with as little delay as possible, showing, 1st—The names of the various Lodges in the colony, and the number of Members returned by each Lodge at their last return to Provincial Grand Lodge; 2nd—The amount received from each Lodge during the last year for initiation, joining fees, and quarterage, each item being stated separately."

All business being concluded, the Provincial Grand Lodge was closed in form, and with solemn prayer.

A large number of the brethren afterwards dined together, under the presidency of the R.W.D. Prov. G.M., and an exceedingly convivial and agreeable evening concluded the Masonic proceedings of the day.

Obituary.

R. W. BRO. LIEUT-COLONEL WILDMAN, PROV. GRAND MASTER FOR NOTTINGHAMSHIRE.

ANOTHER ruler among Masons has been taken from us, full of years and universally beloved and respected. Colonel Wildman, of Newstead Abbey, died on Tuesday morning, the 20th instant, suddenly. The gallant colonel was out the day previously, but on Tuesday morning was seized with an attack of epilepsy, of which he died at three o'clock a.m. on that day. The deceased was the intimate friend of the late Lord Byron, and purchased the ancestral estate (Newstead Abbey, where Lord Byron spent much of his time during the period that he was a minor) for £96,000. Our deceased brother was an old Waterloo officer, belonging to the 10th Hussars, and was an annual guest at the late Duke of Wellington's Waterloo banquet. Colonel Wildman was a magistrate for the county of Nottingham, and brother of the present recorder of that borough. It was at his residence—the venerable abbey of Newstead (which has been beautified considerably since it has been in the gallant colonel's possession) that the remains of the Countess of Lovelace—

"Ada, sole daughter of my house and heart,"

were conveyed previous to their interment at Hucknall Church—the deceased bearing a part in the *cortége*. During the life of the late M.W.G.M., the Duke of Sussex, his royal highness was a constant guest at the abbey. Colonel Wildman's literary attainments were of a respectable character. He was an excellent landlord, and throughout the neighbourhood was universally respected. It was stated that Newstead Abbey, which was built in the time of Henry II., and passed into the Byron family at the period of the Reformation, having been given by Henry VIII. to an ancestor of the present Lord Byron, will be sold; but nothing positive is yet known. The Right Worshipful Brother leaves a widow but no family; he had attained his 73rd year. Bro. Col. Wildman was initiated whilst serving with his regiment abroad—and joined the Lodge of Friendship (No. 6) in 1813, and afterwards became a member of the Lodge of Antiquity (No. 2) in 1819. The office of Provincial Grand Master was conferred upon him by H.R.H. the Duke of Sussex; and Bro. Wildman at once acquired the esteem and confidence of the brethren over whom he was deputed to rule. In 1854, a superb testimonial, valued at two hundred guineas, was presented to him on his completing the thirty-fifth year of his Prov. Grand Mastership, the proceedings on which occasion were of a singularly interesting character, and a detailed account of which will be found in our *Magazine* for 1855, at pp. 103–112. The gallant brother was a life governor of both the Masonic Schools.

BRO. JOHN BARNES.

JUST as we were going to press, we heard of the death of this distinguished brother, who expired at four o'clock on Thursday morning. We will give a notice of his Masonic career next week. Our brother, who was highly respected, is to be buried at Kensall Green.

THE WEEK.

THE COURT.—Last Sunday the Queen, her family, and the court attended divine service at Crathie Church, the only remarkable circumstance about which appears to have been that an elder of the congregation, while handing the "ladle" for charitable contributions, tumbled into the royal pew and thereby considerably astonished the lady in waiting into whose lap he fell; an incident which doubtless tended to relieve the ordinary monotony of the Scotch service. The Rev. A. Anderson officiated, but our instructive contemporary, the *Court Journal*, does not inform us in what manner the occasion was improved. The rest of the week has been spent in deer-stalking, riding, driving and visiting. Her Majesty has been to Lochnagar, Altnagassack, the Linn of Dee, and other Gaelic sounding localities. The Count of Flanders, the Earl of Elgin, Lord John Russell, and the Farquharsons, from Invercauld, have been visiting at Balmoral. Everybody is quite well belonging to the royal family. The Queen gave a ball on Tuesday, to which were invited the Earl and Countess of Fife, Lord Macduff and Lady Anne Macduff, the Countess of Kinnoul, Miss Rowley, Mr. and Lady Louisa Brooke, Sir Maxwell and Lady Wallace, the Master of Lovat, Col. and Mrs. Dalrymple, Miss Ricardo, Miss Stapleton, Mr. Kennedy Erskine, Capt. Williams, Hon. H. Duncan, Sir Alexander Bannerman, Hon. A. Fraser, Mr., Misses, and two Misses Farquharson (of Invercauld), Lieut.-Col. Farquharson, Earl and Countess of Caithness, Col. the Hon. and Mrs. Alexander Gordon, Mrs. and the two Misses Dundas Durham (of Largo), Lord Listowel, Capt. Shelley, Mr. and Mrs. William Russell and three Misses Russell, Hon. Mrs. Dudley Ward, Mr. and Mrs. Jenkinson, Mr. Hawkes, Sir Charles, Lady, and Miss Phipps, Sir James and Lady Clark, Mr. and Mrs. Clerk, Major Browne and the officers of the 93d Regiment, and Dr. Robertson.

FOREIGN NEWS.—The Emperor and Empress of the French are at Biarritz, and the usual autumn amusements are being gone through by the Imperial Court. It is asserted that the result of the visit of the King of the Belgians to Biarritz was fully successful. Some ridiculous rumours have been circulated regarding the object of King Leopold's visit; but it seems that the visit was made to obtain a postponement of payment of the loan due from Belgium to France, incurred as far back as 1815. Lord Cowley, Count Walewski, Count Cavour, and the Duke of Malakoff are likewise expected at Biarritz. Nothing definite has yet been decided on by the government as to the number of forces to be despatched to China; but it is stated in the *Débats* that a force of 25,000 men, half English and half French, is to be sent to China, to obtain satisfaction for the treacherous conduct of the Chinese to the allied forces at the embouchure of the Peiho. Messrs. Blanqui and Boiches have arrived at Marseilles, stating their intention to avail themselves of the general amnesty. The *Moniteur* of Sunday, after saying that several newspapers had alluded to a decree that would modify the laws on the press, states that the news was void of foundation. The reason given for this is, that the government of the Emperor will not deviate from the established system, which, in allowing a field sufficiently large for discussion, controversy, and analysis, prevents, on the other hand, the disastrous effects of falsehood, calumny, and error. The *Débats* has published a sarcastic article on the *Moniteur* in relation to the manifestoes contained in that official print on the press laws. The *Moniteur* of Monday, therefore, issued a circular of the Minister of the Interior, addressed to the Prefects, and dated September 18, concerning the *régime* of the press, as follows:—"The Minister holds it necessary to remind the Prefects of the principle upon which the late decree concerning the effect of the warnings given to newspapers was founded. He says the decree of the 17th February, 1852, is not a law enacted on account of a particular crisis, and which would not be available during a time of peace and tranquillity. Like every political law, this one is also capable of improvement; but the principles of the law are closely connected with the restoration of authority in France, and with the creation of unity of power, based on universal suffrage. The government does not fear the discussion of its acts in a loyal sense, neither does it fear any attacks; but the general welfare of the people imposed upon the government the obligation of not putting aside lawful arms, which are guarantees, and not obstructions, to the right of publication of one's opinion, which could not be taken away from an enlightened people like the French. This right is not to be confounded with the exercise of the liberty of the press by means of newspapers. If the government reserves to itself the right to punish abuses, it does not interfere with the liberty of expressing one's thoughts, and will retain those restrictions only which are required out of respect for the Constitution, the legitimacy of the Imperial dynasty, and the interest of order, morality, and religion. The government is far from imposing a servile approbation of its measures; it will always tolerate opposition in a serious spirit, and will not confound the right of control with a systematic opposition and premeditated ill-will. The government will be only too glad to be enlightened itself by fair criticism and discussion, but will not permit society to be troubled by culpable excitation or hostile passions." Advices received from Zurich announce the arrival of a courier from Vienna, with instructions to draw up the instrument for the treaty of peace, and the documents for the cession of Lombardy to Sardinia. No allusion is made to the Duchies. It is hoped that the treaty of peace will be signed in a few days. The letters of the Paris correspondents are occupied with comments on the circulars published by the French Minister of the Interior on the laws on the press. These circulars have been received with the greater disgust, as hopes had been held out that it was the intention of the French government to modify the press laws in a liberal sense.—Matters are not likely to go on so smoothly in Italy as is supposed by the French government. The people, "whose destiny is in their own hands," seem to be preparing to secure that destiny at all hazards. The *Milan Gazette* has a spirited article on the subject, and the *Gente Latina*, another daily paper, calls the peace of Villafranca "a truly satanic compact, setting the conscience at odds with the heart, and imposing on us the sacrifice of our dignity for the love of our brethren The Italians are now beginning to depend more on themselves. It is thought the Tuscans will shortly elect a Regent, who will be, of course, subordinate to Piedmont. Great activity is prevailing among the military authorities in Venetia, and there is also a rumour of a probable insurrection in Venice. The military occupation by Piedmont of Tuscany and the minor duchies is talked of. The Tuscan government has notified to the plenipotentiaries of the Grand Duke to evacuate the palace within three days, and in case of non-compliance the property of the Grand Duke is to be sequestrated. The Dictator Farini, at Parma, did not even wait for the King of Sardinia's answer to the deputation before he proceeded to proclaim the Sardinian rule, and to plant the arms of Savoy in the public places. It is said the King of Sardinia is preparing arms and accoutrements for an army of 250,000 men. On the other hand Austria is about to assist the Duke of Modena to recover his throne. On this last point the *Corriere Mercantile* makes an indignant comment, and appeals to his countrymen to resist force by force, and says the time for action has arrived. The members of the deputation from the National Assembly of the Romagna to the King of Sardinia have been named. The deputation is composed of Count Bentivoglio, Count Gozzadini, Marquis Tamari, Count Salvoni, M. Laderchi, M. Scarabelli (Vice President), and M. Marescotti (Secretary to the National Assembly). The Pope has recovered from his late illness. The Papal government has expressed its satisfaction with the article on Italian affairs published in the *Moniteur* of the 9th instant. Conferences between Cardinal Antonelli and the French Ambassador, the

Duke de Grammont, continue to be held. It is said that the attributions of the Council of State and the Financial Consulta are to be extended.——The *Wiener Zeitung* of this day contains an Imperial decree raising the state of siege in Venice. However, some slight regulations will continue provisionally in force for certain cases.——A supplement to the *Invalide Russe* has just been published, which states that, according to a verbal report of Lieut.-Col. Grabbe, a victorious assault had been made on Gunib, and five cannons had been taken by the Russians. Schamyl was taken prisoner, and his sons and family were captured or killed. The Russian loss did not exceed one hundred men. ——The Madrid journals of the 15th have arrived. The *Gaceta* contains an account of a combat which had taken place between the Spaniards and the Moors at Ceuta, in which the Moors lost thirty-two killed and forty wounded, while the Spaniards lost only twelve wounded.——From Constantinople, under date of September 18, we learn that a conspiracy to assassinate the Sultan had been discovered, and two hundred persons had been arrested. The troops were suspected of participation in it.——News has been received from the frontiers of Morocco. The native tribes had renewed their attacks on the French outposts, and had pillaged and set fire to some of the French houses. Gen. Esterhazy made a brilliant onslaught, and repulsed the enemy. The Government of Morocco does not appear to be implicated in these attacks, but has not the power to check them.——The steamer *City of Washington*, from New York on the 10th, arrived at Queenstown on Tuesday night, where she landed forty-four passengers, and proceeded for Liverpool. Her political news is unimportant.

INDIA AND CHINA.—We have received by the Overland Mail advices and papers from Bombay to the 20th of August. Upwards of 10,000 soldiers have desired their discharge. There is little news of the rebels, who were prowling about in small bands, and nearly in a state of starvation. The Nana was suffering from fever, and the Begum still holds out. Balla Rao, the Nana's brother, had died of jungle fever. The *Candia*, with Calcutta dates to 27th August, has arrived at Aden. A bill had been introduced in the Legislative Council to tax all professions and trades in India; cultivators of land to be exempted. The Special Disarming Act passed during the mutiny is to become permanent. The House of Delhi has been deprived of all titular distinctions and privileges for ever. The French Admiral commanding in Cochin China has concluded a treaty with the Annamese, and will probably start with his fleet to China. The barque *Neptune* had been lost off Akyab. The state of the funds was: five-and-a-half per cent. Loan, 5¼ to 5½ discount. Exchange on London, six months, for first-class paper, 2*s.* 0⅜*d.*——The following is an extract from a private letter received from an officer on board one of the gunboats engaged in the recent operations at the mouth of the Peiho River:—"Our little craft was riddled by their shot. Ten carpenters have been at work upon us three days, plugging up our shot-holes. The heaviest shot we received weighed 56 lbs. Several balls were cut out of our second gig, which several officers, among whom was Commander Commerell, declare are Russian rifle balls. We shall have hotter work next time, as their forts are progressing in size and number fast. I was working at the howitzer, and a ball carried away my watch and chain."

GENERAL HOME NEWS.—Lord Derby is laid up with another fit of the gout, which will, we fear, prevent him from being present at the great banquet which the Liverpool Conservatives are getting up. As for the Premier, he is at Broadlands, well and hearty, and has been improving the minds of the bumpkins by speeches on railway progress and social improvements, *à propos* of cutting sods and rolling wheelbarrows, which his lordship has been doing with his usual facetious urbanity on some new railway near his park. Active measures we believe have been taken here to repair the Chinese disaster; and it is to be hoped that in India Lord Canning will not be found wanting in promptitude, and that he will contrive to despatch a numerous and efficient reinforcement to the scene of action in China. Lord Clyde is coming home, and his place is to be filled by Sir Hugh Rose; General Mansfield is appointed to the command of the Bombay army. Brave old Admiral Hope, who commanded, and was dangerously wounded at the Peiho Forts, is recalled, and will be superseded by Admiral Keppell, an equally dashing officer, who we hope will have better luck than his gallant predecessor.——The inquest on the bodies of the sufferers by the explosion on board the *Great Eastern*, is at length brought to a close, a verdict equivalent to one of accidental death having been returned. A want of caution is also declared to have been exhibited on the part of the engineers; but who "the engineers" were is a question yet to be decided, and one upon which the jury did not find themselves called to pronounce an opinion.——The revising barrister for the City of London registration has this week held his first sitting at Guildhall. The objections on the liberal side are about five hundred in number, and those on the conservative three hundred and fifty. There are but few fresh claims. The second court for Middlesex was held at Bedfont by Mr. Shadwell. Of the two days' proceedings the result shows, at Uxbridge—conservative objections, forty-eight; expunged, twenty-four—liberals, thirty-seven; expunged, twenty-two. At Bedfont, conservative objections, nineteen; expunged, twelve—liberal, fifty-five; expunged, fifty-two. The result of the day's proceedings at Mr. Shadwell's court, showed conservative objections made, ninety-one: sustained, fifty-three; liberals, one hundred and nine made, and ninety-four sustained. The revising barrister for the City of London has concluded the lists of liverymen of the different companies.——There has been no intimation given as to the intention of the government with regard to the fate of Dr. Smethurst. He still continues to assert his innocence, and he is engaged the greater part of every day in writing what he calls "notes" of the case, and which consist of remarks upon the evidence for the prosecution. The visiting justices, in order to assist him in this matter, have allowed him to have a transcript of the notes of the short hand writer employed at the Central Criminal Court, or rather the printed report which is published at the close of each session by order of the corporation of the City of London, which of course amounts to the same thing. This is considered a very extraordinary proceeding, and it is most unusual to allow such facilities to a capital convict.——The registrar general's return for the past week gives the number of deaths as 1092, which is about the average mortality for the middle of September. There was an increase of deaths from small pox and scarlatina, but a considerable decrease in fatal cases from diarrhœa. The births during the week amounted to 1607.——It will be observed with regret that Dr. Vaughan, whose able oversight of Harrow school has done much to keep up the reputation of that ancient seat of learning, is about to retire.——A meeting was held on Monday evening at the London Tavern, Chatham, by the dockyard men, at which it was agreed to enter into a subscription for presenting to the Right Hon. James Wilson a testimonial, to consist of a silver inkstand, for his exertion in obtaining the Civil Service Superannuation Bill. The subscription amounted to £9 19*s.* 4*d.*, which would remain open until Saturday.——The September session of the Central Criminal Court opened on Monday, before the Lord Mayor, the Recorder, and several aldermen. The first edition of the calendar contained the names of eighty-three prisoners. The Recorder, in his charge to the grand jury, congratulated them upon the lightness of the calendar. Among the cases tried was that of William Denbigh Sloper Marshall, who was charged with bigamy; he was found guilty, and sentenced to four years' penal servitude. The case has been often before the police courts.——Alfred Cooper surrendered to take his trial upon several indictments charging him with embezzling money from the churchwardens and overseers of Camberwell parish. He pleaded not guilty. Two cases were tried, and the prisoner was acquitted on both. Mr. Poland said it was the intention of the prosecution to proceed with the other indictments. These trials occupied a very long time.——At the Middlesex Sessions, Charlotte Morris, a married woman, was indicted for attempting to commit suicide. She had been taken into custody for drunkenness, and while locked up she twice attempted to strangle herself. She pleaded guilty, and was sentenced to six months' hard labour, on which she said she would do it yet.——Thomas Suter, a baker, but well known as the "Thieves' Lawyer," and Thomas Lee, a returned convict, known as the "Rabbit," from his dexterity at thieving, pleaded guilty to robbing Charlotte Yeates. A long list of convictions against Suter was put in, extending over fourteen years, and he had served one sentence of four years' penal servitude. Suter was now sentenced to six, and Lee to three years' penal servitude.——Thomas Thompson was convicted of stealing fixtures from a dwelling-house. He was one of a gang who got possession of houses by false references, and immediately stripped them of everything that could be taken away. He was also shown to have been guilty of other offences, and the Court sentenced him to eighteen months' hard labour.——John White was convicted of assaulting and robbing William Payne. He had been repeatedly convicted and sentenced to various terms of imprisonment, and on one occasion was condemned to four years' penal servitude. The learned Judge said this was another instance of old and known thieves getting off by pleading guilty at police offices, and being summarily convicted. He was now sentenced to ten years' penal servitude.——At the Court of Bankruptcy the cases of Messrs. Oak and Snow, of the Blandford Bank, and the European and American Steam Shipping Company, were brought under consideration. The petition against Messrs. Oak and Snow will be annulled, the majority of the creditors having agreed to the receipt of a settled dividend. The audit of the European and American Steam Company was effected, but no dividend is to be declared under the liquidation until the bills forming a portion of the assets arrive at maturity.——The choice of assignees was arranged in the case of John Edward Buller, the fraudulent bankrupt solicitor and money scrivener, of Lincoln's-inn-fields, whose debts and liabilities amount to upwards of £100,000. The bankrupt has absconded, having, it is said, inflicted severe injury, if not utter ruin, upon many persons by whom he was trusted in his confidential character of solicitor. One very gross case was detailed yesterday, in which the bankrupt appropriated to his own purposes £10,000 of trust money and property of a widow lady. The total amount of debts proved yesterday was about £13,000 or £14,000. ——At the Central Criminal Court yesterday, the trials of Charles Annois, a Portugese, charged with the murder of Philip Barker, and of George Frederick Royal, accused of poisoning a young woman with whom he cohabited at Poplar, were postponed until next session.——Thomas Goodfellow, a boy ten years of age, was found guilty of stealing a letter containing a bill of exchange, and sentenced to fourteen days' hard labour, and five years' confinement in a reformatory; and Henry Ford was indicted for stabbing Sarah Thompson with intent to murder her; a second count charged the intent to be to do grievous bodily harm, and on this last count he was found guilty and sentenced to penal servitude for four years. Just before the closing of the court the judge increased the sentence passed on young Goodfellow from fourteen days to six weeks' imprisonment in Newgate, and afterwards to be sent to a reformatory for five years.——Mary Denny and Mary Healey were found

guilty of robbing Rosetta Susan Clemmerson of a purse and money. The prisoners were of the class of unfortunates, as was also the prosecutrix. Former convictions having been proved against them, but more frequently with respect to Healey, the Court sentenced her to four years' penal servitude, and Denny to twelve months' hard labour.——John Edward Jenkins, clerk to the Foreign Vineyard Association, was examined at the Mansion House on a charge of forging a cheque for £101 4*s.* 6*d.* The prisoner, who had been apprehended at Broadstairs, was remanded for further evidence.——Mr. David Hughes, lately carrying on business as an attorney in the city, who absconded from his creditors in July, 1858, leaving behind him liabilities to the extent of about £200,000, was brought up at Guildhall, on a warrant, having been captured in Australia by Brett, a serjeant of the city force, and placed at the bar for examination, before Alderman Lawrence the presiding magistrate, charged with non-surrender to the fiat issued against him in bankruptcy. The prisoner was remanded for a week.——A shocking occurrence took place yesterday at the Lewes sheep fair, by which four persons lost their lives, and others were seriously injured, and a number of horses and sheep killed. The disaster was caused by the bursting of the boiler of an engine which was brought on to the ground for the purpose of testing the capabilities of a chaff cutting machine. Instantly on the explosion the engine was seen to rise in the air, and was shot a clear distance of thirty yards.——A disgraceful outrage has occurred at Hereford, where a brute of a labourer has thrown some vitriol over a young girl because she refused to marry him. —— Wednesday being St. Matthew's day, the lord mayor, lady mayoress, aldermen, sheriffs, and governors of the several royal hospitals, attended Divine service at Christ Church, Newgate-street, after which they repaired to the great hall of the hospital to hear the speeches of the Grecians, which were of the most creditable description, and elicited much applause.——The funds yesterday were maintained with firmness, and consols for money and the account left off 95⅝ to ¾. There was greater activity in foreign stocks and railway shares, Mexican especially having advanced. The prices from the Paris Bourse again showed an improvement of ¼ per cent., and hence the bargains after hours were once more at a fractional improvement. Only £6000 gold was sent into the bank, and the demand for Mexican dollars, which advanced to 60½*d.* per ounce, induced a belief that the remittances to India and China will steadily increase. There was no feature in the produce markets, except that rice sold more freely on rather easier terms.

COMMERCIAL.—The weekly commercial reviews of the manufacturing districts are not altogether satisfactory. The intelligence of the disturbance of mercantile relations with China, together with the advices of the fall in prices at Calcutta, have created much heaviness at Manchester. In Leeds the influence of the same accounts has been experienced, but at Nottingham and Birmingham a good general trade has been transacted. At Bradford and Halifax the manufacturers were proceeding steadily, but no large orders have recently come to hand. In the neighbourhood of Sheffield and Wolverhampton the course of affairs has been tranquil, and the general prospects of business have not suffered any decided reverse.

PUBLIC AMUSEMENTS.

COVENT GARDEN THEATRE.—The English opera season is announced to begin on Monday, the 3rd of October, under the Pyne and Harrison management. In addition to Miss Louisa Pyne (who we are happy to say has quite recovered her health), the programme includes the names of many distinguished singers, some of whom are new to the stage. Among these we find Mdlles. Pilling, Fanny Cruise (her first appearance in London), Miss Thirlwall, and Miss Parepa (her first appearance at the Royal English Opera); Mr. Santley (his first appearance), Mr. Henry Haigh, Mr. H. Corri, Mr. G. Honey, Mr. St. Albyn, Mr. Mengis, Mr. Lyall, Mr. Wallworth, Mr. Bartleman, Mr. Terrott, Mr. Maurice de Solla, and Mr. W. Harrison. An excellent ballet company is engaged, including our old favourites, the Paynes, Mdlle. Rosalia Lequine, Mdlle. Pierron, Mdlle. Pasquale, and Mons. Vandris.

DRURY LANE THEATRE.—Mr. E. T. Smith, and his operatic company, have returned to London, and the former has definitively secured Drury Lane Theatre for a new term. In consideration of £4,500 rent, instead of £4,000, he has now the liberty to open the house every night in the year, without the extra payment of five pounds, to which, under the old agreement, he was subject for each and every one after the two hundreth.

HAYMARKET THEATRE.—Last Saturday Mr. and Mrs. Charles Mathews concluded their engagement with a benefit, to do honour to which one of the most crowded audiences assembled that we have ever seen in this or any other house. Mr. Mathews had selected "The Road to Ruin" and "Paul Pry" for the occasion, sustaining in the former comedy the character of *Goldfinch*, and in the latter that of *Paul Pry*. Greatly as we admire Mr. Mathews, and well-wishers as we are to him, we are constrained to say that we have never seen him act so ill before. The offensive character of *Goldfinch*, contrary to our expectations, received no new treatment at his hands; and the feeble way in which he played *Paul Pry* was perfectly astonishing to his friends who were present. In addition, the whole of the gentlemen and ladies in the comedy, with one or two exceptions, were shamefully imperfect in their parts—Mr. Mathews most conspicuously so; and altogether a more unsatisfactory performance we never assisted at. The audience, however, were very indulgent and good natured, and took great pains to be pleased without a cause. On Monday last, Miss Amy Sedgwick made her appearance for the first time this season in the character of *Rosalind*, in "As You Like It," with great success. Miss Sedgwick, throughout, realized the highest conception of her character. The playful humour and the exquisite grace and tenderness which she exhibits during the period of her disguise, and while testing the love and trying the heart of *Orlando*, are a perfect embodiment of the poet's idea. Mr. Howe made an admirable *Jaques*, and Mr. Compton (it is scarcely necessary to inform old playgoers), in the part of *Touchstone*, interpreted the humour of Shakespeare with that true taste and perfect conception of the author in which he is unequalled by any living actor with the exception of Mr. Phelps. Mr. Wilkins played *Andrey* in an unctuous and satisfactory manner. On Thursday, a new farce was produced by Mr. John Bridgman, *à propos* of the Rifle Movement.

NEW ADELPHI THEATRE.—On Monday Bro. Webster is to open this elegant and most comfortable theatre with Adelphi dramas, comedies, farces, and burlesques. The pieces selected for opening are "One Touch of Nature," a new farce, by J. M. Morton, Esq., called "Love and Hunger," and the popular burlesque of "The Babes in the Wood."

PRINCESS'S THEATRE.—Mr. Augustus Harris, *ci-devant* right-hand man to Mr. Gye at Covent Garden, opens this theatre to-night with a new comedy (translated, of course,) by Mr. John Oxenford, entitled "Ivy Hall;" and so far, if the tale be true, the new management would seem to be treading in the footsteps of the old one. Mrs. and Miss Louise Keeley, and a Mr. George Melville as first stock actor, are to form part of the company. If the latter justify the fame that has been his advanced guard, he will be found a first-rate artist in tragedy, comedy, and melodrama.

OLYMPIC THEATRE.—To-night this theatre will be re-opened, and Messrs. Robson and Emden have novelty in store for their patrons—a comedietta, by Mr. Charles Dance, entitled "Morning Calls," with parts for Mrs. Stirling and Mr. G. Vining.

ST. JAMES'S THEATRE.—Under the auspices of Mr. Chatterton, this house begins its season on Saturday, the 1st proximo. Mr. Leigh Murray will appear in a new comedy, and a burlesque by Mr. Leicester Buckingham is also announced.

SADLER'S WELLS THEATRE.—The winter season commenced at this house with the tragedy of "Romeo and Juliet," introducing Mis Caroline Heath, late of the Princess's Theatre, to an Islington audience: the character of *Mercutio* being sustained by Mr. Phelps. The house was crowded to the ceiling. The play was judiciously cast, and acted throughout with good taste and artistic feeling. Miss Heath, who has for some time been favourably known to London playgoers as a pleasing actress in light comedy, surpassed the expectations of her best wishers by the ability she displayed in the part of *Juliet*—so different to anything she has hitherto done upon the metropolitan stage. In the earlier scenes her grace and the modest expression of her deep love were fully appreciated and admired by an audience which carefully noted every word and gesture; but the fire and energy she put forth in the last two acts fairly took the house by storm, and a more completely successful *début* we have rarely witnessed. Mr. Phelps's conception of the witty and fiery *Mercutio* was perfect. "King Lear" has also been produced, Miss Heath playing *Cordelia* with much grace and sweetness.

TO CORRESPONDENTS.

BRO. BESWICK.—In reply to your inquiry as to the price of Mr. Papworth's *Alphabetical Dictionary of Coats of Arms*, reviewed in the last number of the *Freemasons' Magazine*, we see it is published by Mr. Papworth, 14A, Great Marlborough-street, London, and is issued to annual subscribers of one guinea each. We have communicated with Mr. Papworth, who will send, what we have not, a prospectus to Bro. Beswick, with whose address, for that purpose, we have furnished him.

"Δ."—See the above answer to Bro. Beswick. We will take care that the communication from "Δ." shall reach Mr. Papworth, and will forward to him the address of our correspondent, in order that he may receive a prospectus.

No. 206.—In our notice of the proceedings of this Lodge last week, we omitted to mention that Bro. Baker, W.M., has consented to serve as steward at the next festival of the Royal Benevolent Institution of Aged Masons and their Widows.

No. 907.—We consider that seven days' notice should always be given prior to holding a Lodge of Emergency, though not specially provided for in the Book of Constitutions.

"W. B."—We have repeatedly answered the question. A Warden should not occupy the Master's chair, whilst ruling the Lodge.

BRO. BELL.—There are many Lodges whose members number over fifty. We look upon the model number as from twenty-five to thirty.

A BROTHER WANTING PREFERMENT.—Try and get an introduction to the Caveac. We hear it has only nine members.

LONDON, SATURDAY, OCTOBER 1, 1859.

SYMBOLISM OF COLOUR.

"Formæ dignitas coloris bonitate tuenda est."
Cicero de Officiis, i. 36.

When the Almighty fiat went forth on the first day of creation, "Let the earth bring forth grass, and the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so"—the glorious purpose could scarcely be said to be perfected till the following day, when the fourth command was promulgated, by which the beauteous creation of plants and trees, herbs, and all the pompous panoply of nature then starting into being would be apparent to man for whom all this gorgeousness of creation was preparing; for on that day passed first the creative word: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

Then and not before was accomplished the purpose of Jehovah, to gladden the lord of all this mighty preparation, who was soon to enter into the full fruition of his being, by the perception and enjoyment of all the grand and beautiful in nature; then was his eye opened to the cerulean vault of heaven, to the green carpet of the earth, studded with all the countless varied hues that the refraction of the new born sun produced; the rich umbrageous woods filled with the beauteous and contrasted hues of an infinite feathered multitude, exhibiting at every move a new prismatic change. This consummation was perfected as soon as the glorious luminary of day appeared above the horizon; then was granted to man the gracious boon of colour.

To estimate more fully this most precious gift of heaven, let us only for a moment figure our world and all creation deprived of the prismatic action of the solar rays, and contemplate the appearance of every object on which we could cast our eyesight, veiled in one uniform unvaried tint; a case almost within the description of Virgil's Cyclops, taken objectively:—

"Monstrum informe ingens cui lumen ademptum."

It is of no consequence what single tint we propose in which to cloud all nature; any one unvaried would be equally objectionable; red would weary the eyesight, and tend to weaken, if it did not induce blindness; brown or black would afflict the mind, and induce melancholy; even the more subued tints of green or blue would ultimately wear down the soul by monotonous insipidity and unvarying tameness. With such an habitation its human denizen would attain the same frame of mind which Virgil (Æn. iv. 450) attributes from different causes to Dido when Æneas fled:—

"Tum vero infelix fatis exterrita Dido
Mortem orat; tædet cœli convexa tueri."

Sir Isaac Newton says in his "Opticks":—"If the sun's light consisted but of one sort of rays, there would be but one colour in the whole world; nor would it be possible to produce any new colour by reflexions or refractions; and by consequence that the variety of colours depends upon the composition of light."

From such a triste and miserable abode, such an unchanged and wearisome existence, we are kindly saved by the diversity of the solar rays and the variety of colour, which, however, could scarcely have been perceived before mankind made use of this diversity; and it seems but reasonable that mankind should early in the natural distinction of colours have sought corresponding tokens of the different relations of life, of thought and action. This was but a necessary consequence of the permanence, the variety and the beauty of the physical objects around them. By degrees to every tint an unchanging idea was attached, and which may have been fostered by the ideas which some of the ancients entertained of the nature of colour. Plato considered all colour as a flame issuing from the coloured substances, a reflex of the rays of his supreme god—the sun. The stoic Zeno called it the contour and boundary of matter; and Aristotle said it was some property by which alone bodies became visible; here evidently defining a cause by a consequence. As, however, the opinion of Plato seems to have been, if not so acknowledged, at least the received general theory of the ancient and eastern world, we cannot wonder that a due appreciation of colour became soon an object of religious usage, and that particular colours were soon appropriated and restricted to particular divinities. The language of colours became thus intimately allied to the heathen dispensations in China, in Egypt, in Greece, and in Rome. Even in the remote clime of Iceland, where nature is divested of half her beauty, the darker and cloudy hues were introduced into its creed; and in the middle ages the missals, the encrusted walls of their churches, the encaustic paintings, and the glorious windows "dim with religious light," each told its story of mythic lore in the various tints it exhibited. The conventional colours these displayed were of most ancient usage, and of the most venerable observance. We may trace many of their contrasts and much of their splendour and beauty to the liturgical precepts of the Zendavesta; to the Brahminical rituals of the Vedas. The reproduction of the polychromic figures and temples from most of the countries we have named, enshrined in their new crystal repository at Sydenham, that literally

——— "doth bestride the narrow world
Like a Colossus, and we petty men
Walk under his huge legs and peep about,"

bears witness to the truth of our assertion: there in a microcosm, "a narrow world," is collected full evidence of the truth of the constant and unvaried symbolism of colour.

In Egypt, that land of priestcraft and intelligence, the robe of Isis was of every hue which the natural objects of the country afforded. Osiris, the puissant god, was the luminary, the sun by which alone she, as variegated nature, shone. The chromic orthodoxy of Egypt was kept up by the strictest injunctions. Synesius tells us that their laws prohibited the workers of metals and their stonemasons from forming figures of their divinities, for fear of a departure from established forms and tints. At Rome the monopoly of the imperial purple to the family of the emperor is inculcated as late as the Justinian code; and it is well known that in China the minute gradations of rank to the present date are carefully denoted by the colour of the garment; and in that celestial empire, possibly, the study of precedence and authority may be there as curious and ridiculous as the labours of our heralds in their multiplied tints and blazons. The Chinese code gives three hundred bastinadoes and three years of banishment to any one unlucky or daring enough to encroach unauthorizedly upon the sacred figures of the green dragon or the yellow phœnix.

Turner's "Embassy to Thibet" (p. 314,) gives us a similar fixity and meaning for colour in Thibet, neighbouring and much dependent upon China:—

"The priests were habited in long robes of yellow cloth with a conical cap of the same colour, having flaps to draw down and cover the ears. I notice this particularity in the colour of their dress, as it is a distinction adopted to mark one of the two religious sects that divide almost the whole of Tartary to the eastern limits of this country. The other colour is red, and the tribes are known as belonging to the red or yellow cap. The former differs principally, as I understand, from the sectaries of the yellow in admitting the marriage of their priests. But the latter are considered as the most orthodox, as well as possessed of by far the greatest influence. The Emperor of China is decidedly a votary of this sect, and he has sanctified his preference of the yellow colour by a sumptuary law, which limits it to the service of religion and the imperial use."

This may however have been a later innovation of the now dominant Mantchew Tartars who entered China in 1643, or we find, in Staunton's account of the embassy thither

descriptions of the interiors of their temples and palaces, and paintings frequently mentioned as vermillion, and notices of red ornaments in them. The envelope for the royal drinking cup of gold, after being licked clean by the imperial tongue, is a piece of red silk.

The symbolism or the perpetuity of colour was not confined to the narrow bounds of the eastern hemisphere: the same deference to particular colours was given by Aztecs and Toltecks (the most ancient inhabitants we read of for Central America) as in the Old World, and though many curious traces of mutual knowledge are gradually opening betwixt the New and the Old World, this deference to colour seems but a common feeling implanted in every human being whose organs of sight are perfect. In Mexico, the favourite, the sacred, and the regal colour seems to have been green.

Prescott ("Conquest of Mexico," vol. ii., p. 50), tells us "It was not long before he (the King of Texuco) appeared borne in a palanquin litter richly decorated with plates of gold and precious stones, having pillars curiously wrought supporting a canopy of green plumes, a favourite colour with the Aztec princes;" and at p. 63, of Montezuma's dress at his interview with Cortez it is said, "Both the cloak and sandals were sprinkled with pearls and precious stones, amongst which the emerald and the chalihivit, a green stone of a higher estimation than any other amongst the Aztecs, were conspicuous. On his head he wore no other ornament than a panache of plumes of the royal green which floated down his back; the badge of military (priestly?), rather than of regal rank." We have queried this former epithet, for we find (vol. i.) the idol of the Huscalans had its head-dress also of green feathers; and further, that this sacred colour extended its influence to the feathered tribe in which it preponderated, for at p. 101, Prescott, speaking of the aviary of Montezuma, tells of "the endless parrots with their rainbow hues, the royal green predominant."

The practical Peruvians put the different shades of colour to a very useful purpose. Their *guipos* served them for many adaptations of a note book or a chronicle, and a similar practice had extended far across the Pacific, as Prince Lee Boo endeavoured on his journey from the Friendly Islands of his father to make similar coloured threads serve for a journal of his passage, till nearing England the multitude of events and fresh ideas made him throw up the imperfect records in despair.

Mahomet felt the influence of antiquity and Egyptian neighbourhood, and perpetuated its reverence of colours and the endurance of their meaning to his followers by which, amongst others, the symbolism of flowers has been established over a large portion of the civilized world. He has given it in the Koran (Bees chap. xvi.) as a precept received from heaven, "that colours are the principal distinctions of objects."* His Moslem followers were ready disciples, and extended the meaning by willing expounders of this creed. The seclusion of the harem, the beauty of their eastern floral wealth, led his votaries easily and fully to a floral language precise and well understood. The billets doux in a bouquet, well defined and conventional, though apparently innocent, are often the channels of a deep intrigue.

It was however impossible that objects so constantly in view and so pleasing should not have had their votaries and meaning far more extended than the realms of the Moslem. Neale and Webb, in an introduction to a translation to a portion of Durand's Work on the Ceremonies, &c., of the Catholic Church, tell us, (p. 47), when speaking of the symbolism of flowers:—

"This is a species of symbolism which has prevailed among all nations, and which our devout ancestors were not slow in stamping with the impress of religion. Witness, for example, the herb trinity, now generally called heart's ease, the passion flower, and *lachryma Christi*. In the present day, who knows not that the rose is the symbol for beauty, the violet for modesty, the sunflower for faithfulness,* the forget-me-not for remembrance, the pansy for thought, the cypress for woe, the yew for true heartedness, the everlasting for immortality."

We adduce this meagre list of symbols at present as a sample, but trust to be able in time to give a larger and more expressive catalogue from the Catholic Calendar; a church which has always endeavoured to ally its tenets and practice with natural objects and a popular perceptiveness.

Some of these congruities are palpable enough; the pansy, for thought, can only arise through the French *penser*, which is forced; the forget-me-not is not so thoroughly popularized as its German prototype the *vergiss-mein-nicht*; and the heart's ease has received from Shakespeare an interpretation in the "Midsummer Night's Dream" not very favourable to the weaker sex, to which the flower usually is attributed; for with him the heart is changed to one only of its passions, and we will trust, for the honour of the female sex, that ease is not always idleness—so that his full interpretation of love and idleness for heart's ease is not invariably true. But to these symbolical meanings we must revert again when the different classes of natural objects have to be noticed.

To return, however, to the chromic symbolism of classic antiquity, we may remark that much of it is lost to us from the almost entire destruction of their monuments. In the fifteenth century not more than six ancient statues were known, and if with these ancients each colour had its symbolical meaning or was a fixed attribution, we can now only learn so from occasional notices in their writings that have reached us. We may, however, at least conjecture, much as it may militate against our æsthetical feelings, that most of the plastic *chef d'œuvres* of their chisels received the aid of colour. It requires only a visit to the Elgin marbles in the British Museum to find traces of a coating of pigment, which the exposure of more than two milliaries has rubbed from the prominent portions—it requires, therefore, a close scrutiny of the crannies of the figures before this is discovered; but so firmly was Mr. Owen Jones persuaded of the fact that, in his classic restorations at Sydenham, polychromy is plentifully used.

Another difficulty, however, in settling the symbolical meanings of the ancient pigments arises from the great doubt which hangs over the particular name of the tint of any given pigment. These ancients themselves were most loose in their use of the terms descriptive of the various colours. On this head, Spence, the author of the "Polymetis," is undeniable authority. He says, p. 167,—

"I believe there is no one thing in the whole language of the Romans that we are more at a loss about than their names of colours. It appears evidently enough that *cœruleus* was used by them for some dark colour."

One might bring a number of instances to prove this.

"Sæpe videmus
Ipsius in vultu varios errare colores;
Cœruleus pluviam denunciat."—*Georg* i. 451.

And

"Tum mihi cœruleus supra caput astitit imber
Noctem hiememque ferens et inhorruit unda tenebris.
Æn. iii. 195."

Spence might have supported his proposition also from Ovid (Fasti, iv. 420), when describing the rape of Proserpine, Pluto's horses are noted as *cœrulei*.

"Hanc videt et visam patruus velociter aufert
Regnaque cœruleis in sua portat equis."

Equally uncertain are we as to the use or tint of *purpureus*. I again quote Spence, p. 186,—

"What idea the Romans meant by the word *purpureus* is not

* That green has become the sacred colour of Islamism may have been the mere accident of Mahomet's robe being of that colour, preserved as a sacred emblem. It now probably floats side by side with the red oriflamme of France, sent from heaven as a sign of victory and an entry of conversion to Clovis.

* "So the sunflower turns on his god when he sets,
The same look that he gave when he rose."—Moore.

at all settled with us. They use that epithet of fire, of swans, of snow, so that *nivei* and *purpurei* may not differ so much as they seem."

"Gemma purpureis cum juga demet equis." Ovid, *Fast.* ii. 72.

And

"Carmina sanguineæ deducunt cornua lunæ." *Ibid.* ii. 24.
"Et revocent niveos solis euntis equos."

So in Virgil (Georg. iii., 82, 83) it is difficult to assign a satisfactory tint to this passage, giving the quality of horses from their colours:—

"Honesti
Spadices glaucique: color deterrimus albis
Et gilvo."

Glaucus seems generally only to mean shining, and may have been, in a very remote sense, akin to the German term *Glück* (luck).

Gilvus is a honey colour, answering to the modern yellow, German *yelb* or *gelb*, and the same well known metathesis of *f* and *b* would give the best significance for *flavus* in the German *blau*, our blue; nor should I object to a derivation of *cer-uleus* from the German *gar*, car, *kur*, and *helle*, bright: *gar* representing, in that language, anything special or particularly perfect. That Spence was in part of this opinion, may be deduced from his note on "cœruleus fibris" (Æn. vii. 64), and "crinem cœruleum," (Ovid); and Virgil:—

"——— Eum tenuis glauco velabat amictu
Carbosus."—*Æn.* viii. 24.

when he says—

"I imagine *cœruleus* signifies a darkish or sea green colour here, though it may in general signify any colour that the sea is of, and that varies according to the objects that reflect light upon it. Near the shore it is always tinged with the predominant colour of the shore, and is generally more or less green; far out at sea it is of whatever colour the clouds happen to be of, so that *cœruleus* is a very vague and indeterminate expression.

"The meaning of the word *glaucus* is almost as uncertain. One of the best vocabularies we have for the Latin tongue (Ainsworth), says it signifies grey blue, sky coloured, azure sea green, or a bright fiery red."

But it may have only applied to a brilliancy in all the particular instances which seems proved by Lervin's explanation of the word in the passage above from the Georgics, by its resembling cats' eyes—*felineis oculis.*

Not only is this uncertainty of colour inherent in themselves, that is subjectively, but even the eye objectively (as in the other senses) is unable to satisfy itself that the impressions on it from the same objects are the same as those made upon any other individual, but as the relative change remains permanent and consistent throughout, the difficulty, though incapable of proof as of alteration, certainly adds to the general uncertainty of polychromy.

With regard, however, to its symbolism, we can hardly suppose that in the clear atmosphere and pure air of Greece and Italy, where nature's nicest and most delicate tints had fullest play, and where every hue of field or forest, the gaudy colouring of the feathered tribe, were so precisely noticed, and where the play of the shot colours of the dolphin, the tunny, and other denizens of their clear waters gave the splendour and variety of a kaleidoscope to each bay and inlet of their shores—we can hardly suppose, I say, that here the beauty of variety in colour should have passed unheeded, or its symbolism not have arisen.

Englishmen, as we have already pointed out, have at the present day peculiar opportunities, and almost a mission, to judge and determine on the symbolism of colour and on the appositeness of polychromy in the examples offered in the new glass palace at Sydenham. We have there what are declared to be correct, though reduced copies, of Assyrian, Egyptian, Grecian, Roman, British, Gothic, Spanish, Mahommedan, Renaissance, and Italian colouring down to our own time, in the production of the industrial courts and the limning of the palace itself. It is to be lamented that we have them not placed in a chronological series; so that a visitor or student might commence with the earliest link, and so pass on from the old Palace of Ninus, in the order we have indicated, to the more extended field of Egyptian gaiety and to a more pronounced and extended chromic field. The Grecian use of polychromy may be said to be successfully asserted as material aid to the chisel in the tints which Mr. Owen Jones has so harmoniously bestowed on the frieze of the Parthenon, and which he may possibly carry out on the *chefs d'œuvres* of Phidias, Minerva's glorious tympanum.

At Rome, in the arabesques of the baths of Titus, we find every variety of tint employed with such freedom and richness of invention that Rafaelle did not disdain to become their copyist in the loggias of the Vatican; and how much Gothic architecture is improved and harmonized by the introduction of the strongest tints, the mediæval courts of England, Germany, and France bear ample testimony, and in the number of the colours and their brilliancy how much the round and pointed arch and their corresponding styles are heightened and sublimed by the use of pigments. It was not without ample consideration and experience that our forefathers encrusted the walls of their cathedrals and parish churches with the storied history of the Saviour and the Saints in richest hue, the backgrounds inlaid or diapered with vivid mosaics or overlaid with resplendent gold; and thus the temples showed by their solemn pomp advantageously as the abode and dwelling place of the Most Highest, and placed in an obvious light the distinction between a common house and the habitation of the Lord. The legendary lore on the walls around, their moral precepts though

"Spell'd by th' unlettered Muse,
The place of fame and eulogy supply,
And many a holy text around she strews,
Teaching the rural moralist to die."

This useful, this æsthetical practice was buried in the age of whitewash and uniformity, and all in religion was thereby rendered gloomy, meaningless, and dull.

The idea, however, of the beautiful and significant in colour could not be banished from the minds of the people or the designs of the artist, and polychromy, ejected from our churches, took refuge in the palaces. The Renaissance Court has its finest examples of colour from the halls of princes, from the ducal edifices, or the vestibules of the *nobili.* The *cinque cento* period, when art had lost the solemnity and awe of the cloister, necessarily wandered into the grotesque and gay; it degenerated successively in England into the Elizabethan and the austere Puritanical.

A certain internal relation, however, of the several periods we have traced is still observable, and a certain preponderance of four colours—red, blue, yellow, and black—with an occasional variation of green (as we shall show subsequently, from our own popular mythology), pervades all. In the earliest Assyrian we have the first rudiments of polychromy and the infancy of art, in which the rude pigments employed were such as the surrounding soils afforded—ochres and earths, deep red, brown, and yellow, with intense blue blacks; and the contrasts are also sombre and in keeping with the majestic grandeur of their architecture—dull red on buff, or blue on red and red on blue alternately. These colours and their contrasts are so suitable to the stiffness of the sculpture that they seem but the completion of form; brighter tints or more delicate oppositions would be totally out of place.

The Egyptians, to whom a knowledge of the metallic oxides seems to have been familiar, add more enlivening tints to the ochres of the Assyrians, though still the influence of the austere Nubian and their own sunburnt tint controlled their introduction and use. The same agreement, however, of form and colour is here which we have found in the courts of Nineveh—the opacity of tint there is quite in keeping with their formal treatment of form; whilst in

the Egyptian Court we meet a transparent lightness of decoration which gives to its ponderous sculpture an appearance at once gay and brilliant. The temperament of the children of Misraim seems to have been dreamy and spiritual; that of the Assyrian, like their colours, was more earthy and coarse; and in the latter their broad staring effects of colour correspond to the comparative clumsiness of their contours.

We have now seen how small so far the sum of colours introduced into these buildings; but properly blended and heightened they were not incapable of the most gorgeous effects. The Alhambra court with all its splendour is but the result of the three heraldic tints, azure, gules, and gold (*or*) and the sacred colours prescribed by the Almighty to the Israelites are similar, if we take purple and scarlet as its subtints to represent red. Thus Exodus, xxviii. 6:—"And they shall make the ephod of gold, of blue, and of purple and scarlet, and of fine twined linen with cunning work."

The same injunction is repeated, Exodus xxxv. 25, for the garments of the priests—and xxxvi. 8; xxxix. 5, 24, 29, for the curtains of the tabernacle.

It is these three tints which appear solely according to the authority of Mr. Owen Jones in the decoration of his Grecian temples, and no doubt it was ascribable to the influence of Grecian art, that these are the colours which Mr. Digby Wyatt, on the authority of the Pompeian discoveries, uses exclusively in the reproduction of the Pompeian court; though occasionally the Etruscan influence of light greens and purples are discernible, but rarely.

A triplicity of tint seems, however, to have formed a standard of symbolism through all ages; so that even the Catholic church restricts the use by its priests in their sacred vestments to this number solely, though white is added, and, being called a colour, makes the number of ritual colours four, as we learn from Durandus, iii. 18:—

"Quatuor sunt principales colores quibus secundum proprietates dicrum sacras vestes ecclesia distinguit, albis, rubeus, niger, viridis —nam in legalibus indumentis (under the old law) quatuor colores induisse leguntur, byssus, purpura, jacynthus, et coccus."

Their symbolism is distinctly marked by their prescribed use for particular masses.

White vestments are used on the festivals of holy confessors and virgins which be not martyrs, on account of their integrity and innocence. Jovinus Torrentius, in his hymn on the Innocents, sings beautifully, "De puero Jesu" (p. 63, editio Amstelod. 1576, 12mo.), and their beauty must be an apology for a lengthened extract:—

"Vos præter omnes, lingua quem fari nequit
Fuso professos sanguine
Ergo supremi parte cœli lactea
Quâ lucidum fulget via
Quâ picta dulci stillat uva nectare
Quâ nectar exhalent rosæ.
Herous ante et ante auctos purpura
Cœlestis aulæ principes,
Læti coronis luditis et insignium
Mixti puellarum choris
Sacrum canentes itis agnum candido
Quacunque præcedat pede,
At gaudet ille, gaudet innocens sua
Qui morte mortem vicerit:
Victorque clausi ruperit seras poli
Potente cunctis regia
Qui mitis aut ut agnus aut blandus puer
Sine fraude vitam auxerint."

For the above reasons white vestments are used in the festivals of the angels; at the Nativity to the Epiphany, with the exception of the three intervening martyrdoms of St. Stephen, the holy Innocents, and Thomas à Becket. White is indispensable at the Purification of the Virgin, and on Easter Sunday, but more especially at Pentecost, which thence received and has retained, the name of Whit or White Sunday. The Romans used the same colour during their sacrifices to their superior gods. Cicero (De Legibus, ii.) says: "Color albus præcipue decorus Deo est, tum in cæteris, tum maxime in textili."

Scarlet vestments are used on the festivals of the apostles, evangelists, and martyrs, on account of the blood of their passion which they shed for Christ. "Some use red from the vigil of Pentecost to Trinity Sunday inclusively, on account of the fervour of the Holy Ghost, for there appeared unto them divers tongues of fire."

Black has a rare and solemn license for its use on Good Friday, when every ornament of the sacred edifice is shrouded in black, and the paintings veiled with sable. It is also used on days of abstinence and affliction, and whenever the Roman pontiff walks in procession barefooted. For the Innocents it is a question whether black be most suitable to the mournful occasion, or red, in sympathy with these earliest martyrs; though, as regards themselves, the white, as above, remains the most apposite and symbolical of their innocence. A curious reason is given for the use of black in masses of requiem and from Septuagesima to Easter as commemorative of the expression, Canticles i. 5: "My spouse saith, I am black, but comely."

Green seems the residuary colour which is used when the church has none other of the above three specially appointed, and is not, therefore, mentioned, or at least rarely, in the common Roman Catholic almanacs of the present time; but the reason assigned is curious and scarcely defensible, because green is an intermediate colour between black, white and red, and we are curious to know if our painters acknowledge it as such. A very corrupt passage of Durand gives some relations of other colours to the foregoing, which are hardly cognizable—"Ad hos quatuor colores ceteri referuntur, scilicet ad rubeum colorem coccineus, ad nigrum violaceus qui aliter coccus vocatur: ad album byssineus: ad viridem croceus quanquam nonulli rosas ad martyros crocum ad confessores et lilium ad vergines referunt." In the Roman Catholic Almanack for 1846 the purple is frequently indicated as the colour for the days marked Feriæ.

THE SAVANS IN SCOTLAND.

The proceedings of the British Association were brought to a close at Aberdeen last week, after a very interesting series of papers had been read and discussed. The Prince Consort, who has attended several of the sittings, conveyed the Queen's commands to the members of the society to partake of her majesty's hospitality at Balmoral—a requisition which was obeyed by two hundred gentlemen.

During the congress the association has devoted several grants of money to the investigation of scientific subjects. The following is a list of the investigators chosen, the topics they are to treat, and the sums of money they are to receive towards their expenses:—To the Kew Observatory, £500; to Prof. Sullivan, "Solubility of Salts," £30; to Prof. Voelcker, "Constituents of Manures," £25; to Mr. A. Gages, "Chemico-Mechanical Analysis of Rocks, £25; to Dr. A. Smith, "Scientific Evidence in Courts of Law," £10; to R. Mallet, "Earthquake Waves," £25; to Rev. Dr. Anderson, "Excavations in Yellow Sandstone of Dura Den," £20; to Sir R. I. Murchison, "Fossils in Upper Silurian Rocks, Lesmahago," £15; to R. M'Andrew, "General Dredging," £50; to Dr. Ogilvie, "Dredging North and East Coasts of Scotland," £25; to Prof. Kinahan, "Dredging in Dublin Bay," £15; to Dr. Daubeny, "Growth of Plants," £10; to Prof. Allman, "Report on Hydroid Zoophytes," £10; to Dr. Wilson, "Colour Blindness," £10; to Admiral Moorsom, "Steam Vessels' Performance," £150; and to Prof. J. Thomson, "Discharge of Water," £10; making altogether a total of £930.

The business of the session having come to a conclusion, the assembled philosophers on Thursday posted over to Balmoral, to pay their loyal respects to their sovereign. The invitation was originally limited to the members of the

general committee of the association, it was afterwards extended to life members of the association, to gentlemen who had read papers during the late meeting of the body, and to the officers of sections—precaution being, however, taken by the executive of the association that the entire number to whom invitations were issued should not exceed two hundred. It is not believed that this limitation was at the command or even the desire of her majesty or his royal highness the Prince Consort. It is supposed to have been the act of the council of the learned society to which this distinguished honour was paid, who apprehended that at so short a notice sufficient posting accommodation could not be had to convey more than two hundred from Banchory, where the Deeside Railway ends, to Balmoral, a distance of thirty-three miles. This was, however, a mistake. A larger number might have been carried down on similar terms to those charged by the association for the conveyance of the members to whom they had distributed invitations. At all events, parties might have gone by the ordinary public conveyances, or by vehicles hired on their own account; and there can be no doubt that the limitation and the mode of distribution fixed upon by the council gave rise to much discontent amongst the general body of members. The gates of Balmoral were thrown open with royal hospitality on the occasion, and all who entered, even the most humble, were regaled with right royal abundance.

At two o'clock a splendid breakfast was partaken of by the guests, and shortly afterwards her majesty accompanied by her husband and children joined the party; and gave the signal for the commencement of the Highland games which she had ordered for the amusement of her visitors. The scene was a very striking one, the presence of three Highland clans contributing not a little to the picturesque and feudal character of the assemblage—these were the Duff Highlanders under their chief the Earl of Fife, the Farquharsons, commanded by Colonel Farquharson of Invercauld, and the Forbes clan under Sir Charles of that ilk. The athletic games which have been so laudably revived and patronized by the sovereign of late years were never shown to greater advantage, and tossing the caber, putting the stone, throwing the hammer, sword play, dancing, *et hoc genus omne* were performed with enormous gusto and as much to the satisfaction of the guests as the exhibitors.

At half-past five the Queen left the company, which was the signal for the party to break up after a most delightful day; the weather was somewhat showery but that meteorological phase appeared to be generally accepted as a necessary adjunct to the Highland scenery, and umbrellas were treated with the contempt which they deserved. After sundry refreshings by the way, the wandering men of learning arrived safely at Aberdeen at one o'clock in the morning, and thus ended the congress of the British Association for 1859.

Among the numerous valuable contributions which were read before the association there are two of a particularly interesting character which we have transferred to our own columns. These are Sir Charles Lyell's view of the present state of geological science and Mr. Laurence Oliphant's observations on the island of Japan.

Oxford and Manchester contend for the honour of entertaining the British Association next year. Oxford is the chosen, with the preferential reservation in favour of the Lancashire city for next year. Lord Wrottesley is to be the President. The following will assist him as Vice-Presidents: The Chancellor of the University of Oxford; the Rev. the Vice-Chancellor of the University of Oxford; the Duke of Marlborough; the Earl of Rosse; the Bishop of Oxford; the Dean of Christ Church; C. Daubeny, Esq., M.D.; H. W. Ackland, Esq., M.D.; W. F. Dinkins, Esq. Major General Sabine has withdrawn from the office of Secretary. Prof. Walker has been elected General Secretary. It is proposed to hold the session next year nearly three months earlier—that is, in June instead of September.

SIR CHARLES LYELL ON GEOLOGICAL SCIENCE.

No subject has lately excited more curiosity and general interest among geologists and the public than the question of the antiquity of the human race; whether or no we have sufficient evidence to prove the former co-existence of man with certain extinct mammalia, in caves or in the superficial deposits commonly called drift or "diluvium." For the last quarter of a century, the occasional occurrence, in various parts of Europe, of the bones of man or the works of his hands, in cave-breccias and stalactites associated with the remains of the extinct hyæna, bear, elephant, or rhinoceros, have given rise to a suspicion that the date of man must be carried further back than we had heretofore imagined. On the other hand, extreme reluctance was naturally felt on the part of scientific reasoners to admit the validity of such evidence, seeing that so many caves have been inhabited by a succession of tenants, and have been selected by man, as a place not only of domicile, but of sepulture, while some caves have also served as the channels through which the waters of flooded rivers have flowed, so that the remains of living beings which have peopled the district at more than one era may have subsequently been mingled in such caverns and confounded together in one and the same deposit.

The facts, however, recently brought to light during the systematic investigation, as reported on by Falconer, of the Brixham Cave, must, I think, have prepared you to admit that scepticism in regard to the cave evidence in favour of the antiquity of man had previously been pushed to an extreme. To escape from what I now consider was a legitimate deduction from the facts already accumulated, we were obliged to resort to hypotheses requiring great changes in the relative levels and drainage of valleys; and, in short, the whole physical geography of the respective regions where the caves are situated—changes that would alone imply a remote antiquity for the human fossil remains, and make it probable that man was old enough to have co-existed, at least, with the Siberian mammoth.

But, in the course of the last fifteen years, another class of proofs have been advanced in France in confirmation of man's antiquity, into two of which I have personally examined in the course of the present summer, and to which I shall now briefly advert. First, so long ago as the year 1844, M. Aymard, an eminent palæontologist and antiquary, published an account of the discovery in the volcanic district of Central France, of portions of two human skeletons (the skulls, teeth, and bones), imbedded in a volcanic breccia, found in the mountain of Denise, in the environs of Le Puy en Velay, a breccia anterior in date to one, at least, of the latest eruptions of that volcanic mountain. On the opposite side of the same hill, the remains of a large number of mammalia, most of them of extinct species, have been detected in tufaceous strata, believed, and I think correctly, to be of the same age. The authenticity of the human fossils was from the first disputed by several geologists, but admitted by the majority of those who visited Le Puy and saw, with their own eyes, the original specimen now in the museum of that town. Among others, M. Pictet, so well known to you by his excellent work on Palæontology, declared after his visit to the spot his adhesion to the opinions previously expressed by Aymard.

My friend, Mr. Scrope, in the second edition of his *Volcanoes of Central France*, lately published, also adopted the same conclusion, although after accompanying me this year to Le Puy, he has seen reason to modify his views. The result of our joint examination—a result which, I believe, essentially coincides with that arrived at by MM. Hébert and Lartet, names well known to science, who have also this year gone into this inquiry on the spot—may thus be stated. We are by no means prepared to maintain that the specimen in the museum at Le Puy (which unfortunately was never seen *in situ* by any scientific observer) is a fabrication. On the contrary, we incline to believe that the human fossils in this and some other specimens from the same hill, were really imbedded by natural causes in their present matrix. But the rock in which they are entombed consists of two parts, one of which is a compact, and for the most part thinly laminated stone, into which none of the human bones penetrate; the other containing the bones is a lighter and much more porous stone, without lamination, to which we could find nothing similar in the mountain of Denise, although both M. Hébert and I made several excavations on the alleged site of the fossils. M. Hébert therefore suggested to me that this more porous stone, which resembles in colour and mineral composition, though not in structure, parts of the genuine old breccia of Denise, may be made up of the older

rock broken up and afterwards redeposited, or as the French say *remané*, and, therefore, of much newer date—an hypothesis which well deserves consideration; but I feel that we are, at present, so ignorant of the precise circumstances and position under which these celebrated human fossils were found, that I ought not to waste time in speculating on their probable mode of interment, but simply state that, in my opinion, they afford no demonstration of man having witnessed the last volcanic eruptions of central France. The skulls, according to the judgment of the most competent osteologists who have yet seen them, do not seem to depart in a marked manner from the modern European, or Caucasian, type, and the human bones are in a fresher state than those of the *Elephas meridionalis* and other quadrupeds found in any breccia of Denise which can be referred to the period even of the latest volcanic eruptions. But, while I have thus failed to obtain satisfactory evidence in favour of the remote origin assigned to the human fossils of Le Puy, I am fully prepared to corroborate the conclusions which have been recently laid before the Royal Society by Mr. Prestwich, in regard to the age of the flint implements associated in undisturbed gravel, in the north of France, with the bones of elephants, at Abbeville and Amiens. These were first noticed at Abbeville, and their true geological position assigned to them by M. Boucher de Perthes, in 1849, in his "Antiquités Celtiques," while those of Amiens were afterwards described in 1855, by the late Dr. Rigollot.

For a clear statement of the facts I may refer you to the abstract of Mr. Prestwich's memoir in the Proceedings of the Royal Society for 1859, and have only to add that I have myself obtained abundance of flint implements (some of which are laid upon the table) during a short visit to Amiens and Abbeville. Two of the worked flints of Amiens were discovered in the gravel pits of St. Acheul —one at the depth of ten, and the other of seventeen feet below the surface, at the time of my visit; and M. Georges Pouchet, of Rouen, author of a work on the *Races of Man*, who has since visited the spot, has extracted with his own hands one of these implements, as Messrs. Prestwich and Flower had done before him. The stratified gravel resting immediately on the chalk in which these rudely fashioned instruments are buried, belongs to the post pliocene period, all the freshwater and land shells which accompany them being of existing species.

The great number of the fossil instruments which have been likened to hatchets, spear heads, and wedges, is truly wonderful. More than a thousand of them have already been met with in the last ten years, in the valley of the Somme, in an area fifteen miles in length. I infer that a tribe of savages, to whom the use of iron was unknown, made a long sojourn in this region; and I am reminded of a large Indian mound which I saw in St. Simond's island, in Georgia—a mound ten acres in area, and having an average height of five feet, chiefly composed of cast-away oyster shells, throughout which arrow heads, stone axes, and Indian pottery are dispersed. If the neighbouring river, the Alatamaha, or the sea which is at hand, should invade, sweep away, and stratify the contents of this mound, it might produce a very analogous accumulation of human implements, unmixed perhaps with human bones. Although the accompanying shells are of living species, I believe the antiquity of the Abbeville and Amiens flint instruments to be great indeed if compared to the times of history or tradition. I consider the gravel to be of fluviatile origin; but I could detect nothing in the structure of its several parts indicating cataclysmal action, nothing that might not be due to such river-floods as we have witnessed in Scotland during the last half century. It must have required a long period for the wearing down of the chalk which supplied the broken flints for the formation of so much gravel at various heights, sometimes one hundred feet above the present level of the Somme, for the deposition of fine sediment, including entire shells, both terrestrial and aquatic, and also for the denudation which the entire mass of stratified drift has undergone, portions having been swept away, so that what remains of it often terminates abruptly in old river cliffs, besides being covered by a newer unstratified drift. To explain these changes, I should infer considerable oscillations in the level of the land in that part of France—slow movements of upheaval and subsidence, deranging, but not wholly displacing, the course of the ancient rivers. Lastly, the disappearance of the elephant, rhinoceros, and other genera of quadrupeds now foreign to Europe implies, in like manner, a vast lapse of ages separating the era in which the fossil implements were framed and that of the invasion of Gaul by the Romans.

Among the problems of high theoretical interest which the recent progress of geology and natural history has brought into notice, no one is more prominent, and, at the same time, more obscure, than that relating to the origin of species. On this difficult and mysterious subject a work will very shortly appear, by Mr. Charles Darwin, the result of twenty years of observation and experiments in zoology, botany, and geology, by which he has been led to the conclusion that those powers of nature which give rise to races and permanent varieties in animals and plants are the same as those which, in much longer periods, produce species, and, in a still longer series of ages, give rise to differences of generic rank. He appears to me to have succeeded, by his investigations and reasonings, to have thrown a flood of light on many classes of phenomena connected with the affinities, geographical distribution, and geological succession of organic beings, for which no other hypothesis has been able, or has even attempted, to account.

Among the communications sent in to this section, I have received from Dr. Dawson, of Montreal, one confirming the discovery which he and I formerly announced of a land shell, or pupa, in the coal formation of Nova Scotia. When we contemplate the vast series of formations intervening between the tertiary and carboniferous strata, all destitute of air breathing mollusca—at least of the terrestial class—such a discovery affords an important illustration of the extreme defectiveness of our geological records. It has always appeared to me that the advocates of progressive development have too much overlooked the imperfection of these records, and that, consequently, a large part of the generalizations in which they have indulged in regard to the first appearance of the different classes of animals, especially of air breathers, will have to be modified or abandoned. Nevertheless, that the doctrine of progressive development may contain in it the germs of a true theory, I am far from denying. The consideration of this question will come before you when the age of the white sandstone of Elgin is discussed—a rock hitherto referred to the old red, or Devonian formation, but now ascertained to contain several reptilian forms, of so high an organization as to raise a doubt in the minds of many geologists whether so old a place in the series can correctly be assigned to it.

MR. LAURENCE OLIPHANT ON JAPAN.

The three ports of the empire visited by the Mission, and which fell more immediately under our observation, were Nagasaki, situated in the Island of Kinsin; Sowinda, a port opened by Commodore Perry on the Promontory of Idsa; and Yedo, the capital city of the empire. Of these, Nagasaki is the one with which we have been for the longest period familiar. In former times it was a fishing village, situated in the principality of Omura; it is now an imperial demesne, and the most flourishing port in the empire. It owes its origin to the establishment, at this advantageous point, of a Portuguese settlement in the year 1569, and its prosperity to the enlightened policy pursued by the Christian prince of Omura, in whose territory it was situated, while its transference to the Crown was the result of political intrigues on the part of the Portuguese settlers, in consequence of which the celebrated Tageo Sama included it among the lands appertaining to the Crown.

Situated almost at the westernmost extremity of the empire, at the head of a deep landlocked harbour, and in convenient proximity to some of the wealthiest and most productive principalities in the empire, Nagasaki possesses great local advantages, and will doubtless continue an important commercial emporium, even when the trade of the empire at large is more fully developed and has found an outlet through other ports. The town is pleasantly situated on a belt of level ground which intervenes between the water and the swelling hills, forming an amphitheatre of great scenic beauty, their slopes terraced with rice fields; their valleys heavily timbered, and watered by gushing mountain streams; their projecting points crowned with temples or frowning with batteries; everywhere cottages buried in foliage reveal their existence by curling wreaths of blue smoke; in the creeks and inlets picturesque boats lie moored; sacred groves, approached by rock-cut steps, or pleasure gardens tastefully laid out, enchant the eye. The whole aspect of nature is such as cannot fail to produce a most favourable impression upon the mind of the stranger visiting Japan for the first time.

The city itself contains a population of about 50,000, and consists of between eighty and ninety streets, running at right angles to each other—broad enough to admit of the passage of wheeled vehicles, were any to be seen in them—and kept scrupulously clean. A canal intersects the city, spanned by thirty-five bridges, of which fifteen are handsomely constructed of stone. The Dutch factory is placed upon a small fan-shaped island about two hundred yards in length, and connected with the mainland by a bridge. Until recently, the members of the factory were confined exclusively to this limited area, and kept under a strict and rigid surveillance. The old *régime* is now, however, rapidly passing

away; and the history of their imprisonment, of the indignities to which they were exposed and the insults they suffered, has already become a matter of tradition.

The port of Hiogo is situated in the bay of Ohosaka, opposite to the celebrated city of that name, from which it is ten or twelve miles distant. The Japanese government have expended vast sums in their engineering efforts to improve its once dangerous anchorage. A breakwater, which was erected at a prodigious expense, and which cost the lives of numbers of workmen, has proved sufficient for the object for which it was designed. There is a tradition that a superstition existed in connection with this dyke, to the effect that it would never be finished, unless an individual could be found sufficiently patriotic to suffer himself to be buried in it. A Japanese Curtius was not long in forthcoming, to whom a debt of gratitude will be due in all time to come from every British ship that rides securely at her anchor behind the breakwater. Hiogo has now become the port of Ohosaka and Miaco, and will, in all probability, be the principal port of European trade in the empire. The city is described as equal in size to Nagasaki. When Kæmpfer visited it, he found three hundred junks at anchor in its bay. The Dutch describe Ohosaka as a more attractive resort even than Yedo.

While this latter city may be regarded as the London of Japan, Ohosaka seems to be its Paris. Here are the most celebrated theatres, the most sumptuous tea-houses, the most extensive pleasure gardens. It is the abode of luxury and wealth, the favourite resort of fashionable Japanese, who come here to spend their time in quiety and pleasure. Ohosaka is one of the five Imperial cities, and contains a vast population. It is situated on the left bank of the Jedogawa, a stream which rises in the Lake of Oity, situated a day and a half's journey in the interior. It is navigable for boats of large tonnage as far as Miaco, and is spanned by numerous handsome bridges. The port of Hiogo and city of Ohosaka will not be opened to Europeans until the 1st of January, 1863. The foreign residents will then be allowed to explore the country in any direction, for a distance of twenty-five miles, except towards Miaco, or, as it is more properly called, Kioto. They will not be allowed to approach nearer than twenty-five miles to this far-famed city.

Situated at the head of a bay, or rather gulf, so extensive that the opposite shores are not visible to each other, Yedo spreads itself on a continuous line of houses along its partially undulating, partially level margin, for a distance of about ten miles. Including suburbs, at its greatest width it is probably about seven miles across, but for a portion of the distance it narrows to a mere strip of houses. Any rough calculation of the population of so vast a city must necessarily be very vague and uncertain; but, after some experience of Chinese cities, two millions does not seem too high an estimate at which to place Yedo. In consequence of the great extent of the area occupied by the residences of the princes, there are quarters of the town in which the inhabitants are very sparse. The citadel, or residence of the temporal emperor, cannot be less than five or six miles in circumference, and yet it only contains about forty thousand souls. On the other hand, there are parts of the city in which the inhabitants seem almost as closely packed as they are in Chinese towns. The streets are broad and admirably drained, some of them are lined with peach and plum trees, and when these are in blossom must present a gay and lively appearance. Those which traverse the princes' quarter are for the most part as quiet and deserted as aristocratic thoroughfares generally are. Those which pass through the commercial and manufacturing quarters are densely crowded with passengers on foot, in chairs, and on horseback, while occasionally, but not often, an ox waggon rumbles and creaks along. The houses are only of two stories, sometimes built of freestone, sometimes sun burnt brick, and sometimes wood; the roofs are either tiles or shingles. The shops are completely open to the street; some of these are very extensive, the showrooms for the more expensive fabrics being upstairs, as with us. The eastern part of the city is built upon a level plain, watered by the Toda Gawa, which flows through this section of the town, and supplies with water the large moats which surround the citadel. It is spanned by the Nipon; has a wooden bridge of enormous length, celebrated as the Hyde Park Corner of Japan, as from it all distances throughout the empire are measured. Towards the western quarter of the city the country becomes more broken, swelling hills rise above the housetops richly clothed with foliage, from out the waving masses of which appear the upturned gables of a temple, or the many roofs of a pagoda.

It will be some satisfaction to foreigners to know that they are not to be excluded for ever from this most interesting city. By the treaty concluded in it by Lord Elgin, on the 1st of January, 1862, British subjects shall be allowed to reside there, and it is not improbable that a great portion of the trade may ultimately be transferred to it from Ranagawa. There is plenty of water and a good anchorage at a distance of about a mile from the western suburb of Linagawa. The only other port which has been opened by the late treaty in the island of Nipon is the port of Nee-e-gata, situated upon its western coast. As this port has never yet been visited by Europeans, it is stipulated that if it be found inconvenient as a harbour, another shall be substituted for it, to be opened on the 1st of January, 1860.

MASONIC NOTES AND QUERIES.

MASONRY IN SUNDERLAND.

"A Querist" inquired through your columns (vol. vi., p. 1121), if the composer of the ode, "Bring me, ye Sacred Choir," used at the dedication of the Phœnix Hall, Sunderland, was William Shield, of musical notoriety? No answer having appeared, may I venture to repeat the question, and also beg the further information as to the authorship of the words?—H. W. Moore.—[The William Shield was Shield the composer, one of the happiest dramatic musicians that this or any other country has produced. The author of the words was Tipping Brown, M.D., one of the Masonic notabilities of Sunderland. Whilst on this subject it may be interesting to some, if not all, of our readers to know something of the history of Masonry in Sunderland, and we shall therefore make no apology for extracting from George Garbutt's *Historical and Descriptive View of the Parishes of Monkwearmouth and Bishopwearmouth, and the Port and Borough of Sunderland*, which appeared in the year 1819, and being locally printed and published, is of very rare occurrence. There is, at p. 287, a heading specially devoted to "The Masonic Lodges," which is as follows:—

"The origin of Freemasonry is very ancient, some of its advocates carrying its antiquity to the time of the building of Solomon's temple. Its introduction into England has been fixed at the year 1764, when Benedict Biscopius brought from the continent, to assist in the erection and decoration of the monastery of Monkwearmouth, 'painters, glaziers, freemasons, and singers;'* and it appears that from that period many buildings were erected by men in companies, who are said to have called themselves free, because they were at liberty to work in any part of England."†

The account then goes over the history of the Lodge at York and its foundation, and coming down to the time of the Hanoverian dynasty, we are told that:—

"Freemasonry was established in Sunderland in the year 1755, when a constitution for that purpose was granted by the Marquis of Carnarvon. It is dated Oct. the 7th in that year, and is directed to James Smithson, Provincial, who constituted the Lodge, then No. 207, though now from different intermediate erasements, No. 146."‡ "The first officers we find on record are John Thornhill, Esq., Master; Jacob Trotter, S.W.; John Rowe, J.W.; and the first D.M. who carried on the business of the Craft for many years was George Ogilvie, a man from every account profoundly skilled in all the secrets and mysteries of Freemasonry. The Lodge was held at the house of Adam Turner, Church-street, and was soon composed of the most respectable characters of the town and neighbourhood. The Masters who succeeded were Dr. Issac Brown; William Gooch, Esq., comptroller of the customs; Robert Inman, Esq.; and many others of equal importance.

"After many fluctuations, and some changes of place, the Lodge fell under the direction of Captain George Thompson, who held the chair seven years, and under whose auspices the number of members was sensibly and respectably augmented. He built an elegant hall for them, the first stone of which he laid with the accustomed ceremonies and honours, the brethren having accompanied him to the site of the building in solemn procession, and it being the anniversary of his majesty's accession, the loyal brethren, in honour of the day, gave to their Lodge for the first time 'a local habitation and a name,' calling it from hence the King George's Lodge. The building being finished in due time, was solemnly dedicated on the 16th of June, 1778. On that occasion the Grand Lodge of England favoured the brethren with the music performed at the dedication of the Freemasons' Hall, which was admirably supported on the present occurrence by the principal vocal and instrumental performers round the country. From the hall the brethren proceeded to the assembly room, where the presence of above one hundred and twenty ladies added elegance and interest to the scene.

* Garbutt quotes Lambarde as his authority for this statement.

† *Vide* Etymology of "Mason," in *Freemasons' Magazine*, present series, p. 149.

‡ Since 1819, when this was written, the number has undergone other changes, and it stands at present as No. 111, on the Grand Lodge register.

An animated oration was delivered by William Hutchinson, Esq., author of a *History of the County of Durham, &c.* A hundred and forty Masons dined together, and the whole was concluded with festivity tempered with moderation.

"At the close of the year 1781, Capt. Thompson resigned the chair, and received a unanimous vote of thanks for the important services he had rendered the Lodge, and Tipping Brown, *M.D.*, was chosen Master in his stead. Dr. Brown held the chair three years, and under his direction the Lodge flourished with increasing splendour and advantage. On the 19th of November, 1783, however, after having held a Master's Lodge, the hall by some accident took fire, some of the furniture, papers, &c., were saved, but much was lost and injured, particularly some valuable paintings, and the hall was entirely destroyed.

"The meetings were then held at one of the principal inns, where a subscription was entered into, ground purchased, and on the 5th of August, 1784, Dr. Brown laid the first stone of the Phœnix Lodge, attended by a numerous and splendid assemblage of Freemasons, who, clothed in the different jewels of their offices and orders, had accompanied him for that purpose. The architect was the late Mr. John Bonner, who, in the space of twelve months, completed one of the most beautiful edifices in England for Masonic purposes. On Tuesday, April 5th, 1785, the ceremony of the dedication took place, and was one of the most brilliant meetings Freemasonry had ever witnessed in this part of the kingdom. The following ode, written for the occasion by Dr. Brown, and set to music by Wm. Shield, Esq., was performed with the whole musical strength of Durham Cathedral and the surrounding neighbourhood. [Then follows the ode our correspondent inquires about, printed at full length]. On this occasion an oratorio was given in the church, and a masterly and suitable oration was delivered by the Rev. Thomas Hall, Chaplain to the Lodge; after which a sumptuous dinner was provided for one hundred and seventy-six of the brethren who attended, and the day was finished with conviviality and temperance.

"From that time down to the present day this Lodge has continued to meet in this elegant hall, the interior of which has lately been decorated and embellished in a tasteful and scientific style. The business of the Craft, carried on under the superintendence of several respectable gentlemen as Masters,* has been conducted with attention and diligence. Phœnix Lodge, No 146, meets every first and third Wednesday: present officers—Thomas Wilson, W.M.; William Nicholson, S.W.; John Lindsay, J.W.; David Hopper, P.M.; Thomas Thompson, Tyler; William Stephenson, Sec.; James Turnbull, S.D.; Thomas Noton, J.D.; Peter Augustus Galot, Org."

THE SEA CAPTAINS' LODGE.

"Soon after the formation of the first Lodge, in the year 1755, the number of brethren having rapidly increased, several gentlemen agreed to establish themselves under a separate constitution, and this, on their petition, was granted by the Marquis of Carnarvon, his warrant bearing date January 14th, 1757. They were established by the style and title of the 'Sea Captains' Lodge,' by John Thornhill, Master of the old Lodge, and his assistant officers. Their first Master was William Scolly, and the Wardens were Joseph Greenwell and Micah Wardell.

"From its commencement this Lodge has held an even course of industry and reputation—not much disturbed by accident nor made prominent by external variety. The early meetings seem to have been well attended, numbers were initiated, and the Masonic business (chiefly conducted by Mr. William Allison) appears to have been carried on with dignity and intelligence.

"In the contemplation of all institutions which are to be carried into effect by the energy of human powers, we, in general, find the establishment owing much of its success to the influence of circumstances which have arisen without preparation, or to the efforts of individuals, who have—perhaps by accident—taken a lead in the direction of the society. To the exertions of one who held the chair for many years is the Sea Captains' Lodge beholden for a long series of prosperity and good government. The person alluded to is the late John Biss, Esq., who fortunately was chosen Master in the year 1765, and continued in that office until the year 1784. During his administration Masonry was cultivated with ardour and diligence, order was enforced, conviviality was enjoyed, and the finances of the Lodge advanced to such a pitch of affluence as to supply, in the most ample manner, the conveniences or decorations of the institution, or be ready to answer the more interesting calls of general charity.

"From the period of his resignation the Lodges were not so well attended; and although a few faithful brethren preserved 'the sacred fire,' yet it must be acknowledged that Masonry, for a time, felt a very sensible depression. It was, however, destined that, as the energy of one man had brought the society into a state of reputation and prosperity, and as his loss had occasioned languor, and almost dissolution, so the exertions of another valuable individual should raise the drooping spirits, restore the accustomed vigour, and infuse life and spirit into all future proceedings.

"In the year 1791 the late Michael Scarth, Esq., became a member of the Lodge. To a mind well informed and a sound judgment he joined a facility of application and steady perseverance that would not easily abandon a design while any advantage could be procured to it, or, indeed, whilst the minutest part of it appeared unaccomplished. As soon as he was elected to an office, he resolved to use his influence and exertions to raise the Lodge to its former level. He commenced by improving the rules and by-laws of the society; for which purpose he visited the different Lodges in the neighbourhood, consulted their various regulations, and from them compiled and composed a code adapted to secure every fraternal and scientific purpose of the institution. His other exertions were equally judicious and beneficial; the Lodge flourished, and Masonry was promoted and respected.

"On the 27th of December, 1791, Rowland Burdon, Esq., at that period member of parliament for the County of Durham, was elected Master; the respectability of his name, and above all, the virtuous lustre of his character, gave new vigour and dignity to his proceedings.

"In 1792 the brethren showed a sense of the benefit they had received by appointing Mr. Scarth to be their Master. During his government Mr. Burdon laid the first stone of Wearmouth bridge. Mr. Scarth was honoured by the Provincial Grand Master with a blue apron; and in course of that year, he planned and brought into execution a charitable scheme of giving education to twelve poor children. The Lodge formed, and set apart, a fund for the purpose of supporting this institution which is at present under the superintendence of Mr. William Robinson, who has a very numerous and respectable school, and who was himself one of the first boys educated out of their fund; a striking proof of the utility of such establishments.

"The scientific and occult operations of the Craft are applied with skill, diligence, and respectful decorum, in this Lodge; in strict conformity to the mode promulgated by the United Grand Lodge in London. There is likewise a Royal Arch Chapter attached to it, the business of which is conducted with the utmost propriety. The Sea Captains' Lodge, No. 133, now known as the Palatine Lodge, No. 114, meeting at the Bridge Inn, Bishopwearmouth, meets every second and fourth Thursday in each month, at Mr. Forrest's, Queen's Head, Queen Street, in a very neat and compact room, built on purpose; except three months in the summer, when the members only meet once in each month. Present officers:—Thomas Hardy, W.M.; Pattinson Dixon, S.W.; Alexander Milne, J.W.; Christopher Hutchinson, Treas.; Rev. Birket Dawson, Chap.; Richard Wright, P.M.; John Lipton Hutton, Sec.: John Gibson, S.D.; John Armstrong, J.D.; Gowland Summers, I.G.; —— Addison, Tyler.

"In addition to the Phœnix and Sea Captains' Lodges, two others have subsequently been established, viz.:—the St. John's Lodge, No. 118, now No. 91, which meets at the Lord Wellington, in the Low Street; present Master, Thomas Hobkirk, and the St. Paul's Lodge, No. 197,* which meets at the Fighting Cock Inn, Monkwearmouth. Present Master, William Tyzack."]

* Tipping Brown, *M.D.*, 1785–86; Mr. William Ferguson, 1787–89; Tipping Brown, *M.D.*, 1790–96; Mr. Thomas Wilson, 1797, 1802; Mr. William Eden, 1803–9; Mr. Thomas Wilson, 1810–13; Mr. Thomas Robson, 1814; Mr. Thomas Bonner, 1815–16; Mr. Thomas Wilson, 1817–18.

* This Lodge we believe to be extinct; it is not to be found in our present Calendar.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE MASONIC CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Frequent absences and pressure of business have prevented my replying at an earlier date to the letter of Bro. Thorne of Margate, which appeared in your number of 16th July last.

The worthy brother complains that the "appeal," as he terms it, of the Rev. Bro. Lyall and myself in reference to the Masonic schools, was "too indiscriminately made," and he intimates that it ought not to have included the province of Kent. Bro. Thorne could hardly have had before him our first communication and subsequent report when he wrote his letter. What was the nature of the letter we addressed in the first instance to the provincial brethren? It was simply an inquiry to this effect—What, in your opinion, is the best machinery that could be adopted in the provinces, with a view to make the Masonic schools better known, and probably result in increasing their funds?

It seems to me that had Bro. Lyall and myself transmitted this letter of inquiry to the provinces generally, omitting the province of Kent, we should have acted towards this province with a discourtesy of which we trust we are incapable.

After carefully collating the replies that were received, we drew up and presented our report. That report was taken into consideration at a court of each school, specially summoned for the purpose, and at each court the following resolution was unanimously passed:—

"That the report be approved; and this court, being much impressed with the importance of uniform action on the part of the supporters of the institution throughout the country,

earnestly recommends the brethren of the provinces to adopt the suggestions offered on page 9 of the printed report."

The suggestions alluded to were these:—

1. "That each province be requested to form a committee, to be called 'The Provincial Committee of the Province of * * *, for promoting the interests of the Masonic Schools' (or, if the Royal Masonic Benevolent Institution should wish to be included, 'of the four Masonic Charities').
2. "That such committee do consist of a member of each Lodge in the province, to be annually elected or re-elected by the Lodge on the night of installation of W.M.
3. "That each Lodge be requested to transmit to the Secretary of each school (or charity) the name, title, and address of the brother so appointed.
4. "That the Right Worshipful the Provincial Grand Master, and Deputy Provincial Grand Master, be requested to take the offices of President and Vice-President of such committee.
5. "That the said provincial committee be requested to hold a general meeting at least once a year, and to present to the Provincial Grand Lodge a report showing the results of the labours of its members individually and collectively."

I venture to submit to the worthy Kentish brother who has complained of the proceedings of Bro. Lyall and myself, that there is nothing, either in our preliminary inquiries, or in the above suggestions, that would have warranted our specially excluding the province of Kent; and as there is strong reason to hope that the recommendation of the special courts to adopt this organization will, in a truly fraternal spirit, be very generally acceded to, I entertain an earnest hope, strengthened by the fact that the resolution above referred to was seconded by the very worthy Grand Master for the province, Bro. Purton Cooper, that the province of Kent will not form an exception.

I may add that, in accordance with a recommendation in our report, the annual statements of donations and subscriptions distributed at the anniversary festivals, and forwarded to the subscribers, will, in future, be arranged so as to show the district and provinces whence these contributions have been respectively received. Thus neither the province of Kent, nor any other province, will have ground for complaining that it does not receive its fair meed of credit for the support which its Lodges and brethren render to the schools.

I am, dear Sir and Brother,
Yours truly and fraternally,
JOHN SYMONDS.

3, Ingram-court, Fenchurch-street, E.C., 24th Sept., 1859.

TO THE EDIOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—The report of the committee of the Royal Masonic Intitution for Boys, dated 6th February, 1858, drew attention to the fact, that "many cases come before the committee recommendd by long lists of Provincial Grand Officers and other influential bethren, none of whom, or their Lodges, subscribe to the institutio."

Subsequently, the statistics given in a report from Bros. Symonds and Lyall showed how few in comparison of the provincial brethren, evn of Provincial Grand Masters, Deputy Provincial Grand Mastes, and others resplendent in provincial purple, subscribe to eiter of the schools; and that whilst the benefits of these establisments are extended to a larger number of country than of Londo children, the chief portion of the funds is derived from the liberality of the London brethren, the number of subscribers amonst the latter (as stated in the pamphlet now before me) apparently being "about six times greater than in all the provinces combind."

This remarkble disproportion has, I trust, been reduced by the impression which that report and those statistics must have produced in sceral of the provinces, but there can be no doubt it is still much geater than it ought to be, looking at the Masonic rank, social potion, and notorious wealth of many of the provincial brethre who still abstain from subscribing to the schools.

I have been led into these remarks by an examination of the balloting paper for the October elections, wherein I find that the proportion of cadidates is as follows:—

	London.	Country.	Total.
For the Girl School	3	6	9
" Boy School	9	10	19
Sa. for both schools...	12	16	28

The candidate from the provinces, and the children now in the schools from the same provinces, appear to be as follows:—

	Candidates for Girls School.	Candidates for Boys School.	Children now in Girls School.	Children now in Boys School.
Cumberland	1	0	0	1
Devon	0	2	1	2
Durham	0	1	0	0
Essex	1	0	7	4
Kent	0	1	4	5
Lincolnshire	0	1	1	0
Monmouthshire	1	1	0	0
Northamptonshire & Huntingdonshire	1	1	0	1
Northumberland	0	1	0	0
Surrey	1	1	0	0
Sussex	0	1	0	1
West Yorkshire	1	0	4	1

These figures will have undergone some modification from elections since the date of the lists from which this statement is taken, but I have reason to think the proportions are not materially altered. Facts will, I believe, fully justify the assertion that none of these provinces, with the exception of Surrey and West Yorkshire, yet contribute to either of the schools as liberally as they ought.

The case of Devon is, to say the least of it, peculiar. Although the province has one child in the Girls and two in the Boys School (one of the latter elected only last April, and recommended by a goodly array of Past Prov. Grand Officers, not one of whom were subscribers), the Provincial Grand Lodge has deliberately rejected a motion to subscribe, and decided to expend its charity funds wholly within the province. Long may Devon enjoy the unenviable distinction of being the only province that profits, and seeks to profit, from the liberality of the Craft throughout the country, whilst keeping its own liberality entirely to itself.

Essex, it will be seen, has been remarkably prolific in candidates. The town of Colchester especially, which furnishes the one present candidate from this province, has four girls and four boys in the schools. Verily the Colchester brethren ought to be most liberal supporters of these two charities.

The province of Kent proudly boasts of having subscribed this year (out of the payment of 2*s.* per annum which each member makes to its own charity fund instead of to the General Fund of Benevolence) £30 to the charities of the Order. The subscriptions announced at the three festivals were, in round numbers, £6,000. Supposing that each child in the schools costs on the average £20 (and the cost certainly cannot be taken at less), the province benefits at this moment from the schools to the extent of not less than £180 per annum.

The province of Northamptonshire and Huntingdonshire sends a candidate for each school. The same names are on the card recommending each case, and include twelve brethren of great distinction in the province, of whom one only (the Prov. G.M.) is a subscriber to the Boys School, and not one supports the Girls School.

All these are startling facts, which I commend to the serious consideration of my brethren.

I am, Sir and Brother, yours faithfully and fraternally,
Sept. 26th, 1859. FRATER.

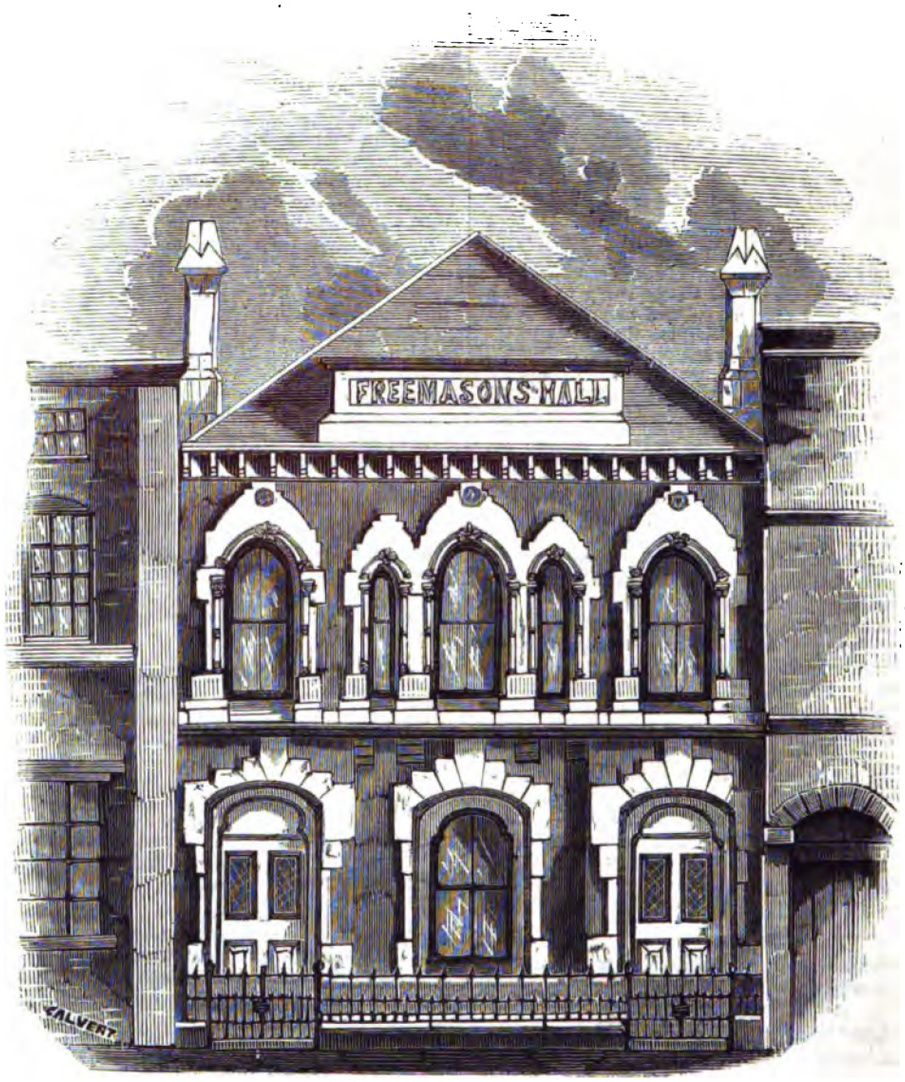
THE BLAZON OF EPISCOPACY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—While I humbly kiss the rod, and thank any friendly critic in your columns for the detection of the errors of which I have been guilty, in respect of Bishop Stapledon's "bends," and the date of Bishop Parry's succession to the see of Rochester, may I be allowed to review my reviewer in one point, viz., the date of the decease of John Williams, Archbishop of York, which he assumes I am wrong in attributing to A.D. 1650, instead of 1660, when Archbishop Frewen was appointed. I claim as my authority the new edition of Le Neve's *Fasti*, by Mr. Hardy; upon reference to which, the date of Archbishop Williams's death is given as the 25th March, 1650, and is followed by the observation, "After his death, the see remained vacant ten years."

I am, Sir and Brother, yours most fraternally,
THE AUTHOR OF THE BLAZON OF EPISCOPACY.
Rectory, Sutton Coldfield, Sept. 21st, 1859.

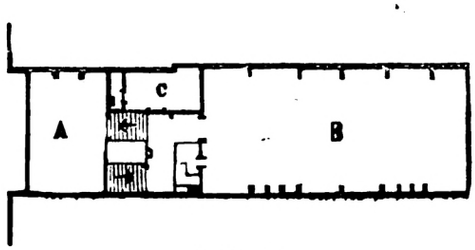
[The reviewer's knowledge of the life of the archbishop, by Hacket, at once satisfies him of the justice of our reverend brother's correction. The error was caused by being entirely absent from all works of reference at the time the notice was written.]



THE MASONIC HALL, LEICESTER.

A.—LIBRARY, 17 by 25.

C.—ANTE ROOM,



B.—LODGE ROOM, 60 25.

D.—PRINCIPAL STAIRCASE.

GROUND PLAN.

THE MASONIC HALL, LEICESTER.

The building, which is to be devoted solely to Masonic purposes, consists of two floors, the upper and principal one affording a Lodge room, sixty feet by twenty-five feet, and twenty feet high, for ceremonies and Masonic balls, for which latter purpose an orchestral gallery is formed; also a dining room, twenty-four feet by seventeen feet; and other rooms necessary for the purposes of the Craft. The communication from the ground floor is by a spacious staircase, six feet wide, leading to an open landing, which forms the approach to the principal rooms. On the ground floor are the entrance, ante room, kitchen, and residence for the Tyler. The front, as will be seen by our engraving, is of Italian character, and of red dressed brick, with Bath stone dressing and cornice. The polished alabaster shafts in the upper window jambs were kindly given by Bro. Broadbent, from his works near Leicester.

It is intended at a future period to convert the large area on the ground floor, under the hall, into a banqueting room, connecting it with the south east end of the hall by an ante room and staircase, to be erected on the vacant ground at the side of the building.

Literature.

REVIEWS.

Proverbs of All Nations, Compared, Explained, and Illustrated. By Walter B. Kelly. W. Kent and Co.

Mr. Kelly tells us that British proverbs, for the most part, form the basis of this collection. They are arranged according to their import and affinity, and under each of them are grouped translations of their principal equivalents in other languages, the originals being generally appended in foot notes. By this means are formed natural families of proverbs, the several members of which acquire increased significance from the light they reflect on each other. At the same time a source of lively interest is opened for the reader, who is thus enabled to observe the manifold diversities of form which the same thought assumes, as expressed in different times, and by many distinct races of men; to trace the unity in variety, which pervades the oldest and most universal monuments of opinion and sentiment among mankind, and to verify for himself the truth of Lord Bacon's well known remark "that the genius, wit, and spirit of a nation, are discovered in its proverbs."

Mr. Kelly gives the following example of—

"CUSTOM. HABIT. USE.

"Use will make a man live in a lion's den.

"Custom is second nature.

"Cicero says nearly the same thing, and the thought has been happily amplified by Sydney Smith. 'There is no degree of disguise or distortion which human nature may not be made to assume from habit; it grows in every direction in which it is trained, and accommodates itself to every circumstance which caprice or design places in its way. It is a plant with such various aptitudes, and such opposite propensities, that it flourishes in a hothouse or in the open air; is terrestrial or aquatic, parasitical or independent; looks well in exposed situations, thrives in protected ones; can bear its own luxuriance, admits of amputation; succeeds in perfect liberty, and can be bent down into any forms of art; it is so flexible and ductile, so accommodating and vivacious, that of two methods of managing it—completely opposite—neither the one nor the other need be considered as mistaken and bad. Not that habit can give any new principle; but of those numerous principles which do exist in our nature it entirely determines the order and force.'"

And he tells us the well known story about Tenterden steeple being the cause of the Goodwin Sands, but with this difference, that we really find that which seemed an utter absurdity to be a fact. He says:—

"After all, this is not so palpable a *non sequitur* as it appears, for, says Fuller, 'one story is good till another is told; and, though this be all whereupon this proverb is generally grounded, I met since with a supplement thereto: it is this. Time out of mind, money was constantly collected out of this county to fence the east banks thereof against the irruption of the sea, and such sums were deposited in the hands of the Bishop of Rochester; but because the sea had been quiet for many years without any encroaching, the bishop commuted this money to the building of a steeple and endowing a church at Tenterden. By this diversion of the collection for the maintenance of the banks, the sea afterwards broke in upon Goodwin Sands. And now the old man had told a rational tale had he found but the due favour to finish it; and thus, sometimes, that is causelessly accounted ignorance of the speaker which is nothing but impatience in the auditors, unwilling to attend to the end of the discourse.'"

Our space being limited, we cannot go so far into the merits of this useful, painstaking, and amusing work, as we should desire, but we cordially recommend our readers to possess themselves of a copy, assuring them that an acquaintance with Mr. Kelly's *Proverbs of All Nations* will have its influence in adding a share to make them better and wiser men.

NOTES ON LITERATURE, SCIENCE, AND ART.

The sale of the Northwick collection of pictures was attended with so much uncertainty and doubt as to the final destination of the gems of the collection, on account of the number of purchasers on commission who were present, that the following ascertained facts as to some of these art treasures may not be unacceptable to some of our readers. Among the principal purchasers were the Duc d'Aumale, who secured several very choice examples, and among the rest the fine Perugino, "The Virgin and Child," for 350 guineas—the Dukes of Cleveland, Wellington, Newcastle, Hamilton, and Buccleuch, who each, through their agents, bought a number of valuable works—the Marquis of Hertford, Baron de Rothschild, the Marquis of Lansdowne, the Earl of Ellenborough, Lord de Lisle, Lord Lindsay, Lord de Saumarez, Sir T. Phillips, Mr. Labouchere, Mr. Drax, Mr. Scott, Mr. J. E. Denison, Mr. Baring, Mr. B. Owen, Mr. Holford, Mr. H. Butler, Mr. Hargreaves, Mr. Hardy, and other noble and distinguished collectors. The most extensive purchaser among the gentlemen alluded to above was Mr. Earl Drax, M.P., who is said to have bought upwards of one hundred pictures, several of them choice examples of the masters whose names they bear. They included, among a host of others, Claude's "Apollo and the Cumæan Sybil," 210 guineas; Sacchi's "Ascension of the Virgin," 200 guineas; Pinturicchio's "Nativity," 240 guineas; and A. del Sarto's "Charity," the figures life size, 210 guineas. Mr. J. Scott was the purchaser of Lingelbach's "Departure for the Chase," 105 guineas; B. Luini's "The Virgin gazing on the Infant Saviour," 200 guineas; "Girl with the Horn Book," by Schidone, 405 guineas; and the "St. John" of Carlo Dolci, for which he gave 2010 guineas, the highest price of any picture in the sale. The nobleman who bought most freely was the Marquis of Hertford, and among his purchases are included Gonzales Coque's "Group of Family Portraits," 300 guineas; J. B. Weenix's "View in the Garden of a Chateau," 350 guineas; Conegliano's "St. Catherine," 800 guineas; Giorgione's "Cupid Wounded by his own Arrow," 1250 guineas; Velasquez's "Boar Hunt," 310 guineas; and a number of others. The Marquis of Lansdowne has acquired, for 700 guineas, Giorgione's "Musical Party," one of the most charming pictures in the collection, and a few others. Lord Northwick was also a large purchaser, and has secured upwards of sixty of the choicest paintings, comprising Maclise's "Robin Hood and his Foresters," for 1305 guineas; "The Stoning of St. Stephen," by Garofalo, 1530 guineas; Frost's "Diana and her Nymphs surprised by Actæon," 675 guineas; Danby's "Wood Nymph chanting her Hymn to the Rising Sun," 360 guineas; Redgrave's "Flight into Egypt," 350 guineas; Van Schendel's admired "Market Scene—Selling Poultry by Candlelight," 255 guineas; Rubens's large gallery picture of "The Lion Hunt," 300 guineas; G. Dow's "Portrait of Dr. Harvey," 120 guineas; Velasquez's "Lot and his Daughters," 140 guineas; and a number of others, including examples of Titian, Guido, Giorgione, Mabuse, Giotto, Vandyck, Fiesoli, Albano, and other famous masters, ancient and modern. Five pictures only were purchased for the National Gallery, namely, G. de Treviso's "Virgin seated on a Throne, holding the Infant Saviour," 450 guineas; Giulio Romano's "Birth of Jupiter," 875 guineas; Moretto of Brescia's "Glorification of the Virgin," 550 guineas; G. Terburg's "Portrait of a Gentleman in Black," 65 guineas; and Masaccio's "Portrait of Himself," 103 guineas.

Messrs. Blackwood and Sons announce the publication of a library edition of the novels of Sir Edward Bulwer Lytton, to consist of forty-three volumes at 5*s.* each. The first work to be issued is the *Caxtons*, which will be commenced in October. The volumes will be brought out once a month, and be printed in large readable type. Judging by the great popularity which Sir E. B. Lytton's late works have attained, a large sale may be predicted for this series.

The following circular has been addressed by Dr. Vaughan to the parents of boys now at Harrow:—"Dear Sir,—The end of this term will bring with it the completion of the fifteenth year of my head mastership. I have resolved, after much deliberation, to take that opportunity of relieving myself from the long pressure of those heavy duties and anxious responsibilities which are inseparable from such an office, even under the most favourable circumstances. With how much reluctance I form and announce such a resolution, it is needless for me to say. I have no doubt that the governors of the school will elect as my successor in this important charge some one in whose administration, aided by the exertions of my present able coadjutors, you will have reason to feel entire confidence. I earnestly hope that you will find yourself able to allow the education of your son to be completed where it has been begun. I shall ever retain a grateful remembrance of the confidence which you have reposed in me, and a lively interest in the continued welfare and prosperity of this beloved and honoured school. I remain, dear sir, your faithful servant, Chas. J. Vaughan."

Mr. John Weale has compiled in a comprehensive and distinct form for reference, a list, with statistical memoranda, of the various valuable architectural and engineering works, and works on military or naval sciences, that he has published during the period of thirty-seven years he has been in business: the full title of each publication is given, the date and total cost of the undertaking, and whether at the cost of publisher or author—a very model memorial of a London publisher's enterprise and industry. It is a valuable list in itself; and if, as the compiler suggests, it could be followed by other publishers doing the same, we should have an admirable summary of what has been done in this country in respect of art.

The Berlin *Volkszeitung* denies the statement made by many German and English newspapers, of the library of Alexander von Humboldt having been sold to Lord Bloomfield, on account of the trustees of the British Museum. The paper adds, that several gentlemen are still busy making a catalogue of the library, which will not be finished before the end of December, the books turning out to be much more numerous than was at first believed.

The French provincial papers announce that the yacht built at Syra for Alexandre Dumas has arrived at Cette. She is a galliot of 73 tons, with raking masts. The crew is composed of six Greek sailors, under the command of Captain Podimatas. The yacht is called the Monte Christo. Literary circles in Paris have been not a little amused, and some scandalized, by the exposure of a *ruse* resorted to by M. Alexandre Dumas in the late action brought against him by M. Merlieux. The reader is doubtless aware that when M. Dumas returned from Russia he published an amusing account of travels in the Caucasus, and that when this made its appearance M. Merlieux complained that he had made large draughts upon a book which he had published on the same subject. This soon became a subject of litigation, and M. Dumas gained a victory by convincing judge and jury that he was in no way indebted to M. Merlieux, but to a certain Captain Warner, "who," said he, "was my intimate friend; we lived, and hunted, and shot together for months in Circassia. He is a fine noble fellow, and has been aide-de-camp to Schamyl for thirty years. No man was more capable than he to give authentic accounts of Schamyl, for he never left his side during his many hairbreadth 'scapes and battles with the Muscovite." Upon this plea Dumas triumphed over Merlieux, who was condemned to pay the costs of his action. "People then began to ask (says the amusing correspondent of the *Morning Advertiser*) Which Captain Warner? Could he be our old friend of long-range celebrity, served up to us as a *rechauffé* by Lord Talbot, his former inveterate patron? At last we discovered the captain in the person of a cataloguing clerk at the Public Library here, name D'Epingles, an humble scribe, who has never left his garret in Paris for any voyage farther than St. Cloud or Asnières. He thought the moment opportune—the public ripe for a book about Schamyl; so he wrote one, and being in want of a name, he borrowed that of our late projectile friend. This discovery has got wind in literary quarters in Paris, and has subjected Dumas to much ridicule; but let those laugh that win—he won his action by pleading his intimacy with this mythical personage, and he can have the double satisfaction of laughing in his sleeve at the judges whom he has duped, and at the public whom he has gulled."

The many English friends of Director Haidinger, of Vienna, will be pleased to learn that his imperial majesty has lately been pleased to confer on this distinguished mineralogist and geologist, the title of Court Counsellor (*Hof-rath*; a very high distinction in the Austrian official sphere), "on account of his able direction of the Imperial Geological Institute," as expressly announced in the imperial rescript. All votaries of science must rejoice at so well deserved a favour having been thus bestowed by the sovereign, and will regard it as a symptom of real interest for science gaining ground in the governmental circle of the Austrian empire.

Messrs. Hogg and Sons publish a reprint of Mr. Frank B. Goodrich's "Man upon the Sea," under the title of "The Sea and its Famous Sailors," following up their series of "Books for the Young;" also announces "Pictures of Heroes and Lessons from their Lives"—both with illustrations.

The prospectus of the forthcoming meeting of the Association for the Promotion of Social Science, to be held at Bradford, on the 10th of October, and five following days, has been issued. The President for the year is Lord Shaftesbury; and the Vice Presidents are the Mayor of Bradford, Sir John Ramsden, Bart., M.P., the Bishop of Ripon, and F. Crossley, Esq., M.P.; the Presidents of Departments—Vice Chancellor Sir W. P. Wood, "Jurisprudence and Amendment of the Law;" the Right Hon. C. B. Adderley, M.P., "Education;" Monckton Milnes, Esq., M.P., "Punishment and Reformation;" the Right Hon. W. Cowper, M.P., "Public Health;" and Sir J. Kay Shuttleworth, Bart., "Social Economy."

The botanical world have to deplore the loss of Professor Henfrey, of King's College, London, and member of several learned societies, who expired at Turnham Green on the 7th inst. Mr. Henfrey is extensively known for the excellent articles in the "Micrographic Dictionary," which he contributed in collaboration with Dr. Griffith, besides many interesting works on vegetable physiology.

Messrs. Constable and Co. announce a new and cheaper edition of Sir D. Brewster's "Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton;" second series of "Horæ Subsecivæ;" and a "Monograph of Dura Den and its remarkable Fossil Fishes," by John Anderson, D.D.; also, by the same author, "The Course of Revelation."

The local journals speak highly of the exhibition of paintings now opened by the Worcester Society of Arts. More than four hundred works have been contributed by about a hundred and fifty artists, and among those most highly spoken of are (203) "Clapton, in the Vale of Portbury, with Portishead in the distance," by H. H. Lines; (165) "Market day in a Country Town: arrival of an Equestrian Troupe proclaimed by the Beadle," by G. B. O'Neill; (174) "Scene on the Coast of Devon," by H. Moore; (77) "Ben Ledi," a fine landscape, by B. Leader; and some good fruit pieces by W. Duffield. It is impossible to overrate the influence of these provincial exhibitions when as well managed as this appears to be, or to exaggerate the importance of their action in bringing together the artist and a public that is to be taught into buying.

Mr. Weale's well known rudimentary, educational, and classic series will in future be published by Messrs. Lockwood and Co., of Stationers' Hall Court.

The *Publishers' Circular* says:—Mr. Thackeray's new monthly magazine will, it is decided, be published at the bold price of 1s., and a vigorous effort will be made to attain a success shadowed out to it by the great magazine of Messrs. Harpers, of New York, which, by a rare combination of good contributions from pen and pencil for 1s., circulates some 170,000 monthly.

The *Bengal Hurkaru* property was brought to the hammer the other day. A Jew bought the buildings for 161,500 rupees, but no bidder could be found for the paper, burdened as it is with an annuity of 500 rupees a month to Mr. S. Smith.

We have good authority for contradicting a paragraph which appeared in the columns of a contemporary, to the effect that the Duke of Devonshire had authorized four eminent Fellows of the Society of Antiquaries to make a formal examination of the Perkins-Collier folio. We are told that there is not the slightest foundation for such a statement. His grace on leaving town simply handed over the folio to the care of his solicitor, with directions that it should be shown to Mr. Collier or any of his friends who were anxious to inspect it for the purpose of examining the margins with reference to the statements of Messrs. Hamilton and Maskelyne. Although not actually asserting it, our contemporary would, nevertheless, lead the literary public to suppose that a committee of examiners had been formally sanctioned by his grace; no such sanction has been given; nor we believe, has the Society of Antiquaries, as a body, delegated to any of its members the task of examining into the authenticity or otherwise of the corrections.

THE MASONIC MIRROR.

MASONIC MEMS.

Warrants have been granted by the M.W. Grand Master for the following new Lodges:—No. 1,096, Warden Lodge, Sutton Coldfield, Warwickshire; No. 1,097, St. John's Lodge, Maidenhead; No. 1,098, North Australia Lodge, North Brisbane, New South Wales; No. 1,099, Hanley Lodge, Dartmouth.

We greatly regret to hear that the contemplated banquet to Bro. Benjamin Bond Cabbell, Prov. G.M. of Norfolk, by the brethren of that province, has been postponed in consequence of the illness of the right worshipful brother, whose indisposition, however, though sufficiently serious to prevent his appearing in a hot and crowded room, does not, we are happy to say, involve any grave apprehensions.

A Provincial Grand Lodge for West Yorkshire is to be held at Huddersfield on the 5th inst., when the foundation stone of a new Mechanics' Institution is to be laid by the Right Hon. and R.W. Bro. the Earl of Ripon, Past S.G.W.

The M.W. Grand Master has appointed to hold a Provincial Grand Lodge of the Province of Yorkshire, North and East, at Richmond, on the 6th instant.

The Prov. Grand Lodge of Warwickshire is summoned for the 11th instant, at Sutton Coldfield, on which occasion the Warden Lodge, No. 1,096, is to be consecrated, the R.W. Bro. Col. Vernon, Prov. G.M. for Staffordshire, having consented to perform the ceremony. Among the notices of motion is one, to present £21 and an annual subscription of £5 5s. to the Warwickshire Reformatory Institution for Boys and the Allesby Reformatory for Girls; and another, for presenting £52 10s. to

each of the Masonic schools, and to take such steps as shall secure a vice presidency to the Prov. Grand Master for ever. Divine service is to be performed at the parish church, and a collection made in behalf of the Masonic Benevolent Annuity Fund.

The consecration of the Ferrers and Ivanhoe Lodge is appointed to take place at the Town Hall, Ashby-de-la-Zouch, on Thursday next, the 6th inst. The Right Hon. Earl Howe, *G.C.B.*, the Prov. Grand Master, and his Prov. Grand Officers, will attend.

The Robert Burns Chapter of Instruction will resume its meetings at Comp. Sheen's, Sussex Stores, Long Acre, on Wednesday next, the 5th inst., under the immediate direction of Comp. Sheen, and will continue to meet every Wednesday until June.

The Strong Man Lodge of Instruction meets at Bro. Morbey's, Sun Tavern, Long Acre, for the first time this season, on Tuesday next, October 4th.

PROVINCIAL.

HAMPSHIRE.

Southampton.—*Lodge of Peace and Harmony* (No. 462).—This Lodge held its monthly meeting at the Freemasons' Hall, in Bugle-street, on Wednesday, Sept. 21st, Bro. A. Fletcher, W.M., presided, supported by Bros. Webb, P.M.; J. R. Stebbing, P.M.; W. Miles, P.M.; W. Bemister, P.M.; H. Clarke, S.W.; W. Smith, J.W.; Geo. W. Clarke, Sec., &c., &c. After the confirmation of the minutes, the ballot was taken for a candidate for initiation, who was declared duly elected. Bro. J. Collis, of No. 152, and Bro. Angus, of Lodge No. 337 (Ireland), were balloted for as joining members, and elected. The candidate having been duly prepared, was afterwards initiated, and Bro. Stebbing, P.M., delivered the charge. The quarterly communication was laid on the table for the inspection of the brethren. A letter from Bro. Farnfield, notifying the proposed festival of the Royal Benevolent Institution, was read, and the Secretary was requested to superintend the collection of subscriptions and donations prior to the meeting. Bro. G. W. Clarke called the attention of the brethren to the great desire that existed for some more convenient mode for provincial brethren to exercise their right of voting in Grand Lodge, particularly in the election of those Boards which controlled Masonic affairs in connection with Grand Lodge. He considered it needless to remind brethren how seldom it happened that any officer of that Lodge was enabled to attend Grand Lodge, and their case was that of the great majority of country Lodges. Hence the necessity arose for some new method in exercising their judgment and power in those matters, with which the best interests of the Craft were most nearly identified. He had cautiously considered the subject, and having done so, he had come to the conclusion that if voting papers were allowed to be used by those brethren who, possessing the right to vote, could not attend Grand Lodge, the great grievance and difficulty could be got over. Deprecating everything of a party spirit in this as in any other effort in Masonry, he pressed on the careful attention of his brethren the following resolution which he would propose—"That an earnest application be made to the Board of General Purposes, to take into consideration and recommend to Grand Lodge, such an amendment of the laws in relation to the election of the various Boards appointed by Grand Lodge, as will enable the Masters, Past Masters, and Wardens of all Lodges (being entitled to attend Grand Lodge), to vote, by proxy or by voting papers." Bro. Miles, P.M., the father of the Lodge, seconded the resolution, which, after a discussion in which Bros. H. Clarke, Webb, Passenger and Stebbing took part, was carried unanimously. Bro. H. Watts (of Freemantle) was passed to the second degree. Bro. J. R. Weston, of Lodge No. 152, was proposed as a joining member. A candidate for initiation was also proposed, and the Lodge was closed in harmony at twenty-five minutes past nine, P.M. The W.M. presided at the banquet, and with his usual felicity sustained peace and harmony among the brethren.

Southampton.—*Twelve Brothers' Lodge.*—A meeting of the brethren was held at the Royal Hotel, on Thursday, the 22nd September, Bro. George Lungley presided as W.M. during the early portion of the proceedings. After the minutes of the preceding Lodge had been read, and the warrant of constitution also read, the brethren unanimously approved the nomination of Bro. J. R. Stebbing as W.M., and Bro. Lungley proceeded to install him in the chair accordingly. A letter was read from Bro. Dr. Norcott, who, through illness, was prevented from undertaking the duties of Senior Warden, to which he had been named in the warrant, and a vote of condolence was passed. The nomination of Bro. R. Parker was cordially approved, and a hope expressed that he would soon fill the W.M's. chair. The ceremony of installation having been completed, the following appointments were made:—Bros. Capt. F. Woolley, S.W.; R. Parker, J.W.; C. Bromley (P.M.), S.D.; J. R. King (P.M.), J.D.; H. Clark (P.M.), I.G.; Geo. Lungley (W.M. No. 555), Tyler; G. W. Clarke (Prov. G. Sec.), Secretary. Bro. Dr. H. Clark was elected Treasurer. A communication from Bro. Farnfield, announcing the forthcoming festival of the Royal Benevolent Institution, in January, was read, and Bro. J. R. Stebbing, as W.M., informed the brethren that the rules of the Twelve Brothers' Lodge required the Worshipful Master to act as Steward of one of the charities during his year of office, he should be happy to do so in this case, and attend the January festival. He hoped to carry with him a handsome list of subscriptions and donations, and relied on the liberal aid of the brethren. This statement was received with acclamation, and the support of the brethren was promised in the laudable undertaking of the Worshipful Master. Bro. King, P.M., proposed, Bro. G. Lungley seconded, and it was resolved "That a representation be made to the Board of General Purposes of the great necessity that exists for the better representation of the provincial Lodges in Grand Lodge, and that it be suggested that the use of voting papers would be a means of enabling all brethren entitled to vote in Grand Lodge, to exercise that privilege in the election of the several Boards. An agreeable evening was spent by the brethren after the close of business, it being a rule in this Lodge to encourage conversational discussions on Masonic topics.

LANCASHIRE EAST.

Ashton-under-Lyne.—We have been requested to publish the following prayers delivered by Bro. the Rev. C. P. Nicholson, *B.D.*, Prov. Grand Chaplain of East Lancashire, on the occasion of laying the foundation and cope stones of the Ashton-under-Lyne Infirmary, the former by the Right Hon. Milner Gibson, *M.P.*, and the latter by Bro. Albert Hudson Royds, D. Prov. Grand Master. We should, however, have been better pleased had they been sent to us, with an account of the ceremony, at the time it took place:—

First Prayer.—Lord of all wisdom and might, thou didst lay the corner stone of nature; thou didst fashion the rude mass of matter; thou didst make the sea and the dry land; thy spirit disposed all things in order, and gave to them symmetry and beauty. When darkness enveloped the deep, thy word commanded the light. When thou framedst the worlds, when thou didst balance the universe, the arches of heaven rang with praise, "the sons of God shouted for joy." Gracious God, unerring Ruler of events, we would approach thee in deep humility, lively gratitude, and fervent praise. Look down upon us in mercy, from thy throne in the heaven of heavens. We are met together in thy name, trusting in thy care and love. Pour upon us the abundance of thy blessing: bring to a successful issue the undertaking thus begun. May this corner stone, the support and stay of the future building, be also an emblem of the benefits, constant and real, contemplated by the designed institution. May experience, skill, and kindness be brought to relieve the sickness, disease and anguish of suffering humanity, and may multitudes have cause for joy and thankfulness; Lord send forth thy light and truth to heal the disorders of our souls, strengthen us with might, raise up within us a building of righteousness, so that when our outer man decayeth and falleth into dust, our inward man, glorified and adorned by thy Spirit, may ascend to the grand temple above, to enjoy the brightness of thy countenance for ever and ever. So mote it be.

Second Prayer.—O God, our Creator and Preserver, we thank thee for all the mercies of the present life, and for the hope of glory which thou hast given us, in the world to come. Fill our hearts with joy, and our mouths with praise. Thou alone, the Master Builder of the universe, didst inspire the thought to found this institution, for the alleviation of the suffering, the restoration of the sick and infirm; may it prove a source of blessing to thousands; may thy providence raise up others to copy the example of its gracious benefactor. By deeds of mercy and charity may thy servants, whom thou hast prospered, prove the reality of their faith and the ardour of their love. Pour down thy blessing upon the architect engaged in the undertaking; fill him with knowledge and skill, vouchsafe thy care to the craftsmen, preserve them from all perils. Prosper the work of their hands upon them; yea, prosper thou their handy work, and to thy name be the glory and the praise. So mote it be.

WORCESTERSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of Worcestershire was held on Tuesday, the 20th of September, at the Music Hall, Kidderminster, Grand Lodge being opened at half-past twelve o'clock, by the R.W. Bro. Henry Charles Vernon, Prov. G.M., in ample form and with solemn prayer.

The Prov. Grand Master was accompanied by the V.W. Bros. Vigne, P. Prov. S.G.W. of Somerset; Dr. Burton, P. Prov. S.G.W. of Staffordshire; D. R. Shuttleworth, Grand Lodge Representative in Switzerland, &c. Apologies were read from the Prov. Grand Masters of Staffordshire and Oxfordshire. All the Lodges were represented by some of their Officers, and many private members were present by the permission of the Prov. Grand Master.

After the minutes were read and the statement of accounts, a Worcester brother objected to the audit of the accounts being made without an order for that purpose being first given by the Prov. Grand Lodge, and the names of the Auditors being sanctioned also by the Prov. Grand Lodge. The Prov. G.S.B. rose to order, and pointed out Rule 9 of the by-laws, which invests the Prov. Grand Master with the sole power of appointing the Auditors. This matter then dropped, and the accounts were duly passed.

The V.W. Bro. W. Masefield, having been reelected Treasurer, by ballot, the R.W. Prov. Grand Master invested the Officers as follows:—Bro. Barber, W.M. No. 772, Prov. S.G.W.; W. Bristow, P.M. No. 313, Prov. J.G.W.; the Rev. T. W. Herbert, P.M. No. 313, Prov. G. Chaplain; the Rev. S. Franklin, Assist. Prov. G. Chaplain; H. Hill, Prov. G. Reg.; W. Masefield, P.M. Nos. 730 and 313, Prov. G. Treas.; W.

Howells, P.M. Nos. 730 and 435, Prov. G. Sec.; B. Brooks, P.M. No. 824, Prov. S.G.D.; Jabez Jones, P.M. No. 772, Prov. J.G.D.; Geo. Horton, P.M. No. 838, Prov. G. Supt. of Works; J. Burton, S.W. No. 313; Prov. G.D.C.; W. Wigginton, S.W. No. 819, Assist. Prov. Dir. of Cers.; F. Saunders, W.M. No. 730, Prov. G.S.B.; I. Fitzgerald, P.M. No. 523, Prov. G. Org.; G. B. Bradley, W.M. No. 838, Prov. G. Purst., Prov. G. Tylers as before.

At intervals during the Lodge business, the Prov. G. Organist played many pieces upon the beautiful organ, to the especial delight of the brethren. The march, on the entrance of the Prov. Grand Master and his Officers, was peculiarly appropriate.

A procession having been formed, the brethren went to the parish church of St. Mary, where divine service was performed. The ministers who officiated in the liturgy were the Rev. T. L. Claughton, the vicar, and the Rev. Bro. T. W. Herbert, Prov. G. Chaplain. The choral portion of the service was admirably gone through by a selection of the choirs of St. Mary's and St. George's, and reflected great credit upon the Prov. Grand Organist, who is likewise their choir master. The responses were Tallis's, and the "Magnificat" and "Nunc Dimittis" Ebdon's in C. The anthem was Kent's "Blessed be thou."

The V.W. Assistant Prov. Grand Chaplain, Bro. Franklin, preached from 1 Corinthians xiii. 13: "And now abideth faith, hope, and charity, these three, but the greatest of these is charity." We present the conclusion of the rev. brother's very admirable discourse, as follows:—"St. Paul, in language purely Masonic, says 'Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.' These gifts to the church are transient, and adapted to an imperfect state, because they would be useless in a state of beatitude and light. Even faith and hope, though essential to every one during his mortal pilgrimage, will have no place in the realms of bliss. 'Now we see through a glass darkly, but then face to face.' We shall no longer want the evidence of faith. The first step, being past, will be for ever done away. Then we shall possess the things we now long for. We shall not need the support of hope. Thus the second step will finally vanish. But when faith and hope shall have had their perfect consummation, charity will still remain. The third step penetrates the highest heavens, and can never be destroyed. And when the darkness of death is passed, and we are admitted into the Grand Lodge above, the region of eternal light, the bright beams of charity will brighten our souls, and we shall make one glorious company with angels and archangels, and the whole company of the just made perfect. One mind and one voice will animate that heavenly society, and that mind and that voice will celebrate the praises of undying love. All will unite in perfect harmony to adore Him who sits upon the throne. Mutually rejoicing in each other's happiness, there will be no hearts to relieve—no distress to commiserate—no tears to wipe away. This, then, is the system of charity that is taught in a Freemason's Lodge. Is it necessary to inquire whether you feel proud of a science from which such purity flows—from which such blessings are conveyed? Deprived of charity, pleasure with all its allurements—learning with all its privileges—wealth with all its splendour of enjoyment—authority with all its painted pomp—are but a solemn mockery. Though we may profess the gift of prophecy; though we may understand all mysteries and all knowledge—though by faith we could remove mountains—though we bestow all our goods to feed the poor, and give our bodies to be burned, yet if our hearts be not impressed and influenced with this heavenly charity, all these possessions, brilliant and imposing as they are, are nothing. In conclusion, let me urge upon you the duty—nay the privilege of cultivating not only in tyled Lodges, but in our commerce with the world, this most excellent grace. Let us, from the genuine principle of heavenly charity, practise mutual forbearance, and reciprocate a constant interchange of kindness and affection. If Freemasonry be a beneficial institution (as it undoubtedly is) let its fruits appear in the virtuous discharge of all the social duties of life; for the third degree points to a day of solemn responsibility, when the transient concerns of time shall have passed away; when the world and all its allurements shall have vanished like a morning dream; and sanctity of soul will alone enable us to endure the presence of the glorious Shekinah of God. As Masons, let us use the present world without abusing our fraternal privileges; for if all our time be expended in the requirement of worldly knowledge, or in the gaiety of worldly pleasure, to the neglect of that which is priceless and eternal, we shall be fatally convinced at that awful period when the ever blessed Lodge above shall be opened never to be closed; when the last arrow of the mighty conqueror Death shall have been expended, and his bow for ever broken, that St. Paul uttered the words of eternal truth when he said—'Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal.'"

The collection after the sermon amounted to £6. It is almost needless to say that the Kidderminster folks mustered in great strength both in the church and in the street leading from the Music Hall thereto. A natural remark was, "Where can all the children possibly come from?" The number visible being actually astonishing.

On the return of the brethren to the Music Hall, the Prov. Grand Master announced the amount of the collection, and it was unanimously resolved to give the same to the Ragged Schools founded by the vicar, the Rev. T. L. Claughton. Thanks were afterwards voted to him for the use of his church and for his assistance in the reading desk; to the Rev. Bro. Herbert, Prov. G. Chaplain, for his services; and to the Rev. Bro. Franklin, Asst. Prov. G. Chaplain, for his excellent sermon.

The V.W. Bro. H. M. Wainwright, P. Prov. S.G.W., then brought forward the following motion, of which he had given notice in the circular convening the Prov. Grand Lodge:—"That fifty guineas be voted out of the funds of the Prov. Grand Lodge to the Royal Masonic Institution for Boys, thereby creating the Prov. Grand Master a vice-president and governor for life." In introducing this motion, Bro. Wainwright enlarged upon our duties in connexion with furthering educational efforts, and upon the excellence of the two Masonic institutions established for that purpose. He trespassed then upon their time, he said, in consequence of an organized opposition to this movement by the Worcestershire brethren, several of whom had come over on purpose to support an amendment to his resolution.

A Worcester brother (W.M. of No. 772) called the P. Prov. S.G.W. to order, and stated that they had not come over solely for that purpose.

Bro. Wainwright then proceeded to comment upon certain resolutions passed by the Lodge Semper Fidelis, No. 772, and forwarded to the Prov. G. Sec. to lay before the Prov. G. Lodge. These resolutions were condemnatory of the propositions, and asserted that the donation would be a dangerous precedent to establish. The V.W. Bro. J. Jones, Prov. J.G.D., and W.M. of No. 772, again rose to order, and protested against any comment being made before those resolutions came before the meeting, and after some discussion the Prov. Grand Master resolved that they should not then be read. Bro. Wainwright then commented upon them hypothetically, and closed a long and able address by formally proposing the resolution.

The V.W. Bro. James Fitzgerald, Prov. Grand Organist, briefly seconded it.

The V.W. Bro. J. Jones, Prov. S.G.D., then addressed the Prov. Grand Lodge, stating that he attended as W.M. of No. 772, to move an amendment to the resolution proposed by Bro. Wainwright; previous to doing which he requested the permission of the Prov. G.M. to have the communication from the Secretary of No. 772 read to the Prov. G. Lodge.

This was ultimately acceded to by the Prov. G.M., who remarked at its close that the mode of addressing the communication, "Dear Sir and Brother," would have done from the Secretary of No. 772 to the Secretary of any other private Lodge—but that the Prov. G. Sec. should in courtesy have been styled "V.W. Sir and Brother." The communication was to the effect that the grant would prove mischievous in its character by establishing a very awkward precedent, and that it was not dictated by pure charity, inasmuch as an avowed object was the honouring the Prov. G.M. by making him a vice president. It would also stop the flow of private charity.

The W.M., No. 772, disclaimed any personal feeling in the matter, and hoped that his acting thus from principle would not be construed into a want of respect to the R.W. the Prov. G.M. He concluded by moving, "That this Lodge do proceed with the other business of the day."

A P.M. of No. 772, whose name we did not ascertain, seconded the amendment, which was opposed by Bro. C. F. G. Clark, P. Prov. J.G.D., who thought that the money ought to be invested at once for some charitable purpose, and not kept locked up in the coffers of the Prov. Grand Lodge.

The P.M. of No. 772 replied, and stated that when a new Prov. G.M. should be appointed he would think himself slighted and hardly used if he was not made a vice president also—consequently a second fifty guineas to each of the above schools would be looked for and required. He deprecated also the annual payment for insurance.

Bro. Clutterbuck, P.M. of No. 772, also contended against the grant being made, and said that it was a fallacy to vote the money and pay an annual premium besides. Why not let the amount of the annual premium be put by every year until it reached the sum required? If the resolution had said nothing about the vice presidentship, however, he should not have objected.

Bro. Wigginton, Prov. G. Assist. Dir. of Cers., thought that the successor of the present highly respected Prov. Grand Master should be made a vice president, and therefore the grant would form a precedent for the Prov. Grand Lodge in future days; but this he said should not be regretted, and as to its being a burden upon the funds of the Prov. Grand Lodge, the brethren should bear in mind that the one hundred guineas alone was sunk; at the death of Bro. Vernon, the Prov. Grand Lodge would receive from the insurance company the £100, upon which they now paid premiums, and this £100, with only £5 additional burden upon the Prov. Grand Lodge, would secure for his successor the same honours and privileges. This would be the case in perpetuity for a trifling annual payment of £4.

The V.W. Bro. Herbert, Prov. G. Chaplain, highly approved of the resolution, and entered his protest against any delay in benefiting the funds of the charity. He also endorsed the statement of the Prov. G. Assist. Dir. of Cers. as to the freedom of the Prov. Grand Lodge funds from the incubus named.

The V.W. Bro. Barber, Prov. S.G.W., said that he should oppose the grant on account of the insurance policy, the keeping up of which he contended was a malappropriation of the Lodge money.

The Prov. Grand Master ultimately put the amendment to the meeting, when there appeared for it five (all brethren of No. 772), and against it twenty-seven. On the original motion being put, twenty-five voted for, and five against; the grant was therefore declared carried

After some further but unimportant business was disposed of, the Prov. Grand Lodge was closed in ample form, and with solemn prayer. The brethren afterwards adjourned to banquet, when about fifty sat down to do justice to the fare provided for them in the Corn Exchange, by the worthy host of the Black Horse, Bro. Yeates. Some of the brethren went to dine at the Lion Hotel, which was most disrespectful to the Prov. Grand Master; besides being very unfair to Bro. Yeates, who was instructed to provide for eighty gentlemen. After the dinner at the Corn Exchange, the usual loyal and Masonic toasts were given and heartily responded to. Some capital songs were sung, and a very pleasant evening was spent, the brethren separating about nine.

Dudley.—*Vernon Lodge* (No. 819).—The installation meeting of this Lodge and festival of St. John the Baptist took place on Wednesday, the 21st of September, at the Old Town Hall, Dudley. Lodge was opened at four o'clock, by the Worshipful Master, the V.W. Bro. Hollier (Mayor), P.M., No. 313, and the Past Provincial Grand Director of Ceremonies, assisted by his officers. The minutes of the previous Lodge having been read and confirmed, the V.W. Bro. the Rev. E. A. Gwynne, P.M. No. 435, and the Provincial Grand Chaplain for Staffordshire (Chaplain to No. 819) proceeded to install Bro. B. B. Smith as the Worshipful Master for the ensuing year; the ceremony being very correctly and impressively performed. The Worshipful Master then invested his officers as follows:—Bro. W. Wigginton, Prov. Asst. Dir. of Cers., S.W.; Thos. Wright, J.W.; Rev. E. A. Gwynne, *M.A.*, Chaplain; Geo. Burn Lowe, Treas.; E. Poole, Sec.; J. C. Westley, S.D.; H. Peart, J.D.; G. H. Deeley, P.M. Nos. 838 and 819, and P. Prov. G. Supt. of Works, M.C.; J. Prince, I.G.; and James Leff, Tyler. Some other business having been disposed of, Lodge was closed with solemn prayer. The brethren afterwards dined at Bro. G. H. Deeley's, P.M. Nos. 838 and 819, and P. Prov. G. Supt. of Works, where brotherly love and harmony prevailed. Among the visitors were Bros. W. Sheppard, W.M., No. 313, W. Thompson, R. Light, Dr. Davison, S.W., No. 730, C. Russell, and G. H. Wilkinson.

MARK MASONRY.

PROVINCIAL.

Hartlepool.—*Eclectic Lodge of Mark Masters* (No. 39).—The regular monthly meeting of this Lodge was held in the Masonic Hall, on Friday, the 23rd of September, Bro. Hammarbom, W.M., presiding, supported by Bros. Tate and Hudson, S. and J. Wardens. Bro. David Cunningham (editor of the *Stockton and Hartlepool Mercury*) having been balloted for and accepted, was duly advanced to this honourable degree; another brother was also accepted, but absence from home prevented his attendance. The next business was the election of officers for the ensuing year, when the following brethren were unanimously re-elected for the year 1860:—H. A. Hammarbom, W.M.; T. P. Tate, *F.S.S.*, Treas., and J. Mowbray, Tyler. The installation of the W.M. and investiture of the other officers will not take place before January. No other business being before the Lodge, it was closed in peace and harmony at the usual hour.

IRELAND.

DUBLIN.

IRISH MASONIC FEMALE ORPHAN SCHOOL.

The pupils of this admirable institution were on Friday last most hospitably entertained by Bro. Henry B. Haffield, one of the governors of the school, at his country seat, near Carrickmines. The children were met at the station, Harcourt-road, by Bros. H. B. Haffield, S. B. Oldham, J. Whittington, J. Hill, J. Drummond, H. Vere White, &c. On their arrival at Carrickmines, they walked to the hospitable residence of Bro. Haffield, when, after a substantial and comfortable dinner, the worthy host proposed "The Health of her Majesty the Queen." The National Anthem was sung in a most effective manner by the children. Bro. Whittington then proposed "The health of Bro. Haffield and his amiable family," which was warmly responded to. Thanks having been returned by Bro. H. V. White, and a hymn sung by the pupils, the whole party adjourned to enjoy the beauties of the lovely country by which they were surrounded, and, after a delightful day, returned to town by the six o'clock train, highly gratified by the delightful day they had spent.—*Daily Express.*

COLONIAL.

CAPE OF GOOD HOPE.

Cape Town.—*British Lodge* (No. 419).—On the 24th June, the anniversary of St. John the Baptist, the Lodge was opened at eleven A.M., for the purpose of initiating several gentlemen; and at high noon precisely, Bro. Rowe, W.M., inducted Bro. M. T. King to the chair, and installed him in the office of W.M. for the ensuing Masonic year, Bro. King having been chosen by the brethren to fill that office. The new Master then invested his officers, and afterwards proceeded in procession round the grounds of the Lodge. The brethren adjourned from the Lodge to the Masonic Hotel to dinner; the greatest harmony prevailed and the brethren separated with peace, love, and harmony, at high twelve. The following were the appointments made by the W.M.:—Bros. S. Smithers, S.W.; G. McClear, J.W.; Solomon, S.D.; Doidge, J.D.; Sharpe, I.G.; Koller, Sec.; Russell, Treas.; Rowe, P.M.; Gungel, Tyler.

MASONIC BALL OF THE BRITISH LODGE.

The recall by the Derby ministry of Governor Sir George Grey, the able and popular viceroy of this flourishing colony, has been perhaps one of the most unpopular acts which have ever emanated from Downing-street. Irrespective of his public capacity (of which, as a Masonic organ, we are not called upon to speak), Sir George has won golden opinions from his brethren of the antient Craft, and the Cape Masons have not been behindhand in testifying their esteem and regret for his loss.

On Thursday, the 21st of July, upon the occasion of a Masonic ball given by the British Lodge (No. 419), the governor and his lady were present, and a most agreeable evening was spent within the walls of the Commercial Exchange at Cape Town, which, upon this occasion, was given up to the votaries of pleasure; the discourse in that area usually devoted to exchange and par, hides, tallow, and Constantia, being of unwonted vanities and most unmercantile tendency—crinoline, scandal, pic-nics and races, were the topics of the evening, Mercury and Plutus being fain to make way for Venus and Terpsichore.

The Masons of the British Lodge are justly proud of their hall, and the Commercial Exchange never looked grander; the splendid Masonic emblems were ranged round the walls with excellent taste, and conveyed a sense of mystery and beauty.

Sir George Grey is one of the brotherhood, and he was attended on this evening by all the leading officials and gentry of the town and vicinity.

The British Lodge was founded in 1811; it numbers one hundred and twenty members; and its operations are carried out with far greater spirit than are those of any other Masonic Lodge in the city, or indeed in the colony. The very large amount of British shipping which now arrives in Table Bay brings a vast number of British Masons to the colony, and the number of members is thereby increasing very fast indeed. The jubilee of the Lodge is to be celebrated in 1861, two years from this time, when, in all likelihood, it will be one of the largest Lodges in any British colony.

The arrangements of the ball committee were perfect. The band of the 59th regiment and the quadrille band were in the orchestra, and the music was excellent. A very splendid supper was provided, and at the supper table, Captain Hill, civil commissioner, presided. Sir George Grey, who was suffering from indisposition, was compelled to leave before his health was proposed, and thanks for his excellency were returned by the Attorney-General in the following words:—"Bro. Chairman, ladies and gentlemen, under ordinary circumstances, I should certainly not feel myself at liberty to respond to the call that has been so unexpectedly made upon me. During the twenty years I have now held office in this colony, under six successive governors, who have come and passed away, I have made it a rule, which admitted of no exception, that, during what may be called the governor's tenure of office, his legal adviser should be silent in his praise. But there are exceptions to every rule, and the same feeling which has induced me to lay down that rule, and to maintain perfect silence with respect to other governors will now allow me to say with regard to the praise of the present governor—if I have ever expressed regret at the loss of governors who have left—I should express the same feeling with tenfold intensity with regard to governors who are recalled. Ladies and gentlemen, a meeting of this kind, assembled for a charitable purpose and the enjoyment of harmless pleasure, is no place for political discussions and the introduction of controverted topics. I advance no political opinion—I state no topic of political controversy, if I say in this large and respectable meeting what would be said in every meeting throughout the colony; and as the old Italian poet said that it would be sufficient to write on his tombstone the plain and simple word Tasso, so I say that it is only necessary to name the name of the Governor, Sir George Grey, to elicit the warmest regard and respect of all. It was the boast of Augustus that he had found Rome brick and had left it marble. That was not an unworthy boast of a great man and a great statesman. Without venturing to express the same thing in the same language, I say that Sir George Grey may say upon his retirement that he has, in a certain sense, in respect to the colony, found it brick and left it marble. Ladies and gentlemen, in everything connected with the progress of the colony, material, moral, or social, in every place where a good man ought to be found, in every place where a good statesman was required, in energetic action, in foresight and perception of consequences, there have we found our governor; and in all these things I think we have seen that whilst under Sir George Grey's administration we have been governed by a man and no slave. Ladies and gentlemen, since Sir George Grey arrived, party feeling that previously existed has been diminished, a strong feeling of unity has sprung up amongst us, and everything has tended to show that we were being moulded into a firm and compact mass by the master hand of a Master Mason. I say in everything which has reference to these considerations, we are better for the Governor, Sir George Grey, having been with us; and we can quite account for the deep regret which has fallen on the entire heart of the entire colony by the unexpected and stunning news that he has been recalled. I have gone further than I wished, encouraged by your sympathy, and willing to give your

sympathy a voice. I part with that topic with a full heart. I am sorry that Governor Sir George Grey could not remain until now, and in his own pure simple Saxon style tell you what he felt. He stayed as long as he could, and it was a great compliment, and a great kindness to have come at all under the circumstances.

The Worshipful Master, Bro. King, then proposed the health of the chairman, Captain Hill, who, he said, had done all in his power to make the ball a successful one. Captain Hill, in returning thanks, said it was the stewards, and not he, to whom the thanks of the Masons were due.

Bro. Melville said, as an old Mason of the British Lodge, he felt compelled to remind the company of one toast that had not yet been drunk. No doubt among the many good things that had been said, there was so much to admire that, as was frequently the case, the best of all had been forgotten. He knew very well that there was not one man standing around him but would agree with him, that of all other men, the Attorney-General ought first to be remembered.

Bro. G. Prince proposed the health of Bro. Widdows, one of the oldest members of the British Lodge. Bro. Widdows said it was twenty years ago that a ball like this had taken place at the Cape of Good Hope, and as an old Mason, and one of the first members of the British Lodge, he could not feel other than gratified at the success of this undertaking. He had not expected to have been called upon to make a speech, but he thanked them exceedingly for the honour they had done him.

PRESENTATION OF A FAREWELL ADDRESS BY THE BRETHREN TO HIS EXCELLENCY.

On the 9th of August, the Freemasons in Cape Town met to present an address, from the brethren of the western province, to Sir George Grey. The brethren in the forenoon, dressed in their insignia, formed in procession and started for Government House. On arriving at the entrance the brethren filed off, and led by Bro. Brand, Deputy Grand Master of the Netherlands, the Rose Croix Freemasons, and Officers of the various Lodges, together with the general body of the Craft following, were ushered into the state room by Bros. Rivers and Major Travers. In the room the brethren formed themselves into a circle two or three deep, the Prov. Grand Master, with Bro. Fairbridge and other Past and Present Grand Officers occupying the head. His excellency then, in Masonic costume, accompanied by Bro. Captain Hill and several members of his suite, walked up to the centre of the room where he was met by the Prov. Grand Master and Bro. Fairbridge.

The Provincial Grand Master addressing his excellency said,—The members of the Craft of Freemasons have deemed it their duty to express to you their deep sympathy and the sincere regret which under present circumstances they feel. Their sentiments are contained in this address (pointing to the address in the hands of Bro. Fairbridge).

Bro. Fairbridge then in a clear and audible voice read the following address. During the reading of several passages his excellency seemed deeply affected:—"To his Excellency Sir George Grey, *K.C.B.*, Governor and Commander-in-Chief of the colony of the Cape of Good Hope. Sir and Brother,—Among the many addresses which, proceeding from all parts and all classes of the inhabitants of South Africa, bear witness to the profound and universal regret created by your excellency's unexpected departure from the scene of your successful public career, be pleased to accept from the Freemasons of the western province of the colony this their farewell testimony of fraternal regard and high personal respect. It is incompatible with the proper object of Masonry to enter into discussions of a political nature; yet it may be permitted to the members of an institution whose principle is peace and good will, and which prospers best where society is most settled, to add, as they desire to do, their testimony to the peaceful and flourishing condition which the land in which they live has attained under your excellency's administration, mainly attributable, as they believe, to your excellency's wise and able exercise of the responsible powers entrusted to you. We cannot forget that our fraternity, comprising men of all nations and all creeds, must necessarily be affected by the character of those whom it receives into its bosom; we, therefore, point with pride to the names of the many eminent and good men enrolled in the chronicles of the Craft; and now we have a pleasure in remembering that amongst those brethren who have stood in the front rank of practical humanity and real philanthropy, is one who has laboured with us—one who spared neither mind or body, nor purse, in his persistent efforts to raise the depressed savage to a level with civilized man—who has sedulously watched the spread of education—who has taken a warm personal interest in every measure conducive to our benefit, and whose whole private life has been an honour to Masonry, while it reflected fresh lustre on the high position he filled in Australia, in New Zealand, and in the Cape of Good Hope. You are about to leave us, sir and brother—probably for ever; but wherever you go, thither will follow you our best wishes for your happiness. And may the great Architect of the universe protect, bless, and prosper you and yours."

W. Bro. Sir George Grey, at the conclusion of the address, expressed himself as follows:—"Brethren, it is with great pleasure that I receive this address from so antient a body and from one which eschews politics. To this provision of your Order I may say that, as governor of this country, I have adhered, for, although surrounded by subjects of a political nature, I struggled to keep myself so clear of these, that I might be identified with no party, or class, but might be able to labour for the good of all alike, with a mind undisturbed by prejudices and party feelings. It was in my mind a firm conviction that our Great Maker had not created races between whom inextinguishable antipathies were for ever to exist. But that we were all so formed that we might be mutually useful to each other. and might dwell together in peace and unity, finding in such concord our greatest common good and individual advantage, and I had such faith in my fellow men as to believe that, notwithstanding all the evil there is in our nature, there still existed, in most human breasts, such strong sympathies in favour of what was evidently good, and just, and fair, and righteous, that, although some might object to one proceeding and others to another, yet that the general leaning of the whole to that which they felt to be good would, if they saw I pursued those ends, lead them to pardon my very errors, and would always procure me such support as would bear me safely through difficulties, and that the pleasant sight might be seen of a country the population of which all dwelt in harmony and concord, although it consisted of many races, between some of whom much of ill feeling had for years existed. That I was not mistaken in these views, and that I have been nobly supported by many in my exertions, your presence here to-day, and your address, are substantial witnesses which would have been valuable to me at any time, but are especially so at the present moment. I therefore thank you for them, and especially for the kind solicitude with which you have had your address so beautifully illuminated, in a manner known to harmonize with my tastes. I shall ever preserve this as a record of your thoughtful kindness, and it shall be worthily bound, so as to form an ornament of the library I am endeavouring to collect for Australia. It may thus happen that, in after times in that country, those who in examining it admire the skill of the artist, and the kind thoughts of the donors, may envy that governor who, in the very hour of his apparent fall, received such a mark of affectionate regard.

The brethren then retired in order. A considerable crowd had gathered together to witness the procession, and the gallery of the state room was crowded by ladies, who seemed interested spectators of the scene.

THE NEW HOSPITAL AT CAPE TOWN.

The corner stone of the new Somerset Hospital, for which £20,000 was voted by the colonial parliament during last session, was laid on the 18th of August, by the governor. As it was understood that this would be the last public act of his excellency, it was resolved that a general holiday should be held in Cape Town as a parting tribute of respect. The shops and stores were all closed, and business was entirely suspended.

At two o'clock, the carriages of the Governor, Lady Grey, Major Travers, and Mr. Rivers, arrived at the south end of the enclosure, escorted by a detachment furnished by the volunteer cavalry.

Upon Sir George and Lady Grey taking their seats, the heads of departments and government officials took their stand in front, to their right and left; the Masons taking up the ground appointed for them on the right, fronting the Lion's Hill, and the Odd Fellows on the left, fronting the bay.

Bro. Scott Tucker, the architect, then advanced to the dais, and addressing the Governor, said:—May it please your excellency,—It is pleasing duty has devolved on me of being the first to thank you for the great interest you have taken in the noble institution which you have condescended to inaugurate this day; and I beg to thank you, in the name of all present, for undertaking that service. My next duty, as colonial engineer and civil architect, is to submit for your approval the plan of the building about to be commenced. And at the same time I have to intimate that all is now ready for the laying of the corner stone.

The Governor having expressed his approval of the plan of the proposed building, descended with Lady Grey from the dais, and proceeded to the stone, accompanied by Bro. C. J. Brand, Prov. Grand Master of the Netherlands; the W.Ms. of the Cape Town Lodges; the Colonial Secretary; the Chief Justice; the Treasurer-General; the Auditor-General; the Collector of Customs; the Surveyor-General; the Surgeon of the Hospital; Col. Hill; Lieut. Col. Burmester; Lieut. Col. Dupratz; Lieut. Col. Eustace; Capt. Cloete; Lieut. Col. Scott Tucker, &c., &c., &c.

On arriving at the place selected for laying the stone, Bro. Scott Tucker read to his excellency the scroll, and Bro. Van Tromp handed to him the small box (containing the scroll and coins), for the purpose of its being placed under the stone. The scroll contained the following inscription:—

"This corner stone of Somerset New Hospital was laid with Masonic honours by his excellency Bro. Sir George Grey, *K.C.B.*, governor and commander-in-chief of the colony of the Cape of Good Hope, &c., &c., on Thursday, the 18th of August, 1859, in the 23rd year of the reign of Her Majesty Queen Victoria of England. Present: Bro. C. J. Brand, *LL.D.*, D.G.M. National for the Netherlands; Bro. C. F. Juritz, P.D.G.M. of the Goede Hoop; Bro. B. J. van de Sandt de Villiers, W.M. of the Goede Trouw; Bro. M. J. King, W.M. of the British; Bro. C. J. Fairbridge, W.M. of the Hope; the Noble Grand Traviss of the Sons of Odd Fellows; Vice Admiral Sir F. Grey, *K.C.B.*, naval commander-in-chief; his Honour Sir William Hodges, Knight, the chief justice of the colony; the Hon. Rawson W. Rawson, *C.B.*, colonial secretary; the Hon. W. Potter, attorney general; the Hon. H. Rivers, treasurer general; the Hon. E. Mowbray Cole, auditor general; the Hon. W. Field, acting collector of customs; Charles Bell, Esq., surveyor general; the Hon. C. Jarvis, chairman of the municipality; H. Bickersteth, Esq., *M.D.*, surgeon to the hospital; Lieut.-Col. Burmester, 59th regiment, commandant of the garrison; Col. Hill, in chief command of Cape Town

volunteers; Lieut.-Col. Dupratt, volunteer artillery; Lieut.-Col. Eustace, volunteer rifles; Capt. Porter, Cape Town volunteer cavalry; Capt. Cloete, Wynberg volunteer cavalry; Lieut.-Col. J. Scott Tucker, volunteer sappers and miners, colonial engineer and architect to this building; and J. Reid, Esq., contractor for the foundations; and upwards of ten thousand inhabitants of Cape Town and its vicinity. God save the Queen."

Bro. Brand then presented to his excellency, on a red velvet cushion, a silver trowel, elaborately embellished and engraved, from a design furnished by Bro. M. T. King, W.M. of the British Lodge.

The stone having been laid in due Masonic form, and his excellency having declared the work "well-formed, true, and trusty," the cornucopia was handed to the Worshipful Master of the Goede Hoop Lodge (Bro. C. F. Juritz), who poured out corn on the stone; the Worshipful Master of the British Lodge (Bro. M. T. King) poured out wine; and the Worshipful Master of the Goede Trouw (Bro. B. J. van de S. de Villiers), oil. After this the Deputy Prov. Grand Master pronounced the following benediction: "The labours having been duly performed, let us now invoke the blessing of Him through whom alone our work can prosper. May the Great Architect of the universe pour down His blessings on the work now commenced. May He assist in the erection and completion of this building, and, in His great grace, preserve the workmen against every accident. May this intended hospital soon be finished, to receive the sick and the poor, so that they may bless the Lord for the great good he has done unto them! May the Lord bless the inhabitants of this place." "So mote it be."

The procession was then reformed, and his Excellency and Lady Grey returned to the dais, the troops firing a *feu de joie*, and the bands playing "God Save the Queen."

Bros. Brand, Hill, and King then advanced, and his Excellency having risen from his seat,

Bro. Brand addressed him as follows:—It becomes my pleasing duty to offer you, sir, a remembrance of the great work which you have now originated. The trowel is the emblem of our Masonic actions—of the architecture of our minds. You have now used it for a construction which, in the true Masonic principle, has for its object benevolence and charity. Your task has been a pleasant and a graceful one—ours is one of gratitude towards you, for having laid the corner stone of a hospital, which, we hope, under divine blessing, may prosper for the relief of the sick and the poor. Your work sir, in this colony, during your government, has been immense, and of the utmost importance. No institution has felt your paternal hand beneficially dealing with its objects and interests. You have brought into existence what was still hidden in darkness; you have opened resources and originated measures most beneficial to the peace, happiness, and prosperity of this colony; and on this day—on the eve of your departure, as one of the last of your public beneficial acts—you have assisted in the commencement of a structure, for which its future inmates and the public at large will bless your name. I present to you, sir, this trowel, not only in the name of the Masonic brethren, but in that of all the colonists. The public demonstration of their approbation of your government, and of their high esteem towards your person, has been so general throughout the colony, that, in our joint names, I offer you this symbol of love and charity. I offer it as a mark of our sincere gratitude for what you have this day performed, and of our warm sympathy and devotion towards yourself.

Bro. Sir George Grey, in replying, said:—It would have been impossible for me to have heard what you have said without experiencing feelings to which I cannot give utterance. I was altogether unprepared to hear such words on this occasion; and, therefore, I feel quite unequal to the task, pleasurable though it be, of fully replying to you. I can only say that as long as I live I will remember this scene, so striking in itself; and I will cherish in my heart the remembrance of the words which you have so kindly expressed. I shall always remember with pleasure that my duty here to-day was to help to carry on a good work, which had been begun years before. We have as yet simply entered on what which has been prepared for us by those who have preceded us. But I do hope that, if not immediately, at least shortly, those who are now alive will not be satisfied with having simply lent their presence here on this occasion. I assure you I will myself be only too happy to lend a willing hand in furthering the good work which I am about to leave behind me, and, at any time, I will, as I feel myself bound to do, respond to any application which may be made to me in its behalf; and, furthermore, I repeat, that as long as I live I will preserve this memento and carry in my memory the words which you have this day expressed to me in presenting it."

Three hearty cheers were then given by the assembled multitude, and his excellency and Lady Grey immediately afterwards took their departure, which was regarded as a signal for the crowd to disperse.

SYDNEY.

AUSTRALASIAN FREEMASONS' HALL COMPANY.

The tenth half yearly meeting of this company was held at the Freemasons' Hall, Sydney, July 11th, Alderman John Williams, D. Prov. M. in the chair. The report for the last half year, as well as a general summary of the whole of the proceedings of the directors of the Hall company, during the five years of their direction, was brought forward for the inspection and approval of the proprietors, who expressed their approbation of the manner in which the affairs of the company had been conducted. Alderman John Williams, chairman and retiring director, was unanimously re-elected. Alderman Thurlow and Thomas May were elected auditors for the ensuing year. The chairman stated he was happy to inform the meeting that the Masonic Orphan Fund was the largest proprietor in the company, and he was satisfied that before the expiration of the term of office that they had just elected him to hold, that the Masonic Orphan Fund and the Lodges would be the sole proprietors of the property. A dividend at the rate of eight per cent. per annum was declared for the last half year. A vote of thanks proposed by Alderman Thurlow, and seconded by Bro. Bradford, to the chairman and directors, for their efficient management of the company's affairs during the past five years, was carried. This terminated the proceedings.

FRANCE.

GRAND ORIENT OF FRANCE.

During the course of his stay at Paris, Bro. Hyde Clarke, who is an old member of high rank under the Grand Orient of France and Supreme Council, spent some time on Masonic business. On his visit to the hotel of the Grand Orient, he minutely inspected the building under the guidance of the Grand Secretary, and spent some time in consultation with the Grand Officers on the present state of Masonry abroad, bestowing the evenings on visits to the Chapters and Lodges meeting there. Bro. Clarke was invited to bestow his labours on the reconciliation of Masonic difficulties in the East, and in the consolidation of French Masonry.

Marseilles.—*Lodge La Verité, August 12th.*—The members of the Lodge La Verité, having been informed that Bro. Hyde Clarke was in the city, on his way to embark for the East with his family, took measures for his reception. Shortly after his arrival the Secretary waited upon him at his hotel to request him to name a time for receiving the Vénérable (W.M.), and to offer him the cordial services of the brethren. The same evening the W.M. attended him to the Masonic Hall, and the Lodge having been constituted, the W.M. announced to the brethren the presence of Bro. Clarke in the hall, when a deputation was appointed to receive the illustrious brother, and attend him with the honours due to his exalted rank. The deputation waited on Bro. Clarke, in the library, and a procession was formed consisting of the Standard Bearer and standard of the Lodge, the Deacons with their wands, the Masters of Ceremonies, the three most distinguished brothers of the Lodge, and the Ill. Bro. Clarke, S.P.R.S., escorted by Bro. Forty, S.P.R.S., and surrounded by the three lights. The procession halted in the centre, the brethren standing with swords drawn, when the W.M. met the illustrious brother, saluted him fraternally and led him to the chair, which the illustrious brother having occupied, resigned the gavel to the W.M., and was then conducted to the right of the chair by Ill. Bro. Forty, the brethren saluting with nine. The Worshipful Bro. Mittre, in a long and eloquent oration, congratulated the Marseilles brethren on the presence among them of one of the most distinguished ornaments of French Masonry and most enlightened contributors to English and American Masonic literature, whose labours for the propagation of Masonry in the High and Craft Degrees had been so zealous. Bro. Hyde Clarke replied at some length in French. At the close of the labours Bro. Clarke retired with due honours, and was escorted to his hotel by some of the brethren. On the morning of embarkation, W. Bro. Mittre attended Bro. Clarke at his hotel for the purpose of presenting to him some of the officers of the French government steamer *Borysthène*, in which he had taken passage, and to claim for him cordial attention.

Obituary.

BRO. CAPTAIN W. V. MASKELYNE.

We have with regret to record the death of Bro. Captain W. V. Maskelyne, H.M. 7th Royal Fusiliers (of the Inhabitants' Lodge, No. 178, at Gibraltar), who was buried in that fortress on the 18th of September. Bro. Maskelyne first saw the light of the Order in the above named Lodge about a year ago; he had therefore not yet arrived at any of the higher honours of the Craft. He was called away from this sublunary sphere at an early age, under circumstances of a very melancholy nature. He had, with two other officers of the garrison, gone over to the neighbouring coast of Barbary, on a shooting excursion, as a little relaxation from their military duties, so trying to the constitution in this climate. Whilst there, the Emperor of Morocco died, the rupture took place between the Moors and Spaniards at Ceuta, and disturbances broke out in different parts of the Moorish empire; the party of sportsmen entered the town of Rabat just as the British residents were leaving it; they all embarked together in an open sailing boat, and had just got out of the harbour, when a party of Moors came into the town, raised the fanatical cry of "death to the Christians," and set about pillaging and destroying such property as the Europeans had left behind. The boat, detained by contrary winds, was six days reaching Gibraltar, and the exposure during that time to a broiling sun, together with the absence of the barest accommodation, brought on a violent fever in the case of two out of the three officers, and of the servant who accompanied them. With Bro.

Maskelyne it terminated fatally, the others are recovering. The deceased, who was universally beloved in the garrison, was interred with military honours, and followed to the grave, in addition to the officers and men of his own regiment, by a great number of non-commissioned officers of other regiments and corps, upwards of one hundred officers, and nearly the whole of the staff and departments, with a large concourse of the general public, the Rev. J. A. Crozier, M.A., chaplain to the forces, officiating. The funeral service of the Church of England being concluded, the usual volley was fired by the company hitherto commanded by the deceased, after which a large number of the brethren approached the grave, and one by one threw into it the Masonic sprig, thus giving expression to a silent but heartfelt hope that it will please the Lord of life to raise our departed brother from the tomb of transgression to shine as the stars for ever and ever.

BRO. JOHN BARNES, P.Z.; P.M.; PAST GRAND STEWARD.

We last week recorded the death on the 22nd ult., at his residence, No. 16, New Burlington-street, after a short but painful illness, of the esteemed Treasurer of the Old King's Arms Lodge, in the forty-sixth year of his age. Bro. Barnes was initiated in the Lodge of Tranquillity, No. 218, on the 23rd Nov., 1838, of which he was W. Master two years, 1841 and 1842, and a member to Dec., 1853. On the 14th Nov., 1839, he joined the Old King's Arms Lodge, No. 30, and became Master in 1844; he also served the office of Grand Steward from the same Lodge for the festival of 1844, and continued a member to the time of his death. He was elected a member of the Board of General Purposes for the years 1849, 1850, 1851, 1852, and 1853: and was also elected one of the twelve on the Lodge of Benevolence from the time of the passing the resolution in 1850. Bro. Barnes was exalted to the degree of Royal Arch, in the Jerusalem Chapter, No. 218, on the 14th April, 1840; was one of the petitioners for the Old King's Arms Chapter, No. 30, the charter for which was granted on the 5th Feb., 1845; he was appointed the first J., and the following years filled the chairs of H. and Z. In 1850 he became a Vice President of the Institution for granting Annuities to Aged Freemasons, and a member of the committee of management, of which he was a regular attendant. On the 19th Feb., 1851, he became a governor of the branch of the institution for granting annuities to the widows of deceased Freemasons to these two charities; he was also an annual subscriber to each, and served the office of steward at four festivals. Bro. Barnes was also a Vice President of the Girls School, and a life governor of the Boys School, being also a liberal annual donor to the funds of these charities, of the committees of which he was an active member. The funeral of our respected brother took place on Thursday, at Kensal Green Cemetery, and all who knew him living, will feel that by the death of this excellent and kind hearted Mason, the Craft has lost a valuable member. The funeral *cortège*, consisting of an elegant hearse open at the sides, and five mourning coaches, left the late residence of the deceased in New Burlington-street at eleven o'clock in the morning. In the first two coaches were the principal mourners, the father of our deceased brother; Mr. Rutherford; Bro. W. F. Beadon, P.G.W.; Bro. Whitmore; the medical attendant of the deceased, Mr. A. M. Duff; Mr. S. Kenall; Bro. J. F. Franks; and Bro. Watkins, in whose house the deceased resided at the time of his death. In the other coaches were Bros. Crew, Paas, Farnfield, Binckes, Udall, and Geo. Barrett, who acted as pall bearers; Bros. Gale, Young, J. Levinson, H. G. Warren, and Garstin, of Welbeck-street, who, as an old friend, schoolfellow, and brother, of the deceased, conducted the funeral. On the ground we also observed Bros. Thiselton, W. Davis, Caruthers, Clemmitt, and others. The deceased brother having been consigned to the grave, which a few years since received the remains of his wife, and the regular funeral service ended, Bro. Binckes briefly addressed the brethren on the loss they had sustained, and drew tears from many eyes of those who, as strangers, surrounding the grave, though they knew not the brother in life, felt how deep must be the loss to his friends of one so highly respected.

THE WEEK.

The Court.—The health of all the royal family at Balmoral this week is reported as good as usual, and, with that exception, there is hardly any news. The Queen entertained the wandering philosophers from Aberdeen last week, as we have elsewhere recorded; and a privy council has been necessitated by the gravity of the state of public affairs. The Comte de Flandres, the Earl of Elgin, the Duke of Richmond, and Her Majesty's visitors generally have taken their leave, and Sir James Clark appears to be almost the only guest. Prince Arthur has been out with his father to learn the noble sport of deer stalking; but the *Court Journal* has not chronicled the number of fat bucks which have fallen to his rifle. The Queen has this week visited the Falls of the Garrbalt, and several other picturesque spots within a drive of Balmoral; and among the families honoured with her visits have been the Earl and Countess of Fife and the Farquharsons at Invercauld.

Foreign News.—From the letters of various correspondents there would seem to be a spirit of opposition to the government arising in the French journals, that will only be laid by the strong hand of power, if it can be laid at all. Of this spirit we may judge when we find it stated that the *Gironde* newspaper ventured to call the attempts to place Prince Napoleon on the Tuscan throne a "Napoleonian conspiracy," for which a warning was inflicted upon it. The government seems fully alive to its danger, however, and the *Moniteur* of yesterday contained a new imperial manifesto on the subject of the press. The official journal says:—"Under the pretence that the press is not free several journals direct their attacks against the decree of February, 1852, which go beyond the extreme limits of discussion, and are wanting in a respect for the law, which is inseparable with the royal exercise of liberty. Against writers, who have forgotten this, the government could have made use of the weapons at its command. Not wishing to do so the day after the measure spontaneously granted by the emperor, which released the press from the consequences of warnings received, the government, faithful to the principles of moderation, will, nevertheless, not fail in performing the duty which is imposed upon it, to make the law respected, and therefore informs the papers that it is decided no longer to tolerate these polemical excesses, which can only be considered as party manœuvres." The King of the Belgians has left Biarritz for Genoa, *via* Marseilles, where it is said he will confer with several important personages. It is supposed that the journey of his majesty is in some way connected with the proposal of a congress at Brussels. The report of the foundation of a kingdom in Central Italy, under the rule of the Count of Flanders, has been positively denied, and declared to be without foundation. Paris letters say that the policy of the Emperor of the French is one of delay, for the purpose of enabling the son-in-law of Victor Emmanuel to gain an important advantage. The French press is now assuming a rather defiant attitude towards the imperial government in reference to the reiterated restrictive laws against journalism.——A telegram from Turin, dated the 24th, brings a summary of the reply of the King of Sardinia to the address of the Romagnese deputation. It is remarkable for the same ambiguity that marked his replies to the other deputations. He said:—"I am grateful for the wishes of the people of the Romagna, of which you are the interpreter before me. As a Catholic sovereign I shall myself always retain a profound and unalterable respect for the superior hierarch of the church. As an Italian prince I am reminded that Europe, having in view the state of the Romagnese people, who demanded prompt and efficient measures of reform, has accepted formal obligations towards your country. I receive your wishes, and, strong by the rights conferred upon me, I will support your cause before the great powers. You may rely on their sense of justice. You may rely on the generous love of our country of the French Emperor, who will accomplish the great work of reparation he has so powerfully begun, and who, assured of the gratitude of Italy, and seeing the moderation which has characterized your resolution during the late moments of incertitude, will recognize that in the Romagna the mere hope of a national government suffices to put an end to civil disorders. When your numerous volunteers arrived, during the days of the national struggle, to enrol themselves under my flag, you knew that Piedmont would not go to war for herself alone, but for our common country. To-day the unanimity of your wishes and the order which you observe at home is very gratifying to my heart, and nothing better could ensure your future destiny. Europe will recognize that it is her common duty, and also her common interest, to finish the era of disorder, and thereby satisfy the legitimate desires of the people."——A letter from Milan, dated Sept. 21, gives a lively picture of the state of feeling in the Milanese. The arrival of the deputations from Modena and Parma afforded the people of Milan an opportunity of displaying their love of liberty, and the illuminations upon that occasion appear to have been entirely planned by the inhabitants—the government, as such, taking no part in them. ——From Palermo we have news which singularly illustrates the state of society in Sicily. "Some hundreds of persons" have been arrested there, their sole offence being that they hissed the chief of police!——We have papers from Madrid of the 22nd. The semi-official *Correspondencia Autografa* states that Spain is only seeking redress of grievances from Morocco, and does not contemplate conquest.——The *Tuscan Monitor* says the Tuscans want to carry out the programme of the emperor, because the welfare of Italy and the peace of Europe require it.——The States of Denmark have been opened. The president, in his speech, said:—"The government and the council of the kingdom had but to choose between federal execution and the suppression of the whole common constitution, in so far as it relates to Holstein and Lauenberg. Government has chosen the latter, although it does not recognize the competency of the federal execution."——The *Wiener Zeitung* publishes an imperial letter addressed to the Minister of Finances, ordering the appointment of a commission, with special legislative powers, to organize extensive forms in the system of direct taxation. The president and secretary to the commission are Count Hartig, and Baron de Kalchberg, and the other members consist chiefly of the ratepayers in the different provinces. The *Messenger of the Tyrol and Vorarlberg* contains an official communication to the effect that the Emperor of Austria had, by an autograph letter, authorized the archduke governor to cause the committee of the States to deliberate on the projected provincial statute for the Tyrol and Vorarlberg.——The Emperor of Russia left Sarskoe-Selo on Friday, for Moscow, from whence he was to proceed direct to Toula.——The eastern mission of Lord Elgin seems to have miscarried

in another direction, for the trade between England and Japan has been suspended, notwithstanding the recent treaty obtained by his lordship. And it is observable that the Japan treaty has, for the present, come to nothing, for the same reason that the Chinese might as well be torn up, namely, our determination to force a resident agent upon the government. The treaty with Japan made the same stipulation in this respect as did the treaty with China, but the Japanese feel this to be a very sore point, involving their dignity, and have therefore sought to confine foreigners to a small island a few miles from their capital, rather than allow them to enter the capital itself. The immediate consequence has been, as we have said, the stoppage of trade; there has been no bloodshed at Japan on this account.——The Bey of Tunis died on the 22nd inst. In consequence of the energetic measures taken by Rhaznodar, tranquillity has been maintained. During the interregnum, which lasted thirty-six hours, the presumptive heir, Sidi Sadok, was recognized as successor. He was installed as Bey on the 24th inst., and took the oaths to observe the constitution and laws granted to the country by his predecessor.——By the arrival of the *Africa* we have New York intelligence to the 14th inst. A fire had occurred at Halifax, Nova Scotia, destroying property to the value of a million dollars. It is asserted that the concentration of such a large portion of the United States fleet in New Granadian ports was purely accidental; they are merely there for orders and supplies. A revolution has taken place in Costa Rica; the president was seized in bed and carried off to Guatemala.——With regard to Italy, the *Moniteur* of Wednesday contains the following manifesto:—"Several foreign papers assert that the solution of the affairs of Italy will be obstructed by the desire which the emperor has to create in Italy a kingdom for a prince of his house. These rumours need not be refuted; in order to deprive them of every foundation it suffices, without mentioning the engagements made at Villafranca, to remind the public of the acts and words of the emperor both before and after that epoch." The second imperial manifesto on the French press has not acted as oil thrown on the troubled waters. It has, according to our Paris correspondent, created a profound sensation, and has roused a spirit of determined opposition which the French government may soon have occasion to rue. The *Presse* has a most cutting remark. The "*Moniteur* manifesto," it says, "is quite justifiable; it attacks the press, which is attacking the empire. Prince Napoleon was to arrive in Paris yesterday and the emperor is expected on Monday.——Advices have been received from Constantinople to the 21st inst. The journals from Constantinople announce that numerous arrests had taken place, in consequence of the discovery of a political conspiracy; but few details of the affair are published, as the journals state they have been forbidden to make comments on the matter until the judicial examinations have been concluded. Private letters state that the conspiracy was to have broken out on Saturday, but on the previous Thursday it was denounced by Serjeant Ariza. Vigorous measures have been taken by the Government. Two frigates have been moored before the Seraglio, and the squadron had arrived the day the mail left. Among the principal leaders of the conspiracy were two generals of division—Djaffir, of the Artillery, and Hossein, Governor of the Dardanelles—several colonels and ulemas. Djaffir was drowned in the Bosphorus. No Christians were compromised in the plot. The plan of the conspiracy was cleverly organized. The Europeans and the foreign ambassadors were to be protected by the generals of the rebels. The concession of the Bank has been made to Messrs. Gladstone and Rodocanachi.——The official journal of Darmstadt contains a decree for the renewal of the ordinance of 1850, which prohibits all subjects of Hesse Darmstadt from becoming members of any political society, established either in the interior or abroad.——The Senate of Frankfort-on-the-Maine has rejected the appeal made by the National Association against the refusal of the Director of the Police to sanction its statutes.——At Rome on Monday the Sacred College met, and appointed seventeen bishops. In the annual allocution of the Pope, his holiness alludes to the National Assembly of Bologna, and refers to the censure expressed by that assembly against the papal government. In conclusion, his holiness expresses a hope that the Romagnese will return to their allegiance to the holy see.

Home News—Cabinet councils at Downing-street have, three times this week, necessitated the presence of ministers in town, and the premier has at length dismissed them to their rural ease.——The Registrar General's return for last week presents a more favourable aspect than of late, and deaths have declined to the point from which they rose in June, being for the week 1058. There were only 61 deaths from diarrhœa. The births amounted to 1752. The week's mortality in the City was much below the average. the number of deaths being 40, whereas the average number for the corresponding period for the last three years was 50.——A Court of Common Council was held on Tuesday, the Lord Mayor presiding. After the transaction of some other business, the following motion was made by Mr. Henry Harris:—"That this court should not consent to any bill in Parliament having for its object the better regulation of the corporation of London, that does not protect the rights and privileges of liverymen of this City." To this proposition Mr. Abrahams moved the previous question, whereupon a discussion ensued, after which the amendment was negatived, and the original motion carried by 49 to 33. Deputy White then brought up a report from the City lands committee touching the Central Criminal Court, which, after some discussion, was agreed to and sent back for execution. Before the Court rose it agreed to grant, at the request of the Lord Mayor, the use of the Guildhall to the London Rifle Brigade.——The City Commissioners of Sewers have also met at Guildhall; Mr. Deputy Christie in the chair. The business was not very important.——The revising barrister for the Middlesex registration has held his sixth court within the polling district of Mile-end. A great number of cases were disposed of, and the court adjourned till this day. Mr. M'Christie also held his court for the City of London lists at the Guildhall.——Thomas Stowell appeared on a summons, before Sir R. W. Carden, at the Guildhall, on the 27th, charged with conspiring to defraud Messrs. Lockhart and Sons, manufacturers, Kirkaldy. It was alleged that goods had been ordered, and when obtained were disposed of at a sum considerably below that of cost price. The case was adjourned for additional evidence, and in default of bail the defendant, who has long followed the profession of common informer, was conveyed to prison.——The inquest on the bodies of the unfortunate men killed in the recent explosion of the boiler of an agricultural steam-engine at Lewes, has been resumed, and several witnesses were examined as to the state of the boiler, their evidence tending to show that the boiler was an old one, and constructed of an inferior material. The inquiry was again adjourned for the production of evidence of a scientific character. Two more victims have been added to the list of killed. One of the men conveyed to the Brighton Hospital died on Tuesday. His name was Cox, and he was an agricultural labourer attending the fair on business; the unfortunate boy Woodhall also died on Sunday night from the frightful injuries he received. This makes six in all killed by the explosion.——At the Court of Bankruptcy, yesterday, a first class certificate has been granted to Mr. Thomas Skeels Fryer, who had traded as a brickmaker and brewer at Chatteris, in the Isle of Ely. He had been in business for forty years, and during that period he had not only sustained a character of the highest respectability, but had been a magistrate for thirty years, chairman of the bench of magistrates, deputy lieutenant, and high sheriff of Cambridgeshire and Lincolnshire. The commissioner, in awarding the certificate, said he felt bound to express a wish that Mr. Fryer might be again reinstated in the high position he formerly occupied, and to declare that he left the court without the slightest stain upon his reputation.——A very different kind of case was that of J. Hayes, a wine merchant, who had carried on business at 55, Old Broad-street, and in Gloucester-street, Pimlico, and who also applied for a certificate. He had been seven months in prison. The commissioner, in awarding a certificate of the lowest class, observed that but for the imprisonment already suffered, he should have ordered a considerable suspension, in consequence of the bankrupt having permitted a single creditor (the Union Bank) to sweep off the whole of his property, leaving not a farthing for the rest.——An adjournment was ordered in the case of Cuthbert Anthony Clarke, who had traded as a foreign warehouseman in Newgate-street, London, and in Slater-street, Liverpool, and who applied for a certificate.——A terrible explosion, attended with great loss of life, took place on Tuesday forenoon on the premises of Messrs. Pursall and Phillips, percussion cap manufacturers, Whittall-street, Birmingham. There were eighty women and girls in the manufactory at the time. The explosion originated in a room where the caps are "primed" with the detonating powder, and where there were five females at work. As soon as the fire engines had obtained a mastery over the flames a search was made amongst the ruins, and the result was, that up to seven o'clock no fewer than seventeen bodies had been recovered. Seventeen, who were more or less injured, were taken to the general hospital, and one of them died on the way thither. About one-half of the patients were able to leave the hospital last night, but five are in a precarious condition. One result of this catastrophe will be the compulsory removal of all such manufactories outside the town of Birmingham. This is the third explosion which have occurred during the last three months, one of them having six victims.——The revising barrister, W. M. Best, Esq., held his first court at Kennington on Wednesday, for the revision of the East Surrey registration lists. Much interest was excited in the proceedings, the objections being nearly three thousand in all. An adjournment took place. At the Guildhall Mr. M'Christie resumed his revision of the City of London lists, and adjourned till Friday. Mr. Shadwell also held his seventh court for the Middlesex lists at Bonner's-road, Victoria Park. A large number of objections were got through, and an adjournment was agreed to.——Hughes, the absconding bankrupt solicitor, who was brought in custody from Australia, underwent another examination at the Guildhall police court yesterday. The prisoner was again remanded for a week to allow of the evidence of certain witnesses at present in the country being heard for the completion of the case.——The four men, Couch, Merrydew, Baillie, and Simpson, remanded at Clerkenwell police court on a charge of stealing a large number of carts and vans in different parts of the metropolis, have been fully committed for trial.——Alderman Gabriel, of Queenhithe Ward, and Alderman Phillips, of Farringdon Ward Within, the gentlemen elected to fill the office of Sheriffs of London, and Sheriff of Middlesex, have been sworn in at a Common Hall of the Livery, at the Guildhall, before the Lord Mayor and other civic functionaries. The new Sheriffs having subscribed the usual oaths, Messrs. Eagleton and Gammon also took the ordinary oaths as under-sheriffs. At the conclusion of the ceremony the Lord Mayor and Aldermen proceeded to the Aldermen's Court, where the new sheriffs were formally inducted.——The funds yesterday were for a moment firm at 95¾, but in the later hours they drooped, and the quotation returned to 95⅝ to ¾ for money and the account. Foreign stocks and shares were

not quite so animated as on Tuesday, but prices on the average were pretty fairly maintained. In consequence of the final adjustment of the half-monthly accounts at the Stock Exchange the value of money rather advanced, but for ordinary discount the terms continued to range from 2¼ to 2½. Bullion continued to flow into the Bank, a further sum of £20,000 of the late arrivals having been sent into that establishment.

India, China, and Colonial.—The advices from Calcutta state that the intelligence received from China has not had a very encouraging effect upon affairs in that presidency, and it was feared that peace would not be settled on a satisfactory and lasting basis. No great alteration had occurred in the state of the exchange, but trade was rather limited owing to the merchants being desirous of waiting the delivery of the letters by the incoming mail.——A correspondence from Kiachta states, that the loss of the Chinese in the affair at the Taku forts was 1000 men killed; the number of wounded is not stated. And that the American minister had arrived at Pekin, but is kept confined. Captain Vansittart is reported as having died of his wounds. Admiral Hope's state of health is serious. In the north and at Shanghae several Europeans have been murdered by the Chinese, which has led to further complications. Being yet entirely dependent upon non-official sources for information of the causes which led to the Peiho tragedy, the recent news from China must have been read with the greater attention; and in reference to the rioting and bloodshed at Shanghai, the telegraph gives the account of it in such a way as to leave an impression that it was connected with the new rupture in our negotiations with the Chinese. But this is not the case. The cause has to be traced to the kidnapping which the abominable coolie traffic creates, and the fatal consequences that have arisen would have come to pass, no matter though Mr. Bruce had no occasion to return to Shanghai. As to the course which our Government, in conjunction with the Government of France, intend to pursue in China, we remain much in the dark. All that slips out is only in the way of rumour. The last report is that of the *Overland Mail*, which asserts that Major-General Hope Grant is to have the command of the expeditionary force to China, and that no troops are to be despatched from England, but a force of 10,000 is to be sent from India, the selection of which will be left to the Governor-General and the Commander-in-Chief. This statement, however, does not agree with the statements that have appeared in the French journals, the editors of which profess to have more knowledge on such topics than we have ourselves.——The steamer *Celt* has arrived at Plymouth, with the Cape mails, bringing dates from Table Bay to the 21st August. Great regret prevailed in the colony at the recall of Governor Grey. A severer drought than was ever known existed in the colony, and an enormous amount of stock had been lost, and the distress among the farmers was very intense.

Commercial: and Public Companies.—The weekly reviews from the manufacturing districts state that business had become more tranquil, although the operations were still in some departments on a satisfactory scale. At Manchester and Birmingham trade was not particularly active, but it was considered to present encouraging symptoms. In the neighbourhood of Norwich, Nottingham, and Sheffield, the transactions were unimportant, but at Wolverhampton the Continental orders exhibited an increase, with a gradually expanding business. The operations at Newcastle and Leicester showed that but for the late intelligence from China, greater activity would have been observable; as it was, the position of affairs was not unfavourable, the hosiery department in the latter town being remarkably active. At Halifax, Huddersfield, and Leeds a good steady trade was transacting, though there was no remarkable variation in the general quotations.——The traffic returns of the railways in the United Kingdom for the week ending the 17th September amounted to £549,490, and for the corresponding week of 1858 to £513,290, showing an increase of £36,200. The gross receipts of the eight railways having their termini in the metropolis amounted to £246,963, and for the corresponding period of last year to £230,998, showing an increase of £15,965. The receipts on the other lines in the United Kingdom amounted to £302,527, and for the corresponding period of last year to £282,292, showing an increase of £20,235, which, added to the increase on the metropolitan lines, makes the total increase £36,200, as compared with the corresponding week of 1858.——In the port of London during the past week there has been rather less activity. The number of ships announced inwards at the Custom-house as having arrived from foreign ports amounted to 270; there were six from Ireland, and 94 colliers. The entries outwards were 121, and those cleared were 90, besides 15 in ballast. The departures for the Australian colonies have been seven vessels—viz., five for Port Phillip of 4748 tons, one for Sydney of 918 tons, and one for Portland Bay of 432 tons; the total amounting to 6098 tons.——By the China intelligence it appears that a moderate business had been transacted in Canton and Hong-Kong, but there was not any great extent of operations, the principal demand being to supply immediate wants. Silk had improved, and tea was in better request at the late advance, but the free shipments to this country induced an impression that the trade would not be interrupted, and that there would eventually be some reaction in value. As the disposition was to facilitate exports with all possible despatch, supplies would be forwarded as quickly as possible, and already the statistics exhibited an increase in favour of the present season.——The proceedings to-day at the meeting of the Brazilian Land and Mining Company were not very interesting, and were ultimately adjourned to receive the report of the agent sent out to effect the realization of the assets of the National Brazilian Association, in connection with which the new company was started.

PUBLIC AMUSEMENTS.

FETE AT THE CRYSTAL PALACE.

On Wednesday a favourable day and a most attractive programme of amusements and music attracted a great number of visitors to the palace on the occasion of the benefit of Bro. F. Strange, the contractor of the refreshment department, and he showed himself fully alive to the necessity of providing special attractions for the visitors. Bro. Strange arranged an English vocal concert, engaged the Cremona band, and obtained the services of the fine band of the Coldstream Guards and the juvenile band of Caversham House Academy. Bro. Strange wisely fixed the price of admission at one shilling; and, hoping for fine weather, waited the result of the announcements he had put forth of all these attractions. The vocal concert was supported by artists whose names are not generally included in Crystal Palace concert programmes. But, nevertheless, the operatic selections which they gave were exceedingly well received, and the selections from *Lucia*, *Maritana*, and the madrigal "Down in the flowery vale," especially deserve mention. Although, also, a comic singer is not usually to be heard at the palace, Mr. E. W. Mackney, the well known favourite of the Canterbury Hall, was enthusiastically applauded in his violin solo and comic song, "T'other side of Jordan," and although it raised some curious associations to see a nigger melodist occupying the Handel Festival orchestra, his performance hit the popular taste, and everything he attempted was encored. Out of doors the aquatic sports on the tidal lake excited great interest, and although the pair oared and scullers' matches which took place were not invested with all the excitement of the Henley or Thames regattas, still, despite the smallness of the sheet of water on which the events came off, a large amount of enthusiasm was manifested by the spectators. The pair oared race for two silver cups was decided in three heats. While the aquatic sports were going on the great fountains claimed attention, and although the wind was high, the elegant water devices were seen to a great advantage. After the fountains the attention of the visitors was concentrated in the balloon ascent. And at six o'clock according to announcement, Bro. Strange's second grand annual banquet was to take place. That some little delay occurred before the dinner was ready, and that it was long after six before active operations commenced, will be readily imagined, when it is stated that upwards of 450 guests sat down to table. However, from the moment knives and forks were set in motion the greatest conviviality and good fellowship prevailed; and when Mr. Newton, chairman in the absence of Mr. Bass, detained at home by a domestic affliction, gave out the usual loyal toasts, they were responded to with the utmost enthusiasm, which is always a characteristic of such festivals. Other toasts followed, including that of health and success to Bro. Strange; and, shortly after this had been drunk, with the usual honours, the company dispersed, very well pleased, apparently, with the day and evening's entertainment. The number present during the day amounted to 19,338; being, admissions on payment 16,192, by season tickets 3,146.

Royal English Opera, Covent Garden.—The English Opera company commences its season on Monday next, with "Dinorah." The cast of the principal parts will be as follows:—*Hoel*, Mr. Stanley; *Corentin*, Mr. W. Harrison; and *Dinorah*, Miss Louisa Pyne; and beyond a doubt "Dinorah" will be as popular as "Satanella," and will melt us each evening with all the lyric pathos of which Miss Pyne is capable. The public will hear Miss Pyne sing "*Ombra leggiera*," and she will sing it twenty times as often as Miolan Carvalho, and will be applauded, and *Dinorah* will run after her little goat, and the little goat will perversely run away from *Dinorah*. The Queen has taken a box for the season, and the list of supporters comprises many fashionable names.

TO CORRESPONDENTS.

"P. H., No. 419."—It is not only incorrect, but distinctly opposed to the Constitution, to give what is called the P.M.'s degree to candidates for exaltation to the Royal Arch, under the English Constitution.

"Z."—On the confirmation of the resolution of Grand Lodge, expunging No. 19 from the roll of Lodges, the Mount Sinai Chapter will cease to exist, until permission be obtained from Grand Chapter to attach it to some other Lodge.

Bro. Wigginton.—We have received from this brother suggestions and plans for a Masonic Hall and Club House, which shall receive our attention.

"A Young Mason" must have forgotten his obligation or he would never have asked us the question.

"P. S."—The real number of Lodges in England is rather under one hundred, including the recent creations not yet consecrated.

LONDON, SATURDAY, OCTOBER 8, 1859.

CLASSICAL THEOLOGY.—IV.

MERCURY AND JUNE.

We are all well aware that in order to acquire a thorough knowledge of an art or a science it is absolutely requisite, in examining their theories, to enter into their practical parts. Until then we cannot make ourselves accurately acquainted with the principles upon which they are founded. Something of this manipulation, or handling, must be considered particularly necessary in the study of mythology, since, without this it cannot be understood. This mechanical investigation, or analytical pursuit of it however, belongs to image worship and the evil one, and is among the arts and sciences untaught, forbidden, or rather hidden as sorcery. Nevertheless the true key to these secret depths may be found in the Bible. And therein is there not involved a far more important study—a study of all studies the most profound, and yet in itself so simple as to be easily mastered by all, although few have attained it, because few have humbled themselves as they ought. Consequently the mythological student, in a maze of difficulties, is too often tempted to relinquish his pursuit with the conviction impressed on his mind that it is either altogether fabulous, or else a history so perplexingly intricate and ancient as to be totally confounded and incomprehensible. This is not the case, since it may well be said whatever expands the range of human intellect increases our enjoyments, and what is of vastly more moment, leads us, as we have just intimated, to the tree of knowledge, fast by the tree of life, to partake of their fruit without a trespass and as our justified right, by our proper study of theology. "Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." "When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

Holy writ is not more wonderful as a history than it is for its ghostly truth. Speculative teaching is as unsound as it is unsatisfactory. There are two gates to certain instruction and immortal life, the strait gate and narrow way, and the wide gate and broad way. Every page, as relatively compared of the Old and New Testaments, guides our attention to the subject of good and evil spirits. Yet, although the Lord has himself said "Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven," how few there are of the Christian church, who, if they have never seen a vision, or fancied they have heard the voice, or felt the touch of a ghostly being, will believe, or have been rightly taught to comprehend, that there are such things as visible ghosts and a real shadowy existence. We are told "nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad."

The mysteries of good and evil, actual and vital angelic service and demoniac possession are believed by many whose living and interest are in the church; but for some reason it is thought we ought not to approve of such opinions any longer; they are considered unsubservient to the church (which we venture to assert has led to much infidelity); they are shunned as something to be feared by the clergy—and this we will venture, on strong grounds to condemn, as an error. According to the gospel of St. Luke, chap. x. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." And he turned him unto his disciples, and said privately, "Blessed are the eyes which see the things which ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We may here observe that even if our extracts from the holy scriptures were not required (as they are) to help our readers to understand some remarkable truths—but were otherwise apposite, without being dragged into the subject—as we love God without fear, save the fear to displease him, we should not apologize for their being here, or for our making a proper use of sacred things—far from it.

In the great sacrifices to Mercurius or Hermes the Romans used to join together the statues of Mercury with those of Minerva, and call them Hermathenæ, that is, of both sexes, from Hermaphroditus, the son of Mercury—if we follow Cicero, Pausanias, and other learned ancients, they used to sacrifice to both deities upon the one altar. Those who escaped from any imminent danger always made a feast and burnt offering to Mercury. This consisted of a calf, and milk and honey; the tongue, out of honour and in reverence to Mercury's lingual gifts, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. The divination by sacrifice, that is, by the aspect and inspection of victims, called *ἱεροσκοπία*, but in Latin *extispicium*, included the divinations by the flame, fire, and smoke of the sacrifices. They who presided over them or practised these arts were called either *ἱερομαντεοι* or *ἱεροσκοποι*. Sometimes there were used other magical inquiries and predictions, as those respecting the examination of the blood, and more particularly so in the divination by the dead—as of the *Ψυχομαντεια, aut vero Psychomanteum*—or let us say, as within the circle where they called up the spirits of the departed. The symbol or representative of Mercury was with the Greeks a herald. Thus, in their most solemn Eleusinia, he who after being initiated to the mysteries had the dignity conferred upon him of *ἱεροφαντης*, was supposed to be, and was by them meant, as the type of the Creator. He had three coadjutors; a torchbearer, typical of the sun; a herald, *κηρυξ*, a type of Mercury; and a minister, *τον επι βωμου*, an emblem of the moon. The mystical dress of the initiated was deemed sacred, and kept for the Eleusinian occasions and festivals; when it was worn out it was consecrated to the two great goddesses Ceres and Proserpine, perhaps as an emblematical treaty of union between earth and hell as shown in the mother and the daughter. The feasts of Eleusis were celebrated at Athens and other cities in Greece once in every five years, and lasted from the fifteenth of the month Boedromion to the twenty-third, nine days, during which time it was not lawful to capture fugitives, to seize criminals, or to commence any kind of judiciary suit; to disobey these regulations subjected the offender to a fine of a thousand drachmæ; and under a fine of six thousand drachmæ, even ladies were prohibited to ride in a chariot, or an Athenian car, or in anything that gave them an air of superiority over the many who were looked upon as equal and fraternal by the wise ordinance of these great state civil and religious festivities. Nor can we refrain here from saying, that the ancient Greeks, when the city of Jerusalem did not lack idols, and the Athenians themselves could reckon not less, but far more than a hundred thousand deities, still made wisdom and virtue the foundation of their religion. In that olden time a citizen of Athens could not be admitted a member of its great tribunal unless he was known to be just, virtuous, and religious. With us women are considered inadmissible to sacred functions, but among the Greeks they were not. The consequence was, as might have been expected, that in the place of virgins at last they had to substitute old women; this did not answer. Nevertheless at first the priests and priestesses were drawn by lot from the sons and daughters of the most distinguished families; they were besides virgins esteemed of the most irreproachable conduct and reputation.

The vice of drunkenness was by the ancient Greeks ad-

judged so infamous, that if the drunkard committed a crime during his intoxication he was more severely punished than he would have been had he been sensible of the act, or sober when he committed it. But human laws, however wisely constructed on the principles of virtue and wisdom, are but human laws—are still but fallible, without a divine superintendence. We shall be able, we trust, as we go on, to show how an idolatrous religion must end in its own subversion; it did so end with this refined and philosophic people so soon as the gospel was disseminated. And for this simple reason, because the good in it was subordinate to the evil of it. Taking Solon for our guide, we should say the most perfect Pagan religion was the Grecian. At first the Greeks, like many other early nations, instinctively, that is, by the promptings of the soul, as created beings, sought God, the Creator and Saviour—not as his sons and daughters, nor as "his creatures," but as an unknown God, in his works, and not in himself—in plain fact, as the "*Ignotus Deus*." The earth, the sky, the sea, the sun, the moon, the stars, and all the host of heaven were worshipped by them, and to them they paid divine homage. Their religious duties they performed in sacred places; these consisted of three—prayers, sacrifices, and lustrations. Their object in praying was to obtain some desired good or avert some expected evil. In their ceremonies, they pressed the hand on the mouth before the deity of their adoration, and then extended it towards the image or the place where its emblem was kept. This ceremony, to substitute the Latin word for the Greek, was termed *adorare*. They usually prayed standing—in great danger or difficulty they knelt. They turned themselves towards the sun, so that they might look towards the east. In supplicating some bright celestial orb, by them deified, they used the form of lifting up the hands. Now all this appears to be very innocent. There is not much harm in turning oneself round to look towards the east, nor in lifting up our hands to some "bright particular star," if we knew of nothing better to do; yet we might do many things perchance worse. However, when as a consequence of worshipping "other gods," and many a god, instead of the one Almighty, we discover among the ceremonies of this first duty, without considering the others, that they stretched forth their hands towards the sea, if it was that element they were imploring, and that they smote the earth to invoke and address the infernal deities—such a spiritual Babel, such a scattering of prayers, are evidence in themselves that such a religion can be no religion at all—or it must be of the synagogue of Satan—the religion of Beelzebub (Baal). This is true with respect to heathen theology and its worship; yet the Greeks wished to be religious. The spirit of the true regenerated religion had never entirely abandoned them from the time that Attica was first peopled and Greece was known by the name of Javan, who was the son of Japhet. No sooner was the word of holy truth preached unto them than they recognized it, and St. Paul found all those who had that spirit in them soon became Christians. With Socrates, Plato, and the Peripatetics, the doctrine of the immortality of the soul was distinct from the belief in the immortality of the spirit; they had no doubt about the existence of the "Manes:" only of the eternity of the "Animæ" had they any doubts.

Contemporaneously with the adoption into their language of the names of the Egyptian divinities, the Greeks built temples in their honour adorned with their statues, and on them bestowed divine worship, in imitation of what they had seen in Egypt, whose people, perhaps, sought to imitate the Hebrews in constructing the innermost sanctuary, or sacred recess of their temples, the *αδυτον* of the Greeks, wherein they kept the emblems of their most high gods; doubtless they thought that these partook of the divine nature, which is not to be confounded with the fabulous character of them.

To unite two meanings in a symbol of Mercury both the Grecians and Romans usually hung a purse to his statue, containing a valuable piece of information in the place of a piece of money, to wit, his name of Dolius, the signification of which is, that he was the god of gain and the president of commerce, and therefore treachery and fraud were often consequences of traffic and profit.

Mercury is represented with wings. Homer has encased his gods in armour, and Milton buckled on his spirits strong and loud sounding harness: we are informed of the spasm that ensued in lopping off the shadowy limb which, like air, yielded and retaining its body undivided; of course it was beneath the great genius of the poet to mention how the mending of the armour was accomplished. They gave to these gods and spirits wings. We do not forget that the angels are sometimes recorded as being pennated; but the wings of Mercury were ridiculous, the ancients bestowed a pair on his shoes with the name of *talaria*; and a pair on his hat, or basin helmet, calling it his *petasus*, for since he was the messenger of the gods, they would have it he should run as well as fly; at all events, as Virgil says:—

"———Primum pedibus talaria nectit
Aurea, quæ sublimem alis sive æquora supra
Seu terram rapido pariter cum flumine portant."

"His golden pinions on his feet he binds,
And flying, soars upon the lofty winds
O'er earth and sea, from realms to realms on high
With instant speed they bear him through the sky."

We do not know whether this swiftness of motion, or his debit and credit, procured for him his rather bad name. He kept good company, and it is said "birds of a feather flock together." Therefore, we are not going to rob him of his other pair of wings, the mystical mark of his sovereign power, namely, his magical wand, or rod *caduceus*:—

"———Ille patris magni parere parabat
Imperio, * * *
Tum virgam capit." * * *

With it he not only sealed the eyes in sleep, soothed the passions and appeased the anger of mortals, but also to conciliate the very immortals of—

"High heaven's bright towers and low hell's dark caves."*

This faculty, or supernaturally pacific virtue was, for the first time by Mercury perceived to be in the rod, since it had been made a gift by Apollo, when upon his travels he witnessed a combat between two serpents. And, like some other great events and discoveries, it was brought about by the chance of cause and effect. He placed it betwixt them, and they became at once so mutually charmed and reconciled as to fondly embrace each other and to entwine evermore fast around the rod that corrected them. It is written, "Be ye as wise as serpents."

But to fill up the blanks in our quotation and to refer our readers to the Æneid itself, we think may, perhaps, help us both in making out some of the offices and meanings of Mercury as described by those learned men who promulgated an unheavenly religion which outspread and ramified the whole world over up to the Christian era.

"————Hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit;
Dat sommos, adimitque, et lumina morte resignat."

We herein see him as the messenger, angel, or *minister sacer* of the gods, raised into his right place, having full power to attend upon the dying, in order to deliver their souls from the pains of death, and to show them their way to Orcus (hell), or the nethermost pit (Tartarus), as the case might be. Nevertheless, he also restored to renewed births and new bodies those souls of the good which had been sprinkled with the waters of Lethe, and cleansed of their light offences contracted in their former humane, charitable and benevolent state of existence in this world, after having

* The Egyptians painted the face of Mercury, in his image, partly dark, as the black, on one side, and fair, as the white, on the other, to indicate that there was a god over them both whose messenger was sometimes in communication with the infernals as well as the celestials.

completed their full time of blissful but insensorial life in that place of the infernal dominions, abounding with long extended plains of pleasures and delights, and "verdant fields such as with heaven's may vie," called Elysium, or the Elysian fields. These souls—or, to be corrected by Virgil, "Quisque suos patimur manes," spirits, we all must bear—ere they went out from the "ivory gate," had to drink of the oblivious stream, that thereby they might lose all memory of their happiness, and all consciousness of the miseries they had heretofore to endure in the flesh; so that when they had spent many ages in these fragrant bowers and shadiest groves of their delicious Elysium, irradiant with stars of its own and its own sun, they were made once more willing to return even to the struggles and trials homogeneous with this world.

The psychological sages and poets of the early literary epochs, could not but comprehend the *a priori* of good and evil, they had an insight of the Cabalistæ and the Masorithi, from which we have gained some knowledge. On the words, "For God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" and, "Behold, the man is become as one of us, to know good and evil"—their religion was founded and confounded. They saw, as it were, gods and devils. Their own deep analytical investigations taught them to separate the departed good from the departed evil spirits, and to classify their gods. They drove the wicked out from heaven, and awarded to the pure of soul the flowery arcades, umbrageous fountains, and perfumed and ethereal temperate air of their Elysian paradise. At the same time they saw no banishment or reformation for the disembodied, unrefined, brutish and the like unclean spirits. It is true they chained them in the deep dungeons and blazing lakes of Hades—Ἀδης; so called from his dreadful gloominess, yet for all that they thought no place could or would hold them; and that they still remained at large the torments of mankind.

Among the generally known endowments of Mercury were his arts of speaking and constructing. He is reported to have been the inventor of weights and measures, contracts and bargains, and, what is more, of letters—these honours were his own. For the harp he gave Apollo it is said, that god of the muses in return presented him with his caduceus*, which, after he had stolen the other's lyre, made them friends again; or as the strange and incomprehensible story goes, a herdsman, whose name was Battus, saw Mercury stealing from the keeping of Apollo some of King Admetus's herd of cattle on the very day on which he was born; we marvel not then how he carried away the tools of Vulcan, the cestus of Venus, and, nearly, had he not been afraid, even the thunderbolts of Jupiter, as he did his sceptre. Vexed, and in anger, Apollo upbraided him and strung his bow not prone to miss; but, skilful as he was, within that little while he had stolen his lyre and his arrows from him. The philosophical poets wished to account for the appearance of the 'γαλαξίας κύκλος, that is, the occurrence of that white stream or cleft† of light, ycleped the milky way, by the tale that Maia's fair babe, whilst suckled once by the unjealous Juno, let fall some of her milk upon the heavens. Ovid elegantly describes how Battus was bribed to secrecy, and in which way Hermes tried his probity.

The Romans used to set up statues where the high roads crossed, and called them "indices;" they had an arm or finger held out to indicate the way; likewise, but not in like manner, they placed them in their highways, as the Athenians did at their doors, to drive away thieves. These Cyllenian statues, or Hermæ, were images having neither hands nor feet; we cannot tell to what Plutonic period or tertiary division they belonged, but the indices must have had a first cause. Mercury had disguised himself, and Battus was overcome by his inveigling promises, thereupon the former turns the latter into a stone, denominated *index*. We should not either lose sight of the girdle, the magic cestus—the deified thief took it from his sister, Venus. The truth is, the ancient *literati* had very little reverence even for their most high deities, of whom Mercury was one; they translated them into fables, monsters, and reptiles, with inclinations vilely suitable; a little mingling of earth with heaven, and a large admixture of hell. From the beginning antagonist to the true God, what was to be expected of such a religion but the mockery of righteousness?

* Hence all ambassadors sent to arrange peace were styled *caduceatores;* as those who proclaimed war were termed *feciales.*

† Aristotle, Plato, and his scholar Eudoxus, contributed much to the development of scientific astronomy. But Herschel, instead of making that light appearance in the heavens called the milky way or galaxy, a complex of stars, seems to be of the opinion which exhibits it as an opening or gulf in the ether, upon regions of light many degrees more intensely radiant than our own.

SYMBOLISM OF COLOUR.—II.

[Continued from page 244.]

Creutzer ("Symbolik," vol. iv. p. 593,) fully admitting the existence of polychromic symbolism, also acknowledges the difficulty of now explaining it, from one of the causes that we have before stated—the scantiness of objects on which to operate.*

Gorres' "Mythological History," i. 291, is cited that Jupiter's image was earth colour, (*asch grau und feuerfurbig*) ash green and fire colour; Mars of a red stone; and Phœbus golden; Mercury of a blue stone; Venus red; the temple of the moon of a green colour.

This significance of colour descended to the early church and scriptural art. Mrs. Jamieson, in her "Legendary Art," (p. 18), has some pertinent remarks on the subject, here condensed:—

"In very early art we find colours used in a symbolical sense—certain colours were appropriated to certain subjects and personages, and could not be arbitrarily applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to, thus:—*White*, represented by the diamond or silver, emblem of light, religious purity—our Saviour wears white after his resurrection; it was the colour consecrated to the Virgin, who, however, never wears white except in the assumption. *Red*,—the ruby signified fire, divine love, the Holy Ghost. White and red roses, love and innocence,—in a bad sense, blood and war. *Red and black* combined, purgatory and the devil.†"

Blue or sapphire: Christ and the Virgin have red tunics and blue mantles. In Spain the Saviour's is generally a deep rich violet. To St. John the Evangelist is attributed a blue tunic and red mantle, later colours sometimes red and green.

Yellow or gold is the symbol of the sun. St. Peter wears

* He says:—"The use which the ancients made of colour in their symbolism can now only be guessed at from the general destruction of their paintings: still it might be expected *à priori*, that the symbolical tendency of their minds would not have despised such means, more especially under the influence of their artistic skill. The Greeks, nearer than we to nature, and living under a joyous sky, most certainly observed exactly the effect of the different tones of light, and of the manifold play of colour in nature produced in the mind. Descriptions of paintings given us by Philostratus leave us no room to doubt that both light and colour were used by them with deep purpose and the fullest intention. With Philostratus, and in an Herculean painting, Bacchus has a red garment, as attributed to him in an inscription. Winkelman refers this to the colour of wine, for which may be adduced—First, the old practice of painting the images of this deity red, and not only of this deity, but also particularly of the other pastoral deities Pan, Priapus the Satyrs; nay, even according to Plutarch, of all the other divinities. By this glaring tint it was perhaps the intention to represent the full energy of nature, and when the practice was so general, as Plutarch tells us, possibly sometimes to make these glorious old Olympians thoroughly conspicuous."

† Monsieur Portal, in his fanciful treatise "Des Couleurs Symboliques," (8vo., Paris, 1827, p. 131,) fully corroborates Mrs. Jamieson for this union of red and black. "Le noir n'est pas une couleur, mais la negation de toutes les nuances et de ce qu'elles representent. Ainsi le rouge designera l'amour divin; uni au noir il sera le symbole de l'amour infernale, de l'egoisme, de haine, et de toutes les passions de l'homme degradé."

a blue mantle over yellow tunic. In a bad sense it signifies inconstancy, deceit, &c.

Violet or amethyst is worn by martyrs. In some instances Christ risen appears in a purple mantle; Mary Magdalene, who as a patron saint wears the red robe—as penitent wears blue and violet (so the beautiful recumbent Magdalene, by Corregio, at Dresden, in bright blue; a copy in the National Gallery.)

Grey, the colour of ashes, signified mourning, humility, and innocence accused; hence adopted by the Franciscans.

Black expressed the earth, darkness, and its prince. In some illuminated MS., Jesus, in the temptation, wears a black robe. White and black united signify humiliation or mourning; hence adopted by the Dominicans and Carmelites.

Creutzer ("Symbolik" ii. p. 597, note,) mainly agreeing with Jamieson on the Christian symbolical colours, gives some points of comparison with those attributed to their heroes by the early German writers, citing some as his authority.

Jesus wears in old paintings, almost invariably a red garment, as *Sol novus*, a name given him by the Christian Fathers: so also the ancient deities of the sun. In the *Niebelungen* the hero Siegfrit is clothed in white (v. 1610.)

"——— Den helden vil gemeit
Von sne-blaucher varvve, ir ros ŭnt aŭch ir chleit."

"The hero well disposed,
Of snow white colour was his steed and eke his robe."

And Flos, the hero of another poem, (Pal. MS. No. 362,) is painted red and white, whilst the significantly named Blautflos is blue. Again, in the *Niebelungen* Hagen and Daukwert, as the enemies of Siegfrit, appear black as devils (v. 1621.)

"Mit in chamen Dauchwart aut auch Hagen
Wir horen sagenmore, wie die degene
Von raben swarzer varvve trügen richin chleit."

"With him arrived Dankwart and eke Hagen
We've heard tell report, how these thanes
Of raven black colour wore rich robes."

Notice is also given of the illustration by Grimm of a remarkable instance of colouring in the old poems of Titurel and Purcwal.

We can, however, rival these ancient Teutons in a master of poetic colouring, in our own Spenser, by a number of examples (due to the industry of Burnet, in his Treatise on Colours) collected from the Faerie Queen, where the attribute is, generally too, coupled with a moral purpose.

Thus:—

"Humbleness, as Humilita was, an aged sire all clothed in grey."—Canto x. 5.
"His Reverence: right cleanly clad in comely sad attire."—*ib.* 7.
"His Faith, Fidelia: she was arrayed all in lily white."—*ib.* 13.
"His Hope, Speranza: was clad in blue that her beseemed well."—*ib.* 14.
"His Charity, Charissa: well in yellow robes arrayed."—*ib.* 30.
"His Falsehood —— clad in scarlet red,
Purpled with gold and pearl of rich array."—Canto xi. 13.
"His Praise desire: In a long purple pall whose skirt with gold
Was fretted all about was she arrayed."—Canto ix. 37.
"His Idleness ——. The nurse of sin
Arrayed in habit black and amice thin."—Canto iv. 18.

The same author gives us also some further illustrations (p. 38). Colours have also a fitness according to the several personages represented. Thus, we read of the azure zone of Venus; the sea green garments of Neptune; and the red mantle of Mars. Yellow, observes Mr. Craig (Lectures, p. 175), is understood to represent power; purple, authority; violet, humility; green, servitude. Upon this explanation we are enabled to account for the invariable practice among painters of portraying the blessed Saviour of mankind in garments of red and blue; the red implies his comprehensive love to the human race, as well as the power to fulfil the dictates of that love; the blue his divine origin.

That the symbols in use amongst the various nations of antiquity we have just passed in review, from the earliest period in the Assyrian and Egyptian people, and thence descending to the Greeks and Romans, were afterwards taken up by the church—that these have not yet lost their significance and value in the minds of the people—may be proved from the existing and corresponding superstitions still prevalent amongst our own peasantry and the vulgar of every nation throughout Europe; our vouchers will be drawn from the folklore of them all—and to be enabled to compare them with the above more remote or classic examples, we will take the colours seriatim. As the objects of popular belief are the mere creations of fancy, the clothing these airy nothings in the mythical colours of antiquity can be but a vestige of the same ideas which ruled the earliest choice, an undercurrent of the primæval creed which still silently and unobserved guides the majority of the credulous or uneducated.

Red was the favourite mythic colour as of antiquity. If we but refer back to first tales of childhood, we find Little Red Riding Hood and Mother Red Cap possibly the earliest impressions we received of colour; and in the robin redbreasts our first infantile affection for the piety with which they covered up the babes in the wood; but as the choice amongst the feathered inhabitants was open, it colour may have given the impulse for its selection. Grimm tells us, however, that it had also its connexion with thunder (D.M., p. 167, note); "But the sitting redbreast or red tail seems to call down the thunder; was it from its red plumage that it was sacred to the red bearded god?" Both Jupiter and Thor are represented as red beards. For the latter, vide Grimm, p. 161. In the olden northern Sagas he (Thor) is always shown with a red beard, however his other attributes may differ. This must be referred to the fiery appearance of his lightnings, and p. 965, Douar (another name for Thor) is red bearded; and the proverb says, "*Roth bart, dinevels art*," redbeard, devil-feard." It requires, however, some consideration therefore to believe that the christian royal convert, St. Olav of Norway's, red beard should have a similar intent, unless applied by his enemies, the still unconverted pagans. We need not, indeed, wonder to find in the Scandinavian mythology a similar practice to what was usual at Rome for their highest divinities. If we trust these later writers, the features of their earliest Jupiter, most probably the Ferrarius, were daubed over with a kind of red ochre; and as their triumphant warriors also aspired to the same distinction, we think the directors of the Roman court, if they got a bust of this ancient *numen* of Romulus, would not be far wrong to go to the ethnological figures of Dr. Lathom in the same locality, for patterns of polychromy with which to adorn his features, which the red and coloured streaks of these savages render so ugly to our present ideas.

Pliny, after telling us (Nat. Hist. xxxiii.) that the famous painters of Greece only used four colours for their immortal works, as is the generally restricted number in the instances above, goes on (xxxiii. 36):—

"Invenitur in argentariis metallis *minium* quoque et nunc inter pigmenta magnæ auctoritatis et quondam non solum magnæ sed sacræ. Enumerat auctores Verrius quibus credere sit necesse Jovis ipsius simulacri diebus festis minio illini solitam, triumphantumque corpora: sic Camillus triumphasse."

The use of the *illini* I think sufficiently shows that the colour was laid on in streaks or lines, and not as on the sphinxes and the statues at the Aboo Simbel, to express the natural tint of their skin; nor does the following sentence from Arnobius (Contra Gentes vi.) seem to bear any other meaning:—

"Inter deos videmus vestros Jovis torvissunam fuorem *uero oblitam minio* et nomine Frugiferi nuncupatam."

The beauty or sanctity of the tint seems afterwards to have reduced the whole pagan Olympus to its use. In addition to its use for Pan and the other field deities, and for Mars, quoted above from Creutzer, we may bring the lines from Virgil (Ecl. x., 26):—

"Pan Deus Arcadiæ venit, quem vidimus ipsi
Sanguinei ebuli baccis, minioque rubentem."

Pausanias (in Achaicis) tells us, as we might therefore expect, that the colour of Dionysius (Bacchus) was a cinnober adornment (αγαλμα υπο κινναβαρεως).

As thus, according to Pliny, red was the sacred and favourite colour in Italy, we certainly find it the prevalent hue affected by our modern sprites and goblins. It may be a legacy from our Roman conquerors, or something inherent in the strength and brilliancy of the colour that has gained it this preference.

The usual Christian name (if we may use this term for a goblin) attached to Goodfellow, of Robin, is but the familiar use of Robert; a name only derivable from *roth-bart* (red-beard), which gives our sprightly Robin Goodfellow identity with Thor and Jupiter; and Halliwell (Introduction to "Midsummer Night's Dream") tells us that this goblin is so named in a MS. of the Bodleian Library of the thirteenth century. Grimm gives it as his opinion that the favourite locality of the wild huntsman (*wilde jäger*), whom he identifies with Wustan or Woden, another northern deity, at Rodenstein in Odinswold, should more correctly be Red-stone or Rud-stone; which latter name is found in Holdernest in Yorkshire, and close to the church there is one of those famous druidical obelisks, of which the Devil's Arrows at Boroughbridge and the stone pillars in Angus are other examples, but which find their greatest number, originally five thousand, at Carnac, near Vannes, in Brittany.

The name *Rotküppchen* (Red-cap) is as common in Germany as our Red Riding Hood or the *Bonnet Rouge* of the French, who have formed the fairy tale into a pretty opera, where the *denouement* with the wolf disguised as grandmamma, "what great staring eyes you have," gives an excellent opportunity to the basso. Our Puck in Friesland is known by his red cap, and Pöhls (*Harzsagen*, p. 273) says of *Rothmützchen* at Altenau, he heard many funny pranks; and the ghost of a female, with the usual bunch of keys, showed itself at Ilfeld in a red gown; the famous goblin Hödekin, or Hüttchen (Capkin) was clothed in a red silk coat. Denmark has received this colour as a favourite for her trolls, as may be seen in Thiele's tales; his Ebethftawarfs were all dressed in pointed red caps, and they have transmitted the belief to their far northern dependencies of the Ferroe Islands and Iceland. Hecla not only gave these troubled spirits of the departed a fiery abode, but an appropriate red clothing.

Returning south, we find the human imagination has depicted the evil one of every colour to which he can attach gloomy or hateful ideas; black, of course, as the prince of darkness: he is called the grey man in Grimm's *Deutsche Sagen*, (No. 272), where he tires a poor man to death by carrying him up the castle hill of Auerbach, a pendant to the old man and Sinbad in the "Arabian Nights." Green seems principally to be ascribed to Satan by mariners and sailors, it being the hue in which they mostly fancy malevolent pixies, nissen, nereids, and all the fabulous monsters of the deep; but red is the most constant and recurring symbolical colour in which the imagination of most countries has arrayed him. A legend is found in the Sansitz to account as usual for a large white granite block, called the "White Stone," one hundred feet high, and probably druidical, when connected with larger and more extensive similar rocks in the neighbourhood and upon the boundary line of Bohemia—that it was formed by the devil's destroying the habitation of a holy anchorite whom he could not seduce, and breaking it in pieces. From that time on every 23rd April, St. George's day, he is seen by the foresters and woodcutters annually on that day, with fire streaming eyes and a large red mantle, with which he takes especial care to cover his cloven foot and dragon tail, looking after other prey; and as his appearance was always on the particular day he thence got called by the peasantry the Red George. We cannot, however, pursue this red symbol further; through Germany, in almost every collection of legendary lore, it will be found the predominant hue. Grimm's *Deutsche Sagen*, i., 47 and 48; *Deutsche Mythologie*, p. 431, *et seq.*; Temme, *Pommersche Volk Sagen*, p. 253; Wolf, *Deutsche Sagen*, pp. 239 and 373; with the *Rothküppchen* in the old castle of Schwerin may be consulted.

Perhaps, however, before we pass over to our English red caps, we may mention the favour which red seems to have found also in America, along, possibly, with the royal green of Montezuma, before alluded to. Prescott (vol. iii., p. 334) speaking of some of the figures of the Aztecs, says:—

"The figures, as well as the buildings themselves, are found to be stained with various dyes, principally with vermilion."

And, in a note, he adds:—

"The fortress of Xochialco was also covered with a red paint (*Antiquités Mexicains*), and a cement of the same colour covered the Toltec pyramid at Tcotihuacan, according to Mr. Bullock."*

Our English Cobolds also affected the same fiery colour, like Robin Goodfellow or Puck. Gervase of Tilbury, in his *Otia Imperialia*, tells us of a frolicsome elf, who took up his abode with Elias Stackpole, in Pembrokeshire, in the form of a red boy.

Our mediæval painters religiously expressed their detestation of Judas by depicting him with a fiery head of red hair and a red mantle; and red hair is generally objected to in the Kurmark. The children tease their playmates thus furnished with the *platt Deutsch* rhyme (*rotkop, feuerkop, stekt de ganze welt in braut*)—red beard, fire head, sets the whole world on fire. In Rome, however, the red, perhaps the auburn tresses of the northern Barbari, were in great request to furnish their females with the extraordinary wigs which we find on their busts. In the Epirus, however, the same designation, Phyrrus, became a favourite epithet for the royal race of the Alenden, because when a dispute respecting the succession to the throne was referred to the Oracle at Delphi, the Pythia gave it to the first of the race, by the expression—"Let the red head (Πύρρος) have it." Our first toy, the plaything of our infancy, is the coral, and though nature gives it in two varieties, the white and red, we invariably prefer the latter, not only from its more conspicuous and resplendent tint, but also from another property which, doubtless, the veneration of our forefathers for the tint ascribed to it. Halliwell's edition of Brand's "Popular Antiquities," ii., 86, gives a quotation from the "Three Ladies of London," by which it would become a kind of healthmeter to the wearer, and therefore the most fitting for children. The words are—

> "You may say jet will take up a straw,
> Amber will make one fat;
> Coral will look pale when you be sick,
> And crystal will staunch blood."

But the antiquity of the belief, as well as its being worn by children, must be ancient, as a passage quoted from Pliny immediately preceding, proves both usages amongst the Romans.

"Auruspices religiosum coralli gestamen amotiendis periculis arbitrantur et surculi infantiæ alligatum tutelam habere creduntur."

Even gold itself seems to have been more highly prized the higher hue of redness it possessed. The "red red gold" is never applied but to enhance the value of the mineral; and it seems to have been the livery of the goldsmiths, for in a pageant given by Hone ("Every-day Book," p. 672), of the city of London, for lord mayor's day, 1687, the mayor's company, the goldsmiths, gave a splendid exhibition. A large stage must have been used, for there appear "many rooms," amongst which "another apartment" with miners in canvas breeches, red waistcoats and red caps, &c. The goblins of the German mines frequently appear in similar red uniforms; and it is a question whether the gold is called red from their colour or the colour takes its rise from the dress. The expression is frequent in Germany, perhaps more so than with us. In the *Niebelungen Lied* we find it often, v. 1085–88.

* The bloody hand of Ulster is found not only on the walls of Urmal, but on the sculptured rocks of Ohio, as Squier tells us.

"Vil golt voter sotele, si fürten in dus laut
Zierliche schilde mit herlich gerrant
Brshteu si se Rine, sis der hoh gesit."

"Many saddles bossed with red gold they brought into the land,
Richly sculptur'd shields, and robes both gay and grand,
In piles to Rhine they carry, to these spousals high."

And v. 1753–55.

"Do chom ir gesinde die trugen dar ze haut
Von at rothem golde eineu schildes raut,
Mit stahet herten spangen, vit michel unt breit."

"Following them their household, who carried in their hands
Shields of molten red gold, enriched with circling bands;
With hard steel bosses mounted, their size both large and broad."

Other uses of the word are found v. 281, 2437, 1728.

We cannot say that our own poetry, wherein the expression occurs, is so ancient, but we will quote a couple of extracts from Orfea and Heurodis in "Scott's Minstrelsy of the Scottish Border," where the queen relates a dream which she had whilst sleeping under a tree, where—

"The king had a crown on his head,
It was not silver ne gold red;
All it was of precious stone,
As bright as sun, forsooth, it shone."

And farther—

"Amiddé the land a castel he seigh
Rich and real, and wonder high,
Allè the utmostè wall
Was clear and shinè of cristal,
And hundred towers there were about,
Deguiselich and batailed stout:—
The buttress came out of the ditch
Of *redè gold* y-arched rich."

These may be called subjective or inherent powers of the red colour, but objectively it had also the quality of imparting potency to any natural object of a deep red dye. The Scotch rowan tree or mountain ash is famous for its powerful action against witchcraft and its red berries. Chambers's "Popular Songs of Scotland," p. 110, say, of—

"Rowan tree and red thread
Make the witches tyne (lose) their sped,"

and that such a saying is prevalent over Scotland in the southern pastoral district, thus enlarged and varied:

"Black luggie, lammer bead,
Rowan tree and red thread
Put the witches to their speed."

A similar force is ascribed by our German neighbours to the dog rose and its red *hugebirth*. The attached legend states that when Satan was hurled from heaven, to be able to storm it again he created the dog rose with its thorns pointing upright to serve him as steps, but that the Almighty frustrated his purpose by changing their direction downwards. The red hip berry sprang necessarily from such a creative power.

I leave at present the consideration of the thorn and its red haws, because, to prove the mythical character of the shrub, I should have to show the verbal identification with the genuine name of Thor, and of Thor's again with Janus, which I have done in another place. Our space also forbids us to go into the symbolism of the other colours, and particularly of the many important considerations arising from the contrasted effects of white and black, on which almost the whole of the Slavonic religions and beliefs were based: the contrast between their white and black gods—Bielbog and Zerribog.

Literature.

NOTES ON LITERATURE, SCIENCE, AND ART.

A PENSION of £70 a year has been given to Mr. Charles Duke Yonge, author of several Greek and Latin school books—notably of the "English Greek Lexicon," and the "Phraseological English Latin Dictionary"—for literary services.

Some days ago a daily journal announced, upon the somewhat singular authority of the *New York Tribune*, the entire restoration of Sir E. B. Lytton's health. We regret to learn from another source that this statement is incorrect, and that Sir Edward still continues to suffer severely from illness. We quite agree with our contemporary the *Critic*, who says: "For some time past people have been inquiring what has become of Sir Edward Lytton Bulwer. That his health had suffered from his many labours, literary and political, and that a temporary cessation from all kind of work became necessary about the time of Lord Derby's famous appeal to the country, was well known. Afterwards it was reported that he was better, and would shortly be able to resume the normal activity of his life. Since that time, however, his name as it were disappeared from public records, and a kind of 'Oh! no, we never mention him' feeling seems to be entertained on the subject. This is far from satisfactory, and although we have no disposition to intrude upon a private sorrow, we cannot but regard Sir Edward Lytton Bulwer as public property; and, as such, the public ought to know something about him."

Photographs of the original drawings by Raffaelle, in the royal library at Windsor, have been taken at the expense of the Prince Consort. The negatives of these impressions have been presented to the Science and Art Department of the Committee of Council on Education; from which copies will be supplied to schools of art, and the public generally, at the mere cost of paper and printing.

A portion of Dr. Pusey's "Commentary of the Bible," which has been so long in preparation, is now said to be almost ready for publication. It is upon the prophet Hosea.

M. Victor Hugo's two new volumes of poetry are on the point of being given to the public. They will form part of a grand work, entitled "La Légende des Siècles." The author has chosen this time a noble and gigantic scheme; he proposes, in fact, to write a poetic and dramatic history of the world; or, at least, of the great events in the records of human existence from the creation to the present age. The first volume includes the biblical and evangelical periods, the decline of the Roman empire, the rise of Islamism, and the history of chivalry, in two dramatic poems, entitled "Le Petit Roi de Galice" and "Eviradmus." The second volume treats of Italy, from the dark ages to the Renaissance, Philippe II., maritime discovery, and includes a poem on the Swiss mercenaries of the seventeenth century. A Paris correspondent writes, "Some specimens that I have read exhibit much pathos and beauty; but there is little doubt that the great attraction of the work will consist in its political references."

Mr. Charles Hardwicke, of Manchester and Preston, a gentleman well known for his writings and lectures on the financial position of friendly societies, has just completed a work he has long been engaged upon, in which the whole question is popularly explained. The errors so frequently complained of are fully discussed, and the laws of finance, together with the conditions necessary to the future stability of these numerous and important social institutions of the provident operatives, are demonstrated.

Macmillan's Magazine will make its appearance on the 1st of November, The editor is to be Professor Masson, and among the leading contributors are named Mr. T. Hughes, the author of "Tom Brown's School Days."

A correspondent of a Manchester paper gives the following account of the result of the attempt to found a popular religious daily newspaper. "At the latter end of 1857, I was induced, at the very earnest solicitation of one of its agents, to become a proprietor in the 'National League Newspaper Company,' who proposed to commence a newspaper, to be called the *Dial*. The risk I undertook was not large, only five shares at £10 each, towards which I then paid a deposit of £2 each, making £10, besides some small charge for registration. I was informed that when a certain amount was subscribed the publication of the paper would be proceeded with at once, and that in the mean time only the interest of what was paid up would be required for preliminary expenses Until June this year I heard nothing more of the progress of the *Dial*, when I was invited to a meeting of shareholders, where a reverend gentleman proceeded to lay before us the account of the *Dial's* troubles, to state its financial position, and then strove to inspire us with the belief that some day it would be successful. It appears that at its first stock-taking

	The amount of money subscribed was	And expended up to this time
May, 1857	£8,000	£6,000
May, 1858	27,000	14,000
May, 1859	31,000	16,000

So that if at May, 1858, the shareholders had pleased to close the company, out of the immense paid-up capital they would have been able to

get only 10*s.* in the pound. My loss up to this time is only £5; but when the meeting began to realize their position that they and thousands of subscribers to the amount of £30,000 had had 50 per cent. of this amount so quickly disposed of before a pound had been spent in premises, machinery, or the consequent losses in commencing the publishing of such a paper, I believe they came to a conviction, the exact character of which may be inferred from the facts themselves."

A course of six lectures on Social Science—embracing the relations between Labour and Capital—is about to be delivered by Mr. William Ellis, under the authority of the Committee of Council on Education, at the South Kensington Museum. These lectures will be particularly addressed to school teachers, but the general public are to be admitted so far as there may be room in the theatre of the museum.

The Rev. E. Hatch, B.A., of Pembroke College, Oxford, has been appointed principal classical professor in the university of Toronto.

Mr. Antonio Panizzi, of the British Museum, has left Modena on his way back to England; but from Turin he will go to pay a visit to Count Cavour, at his country house of Leri.

Mr. Robert Chambers is engaged upon a volume refuting the antiquity of the Scottish Historical Ballads. We hear that he considers them to have been written in the early part of the eighteenth century.

Literary publications, meant as gifts for the celebration of Schiller's centenary birthday, begin to appear in Germany everywhere. Among them we notice a volume of writings by the father of Theodor Körner, Schiller's intimate friend, published for the first time on this occasion, nd edited by Dr. Karl Barth, of Augsburg.

The *Publishers' Circular* gives an interesting and valuable account of the conventions entered into between France and other nations for the preservation of literary and artistic property. From France we learn that the Minister of the Interior has issued for the guidance of the préfets a *resumé*, in chronological order, of the instructions which from time to time have accompanied the conventions having for their object the protection of property in works of thought and art. These instructions are followed by a detailed analysis of the twenty-eight conventions concluded between France and the principal states of Europe.

A Fern Collector's Album has been issued by Mr. Robert Hardwicke, for the use of ladies and gentlemen who love to gather and preserve the beautiful ferns of Great Britain. This album is handsomely printed, in red type, on pages framed in a flowery border, and is mounted in a strong, showy case, glittering in scarlet and gold. Blank pages for the specimens alternate with descriptive pages; the whole, when filled with ferns and with the memories that may belong to the incidents of their collection, forming a handsome book.

The late Sir William Forbes, of Pitsligo, left a very curious work in manuscript, entitled "Memoirs of a Banking House," giving a history of his bank, which had never refused to pay its notes—almost the only old bank that could say so. These memoirs are being printed for private circulation.

The lecture season at the Royal Manchester Institution has commenced with the first of a course of lectures by Professor Owen, F.R.S., "On the Classification and Geographical Distribution of Recent and Fossil Mammalia." The professor commenced by stating that the study of natural history was an important one in the education of youth, on account of its impressing upon the mind the principles of order and arrangement, conditions well adapted not only to business habits, but to almost every form of active life. The various divisions of warm and cold blooded animals, with their distinctions of vertebrate and invertebrate, &c., were then pointed out; also the basis of classification by Aristotle, Linnæus, and Baron Cuvier, with subsequent discoveries by the learned professor himself. There was a good audience.

Mr. Wallace, the English naturalist, has arrived at Menado, with the intention of spending some months in the Minahassa districts, for the purpose of making zoological collections, the requisite help having been granted him by government.

An election to one fellowship, now vacant in All Sou's' College, Oxford, will take place on the 3rd of November next. Candidates are requested to call on the Warden on Wednesday, October 26th, between the hours of eleven a.m. and two p.m., bringing with them the following papers:—1. Testimonial of good conduct from their college for three years. 2. Certificate of baptism. 3. Certificate of having taken the degree of B.A., or of having passed all the examinations required by the University for that degree. 4. Certificates either (*a*) "of having been placed in the first class in one, at least, of the public examinations of the University;" or (*b*) "of having obtained some prize or scholarship within the University, unattached to any college or hall, and open to general competition among the members of the University." The examination will commence on Thursday, October 27th, at ten, a.m., in the college hall. Candidates will be examined in French and German, and special reference will be had to the studies recognized in the School of Jurisprudence and Modern History.

MASONIC NOTES AND QUERIES.

ETYMOLOGY OF THE TERM "COWAN."

The term *Cowan* has, among our brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its Masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import; and a note on this part of the inquiry may, perhaps, be interesting to your readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus, in a song, "Once I was blind, and could not see," we have the following as part of the last verse:—

> "Then round and round me he did tie
> A noble antient charm,
> All future darkness to defy,
> And ward off *Cowan's* harm."

So also, in a song of Gavin Wilson's (*vide Freemasons' Magazine*, vol. iv., p. 873),—

> "There once was a Mason who loved a long drink,
> And a fop of a *Cowan* who fondly did think
> Could he get him fuddled, and find out this wonder,
> He'd make all the Masons of Scotland knock under."

And in another song we are told—

> "How happy are the antient brave,
> Whom no false *Cowan* can deceive."

Whilst another, entitled "We brethren Free Masons," declares—

> "The name of a *Cowan* we'll not ridicule,
> But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelationmongers, says, in a note, "The word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to persecute, and who did persecute the associated Masons."

I do not take into account the meaning given to the term *Cowan* in the American Lexicons, Manuals, &c., as they appear to be equally in the dark with our own authors, and only reproduce the definitions we have usually met with. Nor have I encountered any real knowledge of the subject among those shining lights of the Craft who are thrust down the young Mason's throat as knowing the ceremonies and lectures by rote, and consequently to be venerated as great authorities; all they could tell me was the usually received sense of the word among us. I am in no way finding fault with the use of the word *cowan*, but I wanted to know how we obtained it, and from whence it came? No one knew. For a long time I gave it up as hopeless. I searched the Encyclopædias, the *Britannica*, Edinburgh, London, *Metropolitana*, National, and Rees's, and all without avail. I then turned to the dictionaries of Ash, Bailey, Bayle, Barclay, Boag, Halliwell, Lemon, Nares, Ogilvie, Richardson, Sheridan, Todd, Johnson, Webster, and Wright; but the word *Cowan* was not to be found in any of them. In Preston's *Illustrations*, 13th edition, page 80, is a note to the "Antient Charges," in which it is stated, "Twelvethly—That a master or fellow make not a mouldstone, square, nor rule, to no lowen" [this no doubt should be *Cowan*]; "nor let no lowen worke within their Lodge, nor without, to moulde stone." (See also *Freemasons' Magazine*, vol. iv., p. 352). And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the antient charges, No. V., entitled, "Of the Management of the Craft in Working," p. 37, it says, "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication; no labourer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *Cowans;* and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *Cowans;* and as speculative Masonry long held its

head quarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two vols. folio, in Edinburgh, in 1808, with a supplement of 2 vols. folio, published in 1825, and an abridgment in one vol. 8vo., published in 1846, in all three of which the word *Cowan* is given. This work, a book of the greatest value to the etymologist, may be thus described—*An Etymological Dictionary of the Scottish Language: Illustrating the Words in their different Significations, showing their Affinity to those of other Languages, and especially the Northern; Explaining many Terms which, though now Obsolete in England, were formerly Common to both Countries, &c.*; by John Jamieson, D.D.; and in that work we have the following definitions:—

"Cowan, *s.* a fishing-boat, &c.

"Cowan, *s.* 1. A term of Contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish).

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-diker*. (Scottish).

"'A boat carpenter, joiner, *cowan* (or builder of stone without mortar), get 1*s.* at the minimum and good maintenance.' (P. Morven, *Argyleshire Statistical Account*, x. p. 267).

"'*Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caithness-shire Statistical Account, xix., p. 24).

"In the Suio-Gothic, or Ancient language of Sweeden, it is *kujon*, or *kughon*, a silly fellow, hominem imbellum, et cujus capiti omnes tuto illudunt, *kujon* appellare moris est; (Ihre, *Glossarium Suido-Gothicum*, 2 vols. fol. Upsal, 1769). French; *Coion*, or *coyon*, a coward, a base fellow; (Cotgrave's *French-English Dictionary*, fol. Lond. 1650); Qui fait profession de lacheté, *ignavus*, (Trevoux, *Dictionnaire Universal François et Latin, de*, 7 vols. fol. Paris 1752); The Editors of this Dictionary deduce it from the Latin *quietus*. But the term is evidently Gothic. It has been imported by the Franks, and is derived from *kufw-a*, supprimere, insultare."

The supplement stating;

"Cowan, *s.* 2. Applied to one who does the work of a Mason, *add*; Cowaner is the only term used in this sense in Lothian."

So also on referring to Dyker, Jamieson tells us—

"Dike, Dyk, *s.* 1. A wall, whether of turf or stone. (Derived from the Scottish).

"3. A ditch; as in English although now obsolete.

"Diker, Dyker, *s.* A person whose employment is to build inclosures of stone, generally without lime; often called a *dry diker*. (Derived from the Scottish).

"'The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for 3 months in summer.' (P. Tarland, *Aberdeenshire Statistical Account*, vi., p. 209).

From the foregoing it is presumed that *Cowan* is derived in a twofold sense, the French application of the term suiting the speculative Mason, the Scottish the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Masons. The Scottish *Cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire, and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mould stone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a Mason, or one that could both set and square the perfect ashlar.

If this meets with the approval of my brethren, I am content; but if any better derivation can be offered, no one will be more happy to receive it than—Matthew Cooke.

THE LATE BRO. COL. WILDMAN, PROV. G.M. FOR NOTTS.

An old member of my mother Lodge (No. 348) informed me that Colonel Wildman on visiting the Lodge, many years ago, related the following anecdote, as illustrating the beneficial operation of Masonry in a military point of view. During the battle of Waterloo he was unhorsed in one of the charges, and as he lay on the ground a French soldier was about to despatch him, when he made a Masonic sign, and a French officer rushed forward and saved his life; that they became separated almost immediately, and that he accidentally met his preserver some time afterwards in a Lodge in Paris, greatly, of course, to their mutual delight.—William Kelly, Leicester.

BRO. STEPHEN JONES.

"Nearly opposite to the printing office" (Valpy's) "last referred to, was a small house occupied by Stephen Jones, a gentleman with whom I was on familiar terms for many years. He was secretary to a Freemasons' Lodge, and was occasionally employed by some of the publishers to edit and arrange miscellaneous papers, make indexes, &c. He first appeared in 1791, as abridging Barkes's *Reflections*; and two years afterwards his name was attached to an abridgment of Ward's *Natural History*, in 3 vols. In 1796 he produced 'a Biographical Dictionary in Miniature,' a copy of which he presented me, with his autograph; the first literary work I had then received, though I can now enumerate more than sixty volumes. He produced several other publications, which are specified in Watt's *Bibliotheca Britannica*, the last of which is 'a Pronouncing Dictionary of the English Language,' a large octavo volume. The third edition of the work, now before me, has the author's autograph, with the date of 1798. He also edited a new edition of the 'Biographia Dramatica;' this was harshly criticised, when he published a pamphlet, entitled 'Hypercriticism Exposed,' in a letter to the readers of the *Quarterly Review*, 8vo. 1812. Towards the end of life, my respected friend, a man of mild disposition, strict honesty, great industry, and unblemished character, was embarrassed in circumstances, applied to, and derived pecuniary aid from, the Literary Fund. Dr. N. Drake, in a letter to Cadell and Davies, respecting his large work, 'Shakspere and his Times,' says, 'S. Jones was the compositor to my Essays on Periodical Literature, and I was perfectly satisfied with his accuracy and attention;' whence he strongly recommended him to those publishers to make the index to his two quarto volumes. It extends to six quarto sheets."—Extracted from the Autobiography of John Britton, pp. 301, 302; testimonial edition. —Benjamin Banks.

FREEMASONS' WAGES IN A.D. 1443.

In the third vol. of *The Antiquarian Repertory*, edited by Francis Grosse and Thomas Astle, at p. 52, we have a table of the "wages of servants, presented A.D. 1443, xxiii. Hen. vi.—*Rol. Parl.* vol. v. p. 112," which is a petition to the Commons of this present Parliament to regulate the price of labour. The entries that affect the above heading, at the page quoted, are as follows:—"and yat from the Fest of Ester unto Mighelmesse ye wages of eny free Mason or maister carpenter excede not by the day iiiid. with mete and drynk, and withoute mete and drink vd. ob.

"A Maister Tyler or Sclatter, rough mason and meen carpenter, and other artificiers concernyng beldyng, by the day iiid. with mete and drynk, and withoute mete and drynke iiiid. ob.

"And every oyer laborer by the day iid. with mete and drynk, and withoute mete and drynke iiid. ob.

"And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiid. with mete and drynk, withoute mete and drink iiiid. ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid. ob. with mete and drynk, withoute mete and drynk iiiid., and every other werkeman and laborer by the day id. ob. with mete aud drynk, and withoute mete and drink iiid. and who that lasse deserveth, to take lasse."

The above extract will at any rate settle the fact that the name free Mason was in use in the fifteenth century.—Antiquarius.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

FUNERAL OF THE LATE PROV. G. M. OF NOTTINGHAMSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—Not being entitled to attend the Provincial Grand Lodge of Nottinghamshire, and therefore not in a position to express what I wish to my brethren, I crave of you, as the acknowledged organ of the Craft, a corner in your next issue.

It is with feelings of acute pain that I say the Masonic body of this province was not represented at the funeral obsequies of our late Prov. G.M., whose spirit has gone to meet the Captain of his salvation, to dwell with him in peace for ever.

I do not write these lines out of a spirit of opposition to any brother, but I think a very great mistake has been made in not requesting every brother capable of attending to be present, and in a body to testify their respect for one so well beloved—our guide, our monitor, our friend.

The circular issued by the Provincial Grand Lodge on the 21st ultimo, without a Provincial Grand Lodge being summoned, was to "decide our actions until further notice." This circular seemed to interdict the Craft from being present on account of "the family wishing the funeral to be as private as possible," for it states, "under these circumstances, it is considered most respectful not to intrude upon the funeral solemnities."

Had the interment been strictly private, and taken place at Newstead Abbey, we might (other brethren are of my opinion)

have borne the feeling of regret much better; but when the ceremony took place at a public cemetery, where a congregation of four or five thousand persons were assembled, and the funeral *cortége* nearly half a mile in length, it is a reflection on our governing body that we were not allowed to attend on Tuesday the 27th ultimo, to take a last farewell of him we esteemed so much, and pay a just tribute to the memory of our departed brother.

Next to the deceased's relatives the Masonic body was his family. Our chief was our father—we were his children.

It was not absolutely necessary that, by attending the remains of our deceased brother to their last resting place, that any additional expense should have been incurred by any member of the Craft for scarves and hatbands. Would it have been *outré* for the brotherhood to have attended in unostentatious black, with white gloves? Would this have proved very expensive to the Provincial Grand Lodge funds?

Had there been a celebration, where the Craft could attend with clothing, jewels, and regalia, perhaps they might have been summoned to muster in strength; but here, where a just tribute to departed worth ought to have been paid, they were not to attend. How some brethren seem to forget their higher and nobler duties.

Had the Masonic body attended the funeral of their late Provincial Grand Master, I have not the slightest doubt Mrs. Wildman (and deceased's noble brother) would have received it as a spontaneous brotherly feeling towards one whom they said they highly esteemed when living, and would have assisted in alleviating the pangs of regret at the loss of a much beloved husband.

Hoping some member of our Provincial Grand Lodge will deem it his duty to allude to this matter at the proper time,

I remain, Sir and Brother, yours fraternally,

Nottingham, Oct. 1st, 1859. Δ.

THE CRAFT IN NEW BRUNSWICK.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—The editor of the (New Brunswick) *Freemasons' Monthly Monitor and Acadian Craftsman* having been compelled to abandon the publication of that journal, some few months since, owing to the lack of encouragement received from many belonging to the Craft and, to quote his own words, "the most strenuous opposition from those who should have been our generous patrons and unflinching friends, and that too, because we have fearlessly denounced wrong doing and advocated the establishment of a better state of things," an occasional communication from one interested in the well being of the Craft in these parts may not prove unacceptable.

Before proceeding further I may as well say that one of the principal opposers of Bro. Willis's magazine was the then Deputy Provincial Grand Master, now about to be installed Provincial Grand Master—Bro. A. Balloch. His opposition is supposed to have originated by Bro. Willis inserting the proceedings of the Supreme Grand Chapter of Scotland (copied from your journal) in the pages of the *Craftsman*, the name of Bro. Balloch appearing therein in connection with some charge made against him by Carleton Union Chapter. If the foregoing is not the reason, it must be on account of Bro. Willis having requested to see the patent of the D. Prov. Grand Master, in order to reply to a correspondent as to its legality. The request seemed to have greatly offended Bro. Balloch, and thenceforward Bro. Willis was interdicted from publishing the proceedings of the Provincial Grand Lodge, and all the influence which the D. Prov. Grand Master could exert was brought into requisition to crush the further progress of the *Monitor and Craftsman*. In my opinion Bro. Willis adopted a wise course by suspending its publication.

Since the discontinuance of the *Monitor and Craftsman* the fraternity in this and the neighbouring provinces have been without a medium through which information could be obtained, except the columns of your valuable journal. Some time since the Provincial Grand Lodge of New Brunswick engaged the services of Bro. Caleb Rand, of Massachusetts, U.S., to lecture and instruct the members of the Craft, in St. John's. A committee of management was accordingly appointed, and they solicited the co-operation of Hibernia Lodge (No. 301, registry of Ireland), who freely gave all the assistance in their power. Now, however much many in this vicinity may feel disposed to approve of the Massachusetts system, I cannot think it was proper to adopt it, and thus virtually violate one of the most important principles of the English Constitution. It seems somewhat anomalous that an English Provincial Grand Lodge should adopt a foreign system of work for its subordinates.

Royal Arch Masonry in this province at the present time exhibits every prospect of a prosperous future. I suppose you are already aware there has been a new Chapter established in St. John's, under the name of Hibernia Chapter (No. 301, registry of Ireland). It is attached to Hibernia Lodge, agreeably to the regulation which makes it necessary that a Chapter should be attached to some regularly constituted Lodge. The Scotch Chapter in this city has for some time been labouring under difficulties. First there was a dispute with the Prov. Grand Supt., Bro. A. Balloch, of the nature of which I suppose you are already acquainted, and if I mistake not, no amicable settlement has yet been arrived at. Then followed a difficulty regarding the Mark degree, and the authority under which it was conferred. This last trouble has, I believe, been satisfactorily arranged.

The order of Knights Templar, with its associated degrees, are in a prosperous state in this province. There are many good and valiant men already enrolled under the banner of the cross, and, we have no doubt, as time rolls on there will be a regular increase.

In your *Magazine* for August, I observe some remarks regarding the Provincial Grand Lodge of New Brunswick, and the manner in which Bro. Balloch managed to secure the office of Prov. Grand Master, and, if not considered amiss, I will occupy a portion of your space with a few observations on the subject. In the first instance I consider it was decidedly wrong that New Brunswick should consent to play second fiddle to any neighbouring province of greater or less pretensions. Probably this statement, to be understood, will need some explanation. Some years ago, it was concluded that the English Lodge in New Brunswick should establish a Provincial Grand Body—at that time the English Lodges were under the jurisdiction of Bro. Keith, Prov. Grand Master of Nova Scotia—this body was established, and Bro. Balloch appointed D. Prov. Grand Master, Bro. Keith still retaining the position of Prov. Grand Master, although exercising very little authority in the jurisdiction. Now, I would ask, with all due deference to Bro. Keith, where is there any law to sanction a course of procedure such as this: one Provincial Grand Master ruling two Provincial Grand Lodges under the same jurisdiction, in separate provinces? I have frequently heard of brethren belonging to two subordinate Lodges under different jurisdictions, but I have never yet heard of one who occupied the position of Master in both Lodges at the same time; neither have I ever heard of one person holding the position of Master in two Lodges under the same jurisdiction. Here then, I consider the English Lodges in New Brunswick acted decidedly wrong. They should have considered well the step which they were about to take, and when they did make a move it should have been a judicious one. The whole affair seemed to have been hastily concocted, and still more hastily executed. A short trial of this first formed Provincial Grand Body in New Brunswick proved a failure, and then steps were taken to obtain the privilege of appointing or electing a Provincial Grand Master separate and distinct from Nova Scotia. After some considerable time the arrangements were effected, and Bro. Balloch, so I am informed, succeeded in securing his election in the manner described by your private correspondent of last month. Although obtaining the privilege of electing their own Provincial Grand Master was an improvement, still it did not go far enough. Why not endeavour to have the privilege of annually electing a Provincial Grand Master, then there would be no feelings of discontent. If the brother elected to this high position should act arbitrarily, or become distasteful to a majority of the body, they could console themselves with the reflection that in a few short months they would have the power and privilege of removing such brother from the office, and placing in his stead one more worthy of their confidence. That the present, or rather embryo, Provincial Grand Master does not enjoy the confidence of the Craft in this province, is quite evident to every brother who possesses the smallest share of discernment; and I firmly believe, in common with many others, that had his opponent possessed that enthusiasm which should characterize the actions of every brother occupying so high a position, no amount of exertion would have availed anything in favour of Bro. Balloch. In my opinion it would conduce more to the prosperity of the Craft and the peace of the Prov. Grand Master, did he possess in a greater degree the confidence of the brotherhood under his jurisdiction. Apart from all others, there is a class of the fraternity who firmly and conscientiously believe that, until an independent Grand Lodge is established in this province, similar to that of Canada, there cannot exist that degree of harmony which should characterize the actions of Masons; and although the number of the brethren holding this belief may not be very large, still they believe that in proportion as the members of the fraternity become better informed—in a word, in proportion as the brethren

become reading Masons—so will their numbers increase. It would be folly on my part to enter into any lengthened discussion on this subject, when reasons, both powerful and cogent, have been freely and frequently given by far more learned and able Masons than,

Dear Sir and Brother, your humble Servant,

St. John's, New Brunswick, ALPHA.
September 17th, 1859.

THE CHARITIES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—In transcribing my letter which you were good enough to insert in your last number, the following was omitted:—

The province of Sussex sends a candidate for the Boys' School. The circular recommending the case is signed by fourteen brethren of the province of Sussex and seven of the province of Hants. All but three are Provincial Grand Officers. Of these twenty-one brethren there are only two who yet subscribe to the institution.

I am, Sir and Brother, yours faithfully and fraternally,

Oct. 3rd, 1859. FRATER.

ARCHÆOLOGY.

THE WROXETER EXCAVATIONS.

THE Duke of Cleveland has let to the Committee of Excavations four acres of ground at Wroxeter, the two on which the excavations have hitherto been carried on, and two additional acres adjoining, to be kept permanently open to the public, and not to be filled up again. Four acres of the buildings of a Roman town in Britain, ruined in the fifth century, will truly be an interesting monument, and will be none the less interesting by contrast with the mediæval castles and abbeys with which the county abound. All that remains now is to obtain money enough to carry out actively the designs of the excavators, and, as the committee has done its best to carry out what it had undertaken as a public duty, it is to be hoped that the public will come forward liberally with subscriptions, and not let them fall short of funds. The recent excavations prove beyond a doubt that the whole mass of the ancient Roman city—that is, the floors and lower parts of the walls—exists underground, and also that a better place could not have been chosen for excavating than that selected by the committee. The southern, and, apparently, the western limits of the great building containing the hypocausts, and believed to be an establishment of public baths, have been found, and it appears to have formed a very extensive parallelogram. The space between it and the ancient street to the west, which occupied the site of the present Watling-street road, was covered with smaller buildings, including the supposed market-place or bazaar, which are in great part now excavated. The southern wall of the great building is found to have bordered on another transverse street, and buildings are found to the south of this street also. The streets of Uriconium, in this part of the town at least, ran at right angles to each other. The more recent excavations have added considerably to the contents of the museum at Shrewsbury. Portions of columns have been found, which, like all the large hewn stones found here, have the "lewis" hole for lifting them, and some have what appear to be Masons' marks, which, if they are so, would be a curious discovery. A perfect quern, or hand mill for grinding corn, has also been found, and a considerable number of personal ornaments (two of silver), with abundance of coins. Also fragments of a new description of pottery which has not been met with before. Among the animals' bones recently found is a very large head of an ox with its horns perfect. The bones of animals found in the excavations, which are very numerous, and have been all kept together, deserve well to be carefully examined by an experienced comparative anatomist.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.

THE general meeting of this Association took place on Thursday, at Harrow, and we regret that want of space compels us to defer our account of the proceedings. A local committee, consisting of the Rev. J. W. Cunningham, vicar, Rev. R. I. Knight, Rev. B. H. Drury, Rev. R. Middlemist, Rev. B. F. Westcote, Rev. W. M. Hine, G. F. Harris, Esq., W. Bond, Esq., E. F. Elliot, Esq., G. G. Scott, Esq., D. Burton, Esq., E. Richardson, Esq., H. W. Esq., Hon. Sec. of the Society, was formed to make the ary arrangements.

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

A SONG.

BY THOMAS CAREW.

ASK me no more where Jove bestows
When June is past, the fading rose:
For in your beauty's orient deep
These flowers, as in their coaches, sleep.

Ask me no more whither do stray
The golden atoms of the day;
For in pure love heaven did prepare
Those powders to enrich your hair.

Ask me no more whither doth haste
The nightingale when May is past;
For in your sweet enchanting throat
She winters, and keeps warm her note.

Ask me no more where those stars light,
That downwards fall in dead of night;
For in your eyes they sit, and there
Fixèd become as in their sphere.

Ask me no more if east or west
The phœnix builds her spicy nest;
For unto you at last she flies,
And in your fragrant bosom dies.

ON VIRTUE.

BY EVELYN.

FAIR Virtue, should I follow thee,
I should be naked and alone;
For thou art not in company,
And scarce art to be found in one.
Thy rules are too severe and cold
To be embraced by vig'rous youth,
And fraud and avarice arm the old
Against thy justice and thy truth.

He who by light of reason led,
Instructs himself in thy rough school,
Shall all his lifetime beg his bread,
And when he dies be thought a fool.
Though in himself he's satisfied,
With a calm mind and cheerful heart,
The world will call his virtues pride,
His holy life—design and art.

The reign of vice is absolute,
While good men vainly strive to rise;
They may declaim, they may dispute,
But shall continue poor and wise.
Honours and wealth are made by fate
To wait on fawning impudence;
To give insipid coxcombs weight,
And to supply the want of sense.

Thus mighty Pompey, whose great soul
Designed the liberty of Rome,
In vain did Cæsar's arms control,
And at Pharsalia was o'ercome.
His virtue constant in distress,
In Ptolemy no pity bred,
Who, barely guided by success,
Secured his peace with his friend's head.

And Brutus, whom the gods ordained
To do what Pompey would have done;
The generous notion entertained,
And stabbed the tyrant on the throne.
This godlike Brutus, whose delight
Was virtue, which he had adored,
Haunted by spectres overnight,
Fell the next day on his own sword.

If, when his hope of victory lost,
This noble Roman could exclaim,
'Oh virtue, whom I courted most,
I find she's but an empty name;'
In a degenerate age like this,
We, with more reason, may conclude
That fortune will attend on vice,
Misery, on those who dare be good.

THE MASONIC MIRROR.

MASONIC MEM S.

It would be ungrateful on our part were we not publicly to acknowledge the compliment paid to the *Freemasons' Magazine* by the Robert Burns Lodge (No. 25), in having elected Bro. Henry G. Warren as an honorary member.

We are happy to hear that Bro. Le Veau, P.G.S.B., is rapidly recovering from his late severe indisposition, having received great benefit from the sea bathing at Brighton, where he is now sojourning.

METROPOLITAN.

Robert Burns Lodge (No. 25).—The first meeting of the season of this most excellent working Lodge, was held at the Freemasons' Tavern, on Wednesday evening, Oct. 3rd, Bro. Farmer, W.M., presiding, when Messrs. George, Ives, and Best, were duly initiated into the Order, Bro. W. H. Smith passed, and Bro. Hartley raised, the whole of the ceremonies being beautifully performed. The brethren, to the number of nearly fifty, afterwards adjourned to refreshment, the W.M. being supported on his right by the initiates and several visitors, amongst whom were Bros. Cottebrune, Figg, J. R. Warren, Diebritz, &c.; and on the left by the following P.Ms.—Bennett; Apted (Treas.), Newton (Sec.), Robinson, Dyte, Le Gassick, and Clements. The usual loyal toasts having been given, the W.M. proposed the health of the initiates, expressing the gratification he felt at their having entered the Order through the Robert Burns Lodge. Bro. George returned thanks in eloquent terms, and expressed the determination of the initiates to endeavour to make themselves acquainted with the beautiful principles and doctrines of the Order. The health of the visitors was responded to by Bros. Cottebrune, and J. R. Warren. The W.M. having returned thanks for his health being drunk, and the handsome manner in which it was proposed by Bro. Bennett, gave the health of the Past Masters, and stated that he had received a letter from Bro. Watson, who was in Dublin, expressing his regret that he could not be present, but assuring the W.M. that he should duly remember them, and at eleven o'clock drink to all their good healths, that being about the time he looked upon their toasting the Past Masters. Other toasts having been drunk, the Lodge resumed business; and at the suggestion of Bro. Clements, P.M., on the motion of Bro. Bennett, P.M., seconded by Bro. Apted, P.M., it was resolved that Bro. Henry G. Warren should be elected an honorary member, in testimony of the services he had rendered to the Craft through the *Freemasons' Magazine*, and their respect for him as an old member of the Lodge; the motion being supported by the W.M., and Bro. Newton, P.M. Bro. H. G. Warren briefly returned thanks for the compliment paid him, and assured the brethren that he had always had the greatest respect for the Lodge, and whether as a visitor or member, was proud of the esteem and friendship of the brethren. He thanked the brethren who had so kindly spoken regarding him, and his brother Clements for the suggestion of his election, whilst his thanks were no less due to those who had so kindly supported it by their votes, to many of whom he was a comparative stranger. The Lodge having been closed in due form, the brethren adjourned. In the course of the evening Bros. W. Adams, Nicolls, Braham, and others, added to the pleasure of the evening by their excellent singing.

Lodge of Industry (No. 219).—On Tuesday evening, the 27th ult., at Dick's Hotel, Fleet-street, this Lodge began its Masonic session, and was attended very numerously. Three brethren were raised, and four were initiated, Mr. Charles Henry Butler, so well known as an indefatigable member of the common council of the City of London; Mr. Wesley, a grandson of the Rev. John Wesley; and Mr. Gardiner, a student of Durham University, were among the accessions to this Lodge. The visitors were numerous, and expressed their admiration of the working, for which the Lodge of Industry, under the auspices of Bro. Cotterel, its present Master, is gaining celebrity. Several new candidates were proposed by the Senior Warden, among whom was the Rev. Charles Henry Butcher, *A.B.*, the laborious and talented curate of St. Clement Danes. It gives us pleasure to see the clergy take an active part in our Lodges. Bro. Butcher is a successful author in the department of fiction, and will give additional strength to the literary reputation of the Lodge, which already numbers several who have obtained a well earned fame in the world of science and art. At the previous meeting of this Lodge, among the members raised was Bro. Conon, of the Middle Temple, proprietor of the *Bombay Gazette*, and author of many of the able articles on political economy which appeared in the *Œconomist* during the discussion of the corn laws; Bro. Mather, of South Shields, by whom Professor Airey was so signally assisted in his experiments at the Hartlepool colliery, and who has rendered such services to the miners of the North, was also raised upon that occasion. So long as our Lodges gain such accessions, we shall have no occasion to answer the taunts of persons ignorant of our mysteries, that men are brought amongst us by their desire merely for convivial enjoyment.

INSTRUCTION.

Crystal Palace Lodge (No. 1,044).—A numerous meeting of this Lodge was held on Monday night, at the City Arms, West-square. The business of the evening commenced by the working of the ceremony of installation by Bro. Anslow, P.M. of the Lodge of Faith, which was performed in a style of excellence which excited the warmest approbation. Having installed Bro. Crawley into the chair, the brethren made the customary salutes; after which the usual addresses were given in a most effective manner, and the ceremony terminated. At its conclusion Bro. Crawley vacated the chair, which was resumed by Bro. Anslow, who proceeded to work the first, second, third and fourth sections of the lecture. On the motion of Bro. Smith, P.M. of the parent Lodge, a vote of thanks was unanimously accorded to Bro. Anslow, for the very able manner in which he had discharged the duties of the evening, which Bro. Anslow acknowledged in suitable terms. The anniversary festival of this Lodge will be celebrated at the above place on Monday evening next, upon which occasion Bro. Smith, P.M., will preside. Bro. Dr. Ladd, W.M. of the Lodge of Israel, was elected a member.

INSTRUCTION.

Royal Alfred Lodge (No. 1082).—The winter festival of this Lodge took place on Thursday, the 29th of September, at the Princes Tavern, Princes-street, Soho, and could not appear in our impression of last week owing to the time of our going to press. The chair was occupied by the R.W. Bro. Joseph Smith, G. Purst., Bro. Osborne, as S.W., and Bro. Fry, as J.W., which offices they respectively hold in the parent Lodge. The Stewards for the occasion were Bros. Joseph Smith, W.M., No. 1082; Cottebrune, W.M., No. 1035; H. G. Buss, P.M. and Sec., No. 29, and Sec. of No. 1082; Walkley, P.M., No. 367; Osborne, S.W., No. 1082; M. Cooke, No. 29, and J. Boyd, No. 778.

The following brethren were present:—Bro. Farnfield, Asst. G. Sec.; Joseph Smith, G. Purs., W.M.; H. G. Warren, P.G. Steward; Potter, P.M., No. 9; Buss, P.M. and Sec., No. 29, and Sec. of No. 1082; Ireland, W.M., No. 205; Elms, P.M., No. 206; Snow, P.M., No. 206, and Prov. G. Standard Bearer of Sussex; Gurton, P.M., No. 211; Cottebrune, W.M., No. 1035; Osborne, S.W., No. 1082; Fry, J.W., No. 1082; Platt., J.W., No. 219; Payne, G. Tyler, No. 29; M. Cooke, No. 29; Workman, No. 206; C. Perkins, No. 368; Boyd, No. 778; Breckley, No. 1035; Crezskowski, No. 1035; Neimke, No. 1035; and Bros. Hale, Johnson, Foord, Sutton, P. Davis, and Renwick, all of the parent Lodge, No. 1082, with Bro. Rapallo, of the Lodge of True Friendship, Calcutta.

At eight o'clock punctually the brethren assembled, and shortly after sat down to an excellent banquet. After full justice had been done to the repast, and the usual loyal toasts had been given, the W.M. briefly proposed the health of the Grand Officers, coupling with them the name of Bro. Farnfield, whom he regarded as an old Mason whose presence did them honour, and whose good deeds they ought all to emulate.

In reply Bro. Farnfield said, on behalf of the Grand Officers he returned them many thanks for the manner in which the toast had been received, and he hoped it was unnecessary to tell them that the Grand Officers were actuated by one motive only—to do the best, in their judgment, for the Craft, and expressed himself as flattered by the remarks of the W.M., though he could hardly lay claim to those good deeds Bro. Smith had thrust on him, but he had always done his duty to the best of his ability. The Craft had been pleased to indorse his attempts with their approval by increasing his salary, and he might perhaps be permitted to add that in doing his duty he was at all times willing, ready, and happy, to afford such information as his position allowed

The W.M. next gave the P.Ms. of the Craft, and Bro. Gurton.

Bro. Gurton, in a neat speech, returned thanks for the P.Ms.

Bro. Farnfield having been entrusted with the use of the gavel, by the W.M., said, they were all well aware that as the Master had resigned his authority into his hands, of the use he should make of the opportunity. It was almost superfluous to mention the excellencies of Bro. Smith, but it was necessary to allude to them. The W.M. was never so happy as when he was in Masonry, he was a diligent and useful member of all the committees; always at his post, and always advocating the good of the Craft. They must remember that Bro. Smith was responsible for all their acts that evening, and was most anxious for the prosperity and advancement of the Lodge of Instruction. He was happy to find that the surplus cash was to be devoted to the charities, and he felt the work so good that he should follow Bro. Gurton's example, and become a joining member. He was strongly impressed with the necessity of Lodges of Instruction, where theory and practice could go hand in hand. Under the care of Bro. Smith he was sure they would prosper, for he never failed in anything he undertook, and, with Bro. Buss to second him, the Alfred Lodge of Instruction must prove a success which would redound to the credit of their W.M., whose health he begged to propose, as a worthy, just, and upright Mason.

Song—Bro. Platt—"The Temptation of St. Anthony."

The W. Bro. Smith returned his thanks for the kind and flattering manner in which his health had been proposed and received. It was true that he never was so happy as when he was in Masonry, and the more he was among Masons the better he liked them and their art, which made him anxious at all times to do his best. In forming that Lodge of Instruction, his chief motive was to help the younger brethren. It was not started to make it a large Lodge, nor to draw away Masons from other similar meetings, but was principally intended to make every member of the mother Lodge acquainted with the official duties; and as far as he was able it would always be his first duty, and his greatest pleasure, to afford them as much instruction as he could, for he held

right that old Masons should take pleasure in meeting the younger brethren; and so long as he was in Masonry, so long the Alfred Lodge of Instruction should have his fraternal regard. For their reception of his name he thanked them. He resumed his seat amid considerable applause.

The W.M. then proposed the health of the Officers of the mother Lodge, and it gave him great pleasure to find every one of them in attendance that evening. The S.W., Bro. Osborne, was just a twelve-month old, and he was also S.D. of the Preston Lodge, No. 1068, which proved him to be a zealous and fast Mason. The J.W., Bro. Fry, was also going the right road, and at the same slashing pace, and he was happy to find their ambition was of the right kind, and getting them on in Masonry. Their Secretary, Bro. Buss, was well known as a zealous and good Mason who stood well with the fraternity, and was respected and esteemed by every one, always ready to oblige, and never failing in his duty, and he (the W.M.) believed that if the entire Craft were polled in Bro. Buss's name, not a single hand would be held up against him, on account of the good opinions he had won by his conduct and gentlemanly bearing.

Song—Bro. Gurton—"Twine me a bower."

Bro. Osborne, the S.W., said he was not one who made long speeches, but begged them all to receive his heartfelt thanks for the kindness with which his name had been proposed and received, and he hoped ever to make it his care that he should merit their kind regards. Bro. Fry, J.W., was extremely honoured and much obliged for the notice taken of his endeavours to do his best. Bro. Buss said that he felt very proud of the good character the W.M. had been pleased to give him, but if he held that position which Bro. Smith had alluded to among the brethren, he was still prouder of their kindness; and while he enjoyed such a reputation, and could count Bro. Smith as one of his friends standing at the head of the list, he hoped to continue and merit that character which Bro. Smith had so flatteringly allotted to him.

The health of the Stewards and Bro. Cottebrune was the next toast, the W.M. alluding to Bro. Cottebrune as a young but perfect Mason—one who had made rapid progress in the science, and was most deservedly respected.

Song—Bro. M. Cooke—"The New-made Mason."

Bro. Cottebrune replied to the W.M. on behalf of himself and the Stewards, and thanked the W.M. and the brethren for their very high opinion of his working, begging at the same time to assure them of his anxious desire to render all the assistance in his power to every Mason who sought it, and to the members of the Royal Alfred Lodge of Instruction in particular.

Bro. Smith, W.M., then proposed prosperity to the *Freemasons' Magazine* and Bro. Warren. They, the members, were considerably honoured by Bro. Warren's presence, as paying a mark of respect to so young a Lodge of Instruction that few could have expected. He regretted that he could not introduce Bro. Warren as standing at the head of a very profitable property, but he hoped that the Craft would warmly take up the matter, and see him safely over his difficulties. He respected Bro. Warren's policy. If you were wrong, Bro. Warren would tell you so, and you couldn't expect a lift from him if you did not deserve it. Moreover, the *Magazine* studied and advocated the interests of all; but it was impossible to please all, and as long as he held the same course of fair dealing, pleased, or displeased, the Craft were bound to respect him, and he hoped they would drink Bro. Warren's health, wishing him better prosperity.

Song—Bro. Rapallo—"Then you'll remember me."

Bro. Warren disclaimed the credit of paying any more particular attention to the Lodge than usual, but he might say that he was actuated by the friendly spirit between himself and Bro. Smith, whom he had known for twenty years; and where the latter was he was sure the members would be equally worthy of regard. He said he could not be accused of being a fast Mason. For some years he had worked strongly, and for a few years withdrew from Masonry only to return to his first love with greater affection. In his policy he had endeavoured to steer a middle course and scorned becoming a partisan, for Masonry was an universal brotherhood, and not to be split into sections and cliques. Bro. Smith had alluded to his policy, which was, and ever should be, to act conscientiously in supporting whatever was good for the Craft, and never flinching from speaking the truth in love. He was not a working Mason to the letter—for he held synonymous words to be equally good and to show that the brother using them understood the meaning of his part. In the prayers and obligations, however, he advocated every one being letter perfect, and would keep them distinctly to that mode. In conclusion, he begged to thank them all for his very kind reception, and assure them that whatever might ultimately be his position, he should always bear in mind that his primary duties were to promote the good of the Craft, and support their charities.

The W.M. next gave "The Masonic Charities," and remarked that the means of assisting them was within every brother's reach. He did not like the term charity, nor did he think assistance should ever be administered as charity, but accorded as an act of right and justice. He believed that in many Lodges these institutions were forgotten, or overlooked, for want of frequent reminders, and he always made it a rule whenever he could do it, to remind the brethren in their behalf. He also believed that well attended Lodges of Instruction did more than the mother Lodges to support, and spread abroad the utility of these blessings of the Order. He would also advocate the doing away with elections, and hoped to see the time when every aged Mason, widow, son, or daughter would find a home exactly at the time they asked for it and required it most. Having one on his right who was connected with the Asylum, he would couple Bro. Farnfield's name in conjunction with the toast.

Bro. Farnfield felt very much obliged for the introduction of the subject. He was happy to say that the charities were prosperous, not that they were yet in a state to meet all the demands that were made upon them, nor as fully beneficial as they might be, but still it would be ungrateful to their supporters to say they were anything but prosperous. There was great interest manifested for the Girls School, and yesterday sixty of them had visited the Crystal Palace, and the children had a day of unqualified comfort and enjoyment at the cost of Bro. Strange (cheers), for which he considered the Craft were indebted to him. The prosperity of the Boys' School was on the increase, for on the morrow sixty boys would be admitted to the school-house; and he need not tell them that to feed and clothe them, greater exertions must be made. (Cheers). On the behalf of the decayed brethren and their widows, he must express his thanks for Bro. Smith's and their sympathy. He also hoped to see the expense of a canvass abolished; and if each Lodge would subscribe one pound annually, there would be no necessity, for in the metropolitan district there were three hundred and forty Lodges. Now he must say, that the province of West Yorkshire was a mine to the annuity fund: they send their subscriptions in a lump, they all vote for one candidate, and their postage is all conveyed for one single rate. (Loud cheers.) With these few particulars he should, on behalf of the charities, echo the words of the W.M., wishing them prosperity, and thanking those who supported them by word or deed.

The W.M. said, they could not separate without drinking the health of Mrs. Whall, the widow of a Mason, and their hostess, who had catered for them so abundantly and excellently.

Bro. Osborne, S.W., returned thanks for Mrs. Whall, and observed that she was always glad to have Masons under her roof, and would spare no trouble or expense, as they had witnessed that evening, to make them comfortable.

Bro. Smith begged to apologize for having forgotten one of the shining lights at his elbow, Bro. Snow, P. Prov. Grand Standard Bearer for Sussex, a brother whose innate modesty was well known. (Owing to Bro. Smith's facetious remarks we, in common with all assembled, were so convulsed with laughter at his capital speech, that we could not follow him any further).

Bro. Snow returned thanks.

The Worshipful Master was also glad to see Bro. Ireland, who with his usual good feeling and his numerous avocations, had not forgotten their humble Lodge, and he gave Bro. Ireland's health.

Bro. Ireland said, although a late visitor, he had just come from a Chapter of Instruction for the pleasure of meeting Bro. Smith and the members, and that he had attended to invite some of the brethren to a banquet to meet Bro. Brett (a member of the Alfred Lodge of Instruction) on his return home.

Song—Bro. M. Cooke—"Down among the dead men."

All business being over, the brethren separated, highly delighted with the evening's entertainment.

The banquet, being on Michaelmas day, was extravagantly supplied with members of the species of bird peculiar to that festal season, and was both profuse, substantial, and tasteful, giving unmixed satisfaction, and testifying to Mrs. Whall's anxiety to please her guests.

BANQUET TO BRO. BRETT, P.M. No. 206.

A complimentary banquet was given on Tuesday evening, at the Masonic Hall, Fetter-lane, to welcome Bro. James Brett, P.M. of the Domatic Lodge, on his return from Australia. The gathering was not entirely of a Masonic character, but many members of the Craft were present, amongst whom were Bros. Marshall, P.M. No. 206; W. Carpenter, P.M. No. 206; Dr. Ladd, W.M. of the Lodge of Israel; Moore, J.W. No. 206; Haydon, S.W. No. 206; Brewer, W.M. No. 228; Elmes, Sec. No. 206; Cottebrune, W.M., Westbourne; Farmer, W.M. No. 25; J. R. Warren; S. W. Percy; Hart, Frank, and several other brethren. Bro. Charles Ireland presided.

About thirty sat down to dinner, which was provided in the usual style of excellence of Bro. Ireland.

The cloth having been drawn,

The Chairman gave the usual patriotic toasts, which were duly honoured, Bro. W. Carpenter, in a droll speech, returning thanks on behalf of the Army.

The Chairman said he had now arrived at what might be considered the most difficult part of his duty, which was to propose to them the toast of the evening, and to become as it were the exponent of their opinions and the mouth piece of their sentiments. Therefore, it was with considerable regret to himself that the task had not fallen into abler hands. He had to propose the health of a gentleman well known to them, and to celebrate his return to his native land. For some months past he had been estranged from them, but although personally absent from them he was always present in their minds and hearts, and whenever twenty or thirty were met together there was but one predominant wish amongst them, and that was for the safe return of Bro. Brett to his native country. (Hear, hear). He not only lived

in the hearts of his fellow men, but he was appreciated in his public capacity. He would not refer to the business which had caused his absence, and having traversed half the globe, they were glad to see him returned in health, for he was appreciated by every one who had the pleasure of his acquaintance. He was esteemed for his virtues in private life, and his honour and integrity were unimpeachable. He said he was delighted to see him again amongst them, for they all knew what he was —a brother and a man, and he hoped they would make up for any deficiency on his part in expressing what he felt by drinking "Long life and happiness to Bro. Brett."

The toast was drunk with great enthusiasm.

Bro. Brett said: Gentlemen, in rising to reply to the remarks of my excellent friend, Bro. Ireland, and to acknowledge the kindness with which I have been received by you this evening, I feel myself embarrassed and pained, for your reception might well have overjoyed and delighted a better man, if he stood in my present position. I feel pained, because I am incapable of giving expression to my feelings for the way in which I have been received, and in a manner which the present occasion deserves. (Cheers). I am delighted to be your guest this evening, and I am still more so to be received in so cordial a manner, not only in this room, but wherever, since my return, I have had the pleasure of meeting you. It is not my intention to refer to the business which caused me to leave this country, but I feel it due to you to say a few words as regards myself. When I received my instructions to leave England, I received them with sorrow and regret, from no fear of my life, the dangers of the sea, and so forth—although I was bound to consider all these on account of those I should leave behind me—but regret that I was about to part with friends with whom I had spent so many happy hours—regret that I might perhaps part with them for years, and perhaps for ever. But as a public man, on the other hand, I recollected that I had a duty to perform to the establishment to which I have belonged, and to my superiors, for whom I have worked for twenty years; and considering, too, that if I should meet with success, that on my return I should receive a genuine welcome from every brother and sincere friend. When I considered all these things, I hesitated not for a moment; but I certainly never thought or expected to be received in that hearty manner in which I have been received this evening. (Cheers). I am sure those who know me do not expect me to make a speech, and I can but simply express my feelings, although not in the manner I could wish, and to thank you for the honour you have conferred upon me. If I have erred on any occasion, I hope you will consider those errors of the head and not of the heart (loud applause); and I trust that this meeting may be the commencement of many others where we meet together and rejoice in each other's success. I trust that you will pardon me for not fully expressing what I feel, and simply, but sincerely, I thank you for the kindness with which I have this evening been received. (Loud and continued applause).

The Chairman then said he had a most important toast to propose, which was that of "The Press," and he need not remind them of the value of that great constitutional organ in giving free expression to their opinions. He gave in connection with this toast "The health of Messrs. Carpenter and Thompson."

Bro. W. Carpenter, in a very witty address said the chairman had rather inappropriately connected his name with that of the press, as he had not been in harness for the last six weeks, but after a short relaxation freed from the cares and anxieties of editorial life, he should again resume his duties. He dwelt at some length on the excellent qualities of his friend Brett, and said he felt delighted at his being again amongst them.

Bro. H. Thompson also briefly returned thanks for the manner in which his health had been drunk.

Mr. Brown gave "The health of their Chairman and worthy host."

The chairman briefly acknowledged the compliment, and trusted they would excuse any imperfections in the performance of his duties in the chair that evening.

The healths of Messrs. Hamilton and Howell were given, and drunk with great cordiality, to which those gentlemen severally responded.

Several other toasts were given and the evening was spent in the most complete harmony, and the company retired shortly before eleven o'clock.

PROVINCIAL.

CHESHIRE.

MEETING OF THE PROVINCIAL GRAND LODGE.

The Right Worshipful Provincial Grand Master, Field Marshal Viscount Combermere, having appointed Wednesday, Sept. 28th, for the meeting of the Provincial Grand Lodge—in obedience to the summons, the brethren began to assemble from all parts of the province, at the Royal Hotel, Chester, at twelve o'clock. Their chief, who considers punctuality a Masonic virtue, arrived by rail from Combermere Abbey, at that hour, and received the congratulations of the assembled fraternity on his excellent state of health, at his extreme age—indeed, he never, for years past, looked in better health and spirits, and his Lordship shewed his usual aptitude for business.

The Provincial Grand Lodge having been duly opened, the examination of the books of the several Lodges in the province was proceeded with by the Deputy Provincial Grand Master, Bro. G. C. Antrobus; and the Provincial Grand Treasurer's accounts passed by three W.Ms. of Lodges in Cheshire, showed a steady increase in the benevolent fund.

The Provincial Grand Chaplain, Bro. the Rev. J. N. Tanner, then proposed in suitable terms the re-election of the Provincial Grand Treasurer, Bro. Bland, which was seconded by the Deputy Prov. Grand Master, and carried unanimously.

Bro. Bland gave notice of motion, "that in consequence of the valuable services of the Provincial Grand Secretary, a committee should be appointed to consider what amount should be added to his salary for the very onerous duties he has to perform," which being seconded by Bro. Bennett, was carried. A committee was then nominated, consisting of five brethren — Bros. Antrobus, Bland, Tannert, Bennett, and Cruttenden.

A proposition and notice of a similar character was made by the Provincial Grand Chaplain, and seconded by Bro. Cruttenden, Prov. G.R. to present a jewel, or whatever else a committee named, might think best, in testimony of Bro. Twiss's valuable services as Provincial Grand Organist, which also passed with acclamation. At this stage of the proceedings, a collection was made for the Fund of Benevolence.

The Prov. Grand Master then proceeded to appoint his officers for the ensuing year, who were severally invested with the collars and badge of office, the fresh appointments being—Bros. MacIntyre, as Prov. G.D.; the Rev. B. Lowther, as Prov. S.G.W.; and Cope, as Prov. G.S.B.

All business being concluded, the Prov. Grand Lodge was then closed in antient and solemn form.

A large number of the brethren afterwards dined together; the Prov. Grand Master, Lord Combermere, presided, supported on the right by the Deputy Prov. Grand Master, G. Crawfurd Antrobus, Esq.; Bros. Cruttenden, Prov. G. Reg.; Bennett, P. Prov. S.G.W.; John Lord Howard, P. Prov. G.D.; Bradwall, Prov. G. Sec. West Lancashire; MacIntyre, Prov. G.D.; Lloyd, Prov. G.D.; the Prov. G. Sec. of Oxfordshire; Cope, Prov. G.S.B.; Siddell, Prov. Grand Dir. of Cers.; Shaw, Prov. G. Purst.; Rev. B. Lowther, Prov. S.G.W.; Bland, Prov. G. Treas.; Griffiths, Prov. G. Sec.; Samuelson, Prov. G.D.; Willoughby, Prov. J.G.W.; Bully, Prov. G.D.; Dutton, P. Prov. G.D.; Lewis, Prov. G.D.; Twiss, Prov. G. Org.; Martin, Prov. J.G.W. of North Wales.

The musical performance was under the direction of Bro. John Twiss, Prov. G. Org., who presided at the pianoforte, assisted by Bro. Edmundson, of Stockport, and Bros. Sandy and Cuzner, of Chester, and gave universal satisfaction. After "Non nobis Domine,"

The Prov. Grand Master proposed the first toast, "The Queen and the Craft," a toast which he said required no preface from him, as he was sure every good Briton, and particularly every good Mason, would drink it with heartfelt enthusiasm.

The Prov. Grand Master then gave "The Prince Consort, Albert Prince of Wales and Earl of Chester, and the rest of the Royal family."

The Prov. Grand Master then gave "the Army and Navy."

The Deputy Prov. Grand Master, Bro. G. C. Antrobus, then rose to propose the toast of "The Viscountess Combermere and the ladies." He said he was sure there was no brother present who did not congratulate the Prov. Grand Master on the restoration to health, after a severe illness, of Lady Combermere, a lady who possessed so many excellent virtues, and one also who took so great an interest in the Craft; witnessed by her attendance at the Prov. Grand meetings and her subscriptions yearly offered to the benevolent fund. To so noble an example of everything that is good, he was indeed proud to have the honour to propose the toast.

The Prov. Grand Master responded to the toast by observing that he must first express his thanks to the Deputy Prov. Grand Master, for the very kind and feeling remarks with which he had introduced the name of Lady Combermere. He assured the brethren that Lady Combermere did take a deep interest in everything relating to Masonry, and had it not been for her recent illness, she would have been present that day; and he begged to assure the assembled brethren, he was commissioned by Lady Combermere to state, how much she regretted not being able to witness the day's proceedings; and he hoped the brethren would accept his sincere thanks for the honour done in proposing the toast of Lady Combermere and the ladies.

The Prov. Grand Master gave, "The Earl of Zetland, M.W.G.M."

The next Masonic toast was—"Lord Panmure."

Bro. Hornblower then rose and said, I have the great honour to propose a toast which I am sure, as Englishmen, you will drink with loyalty and enthusiasm. I give you "The health of our Provincial Grand Master, Viscount Combermere." Our Provincial Grand Master has done everything for Masonry in this county. We owe to him the prosperity we have in the numbers that flock to our Lodges. And as a soldier, I am sure you will drink his health with enthusiasm. His exploits are above praise, and I hope we may have many to follow in his footsteps. (Protracted cheering).

The Right Worshipful Provincial Grand Master said, I thank my brother Hornblower for the manner in which he has proposed my health, and I beg to thank the brethren assembled for the hearty, friendly, and fraternal manner in which they have drunk it. It has pleased the Great Architect of the universe to spare me to a very lengthened period of life, and to keep me in existence until I have seen the great object of my heart accomplished, and that is, the revival of Masonry in this province. I had a great deal to do when I promised the Grand Master of England, my worthy friend, the Duke of Sussex, to do my utmost to bring th

about, and I should have failed in it had I not been assisted by the strenuous exertions of the late Deputy Grand Master of this province, and of Bro. Crawfurd Antrobus, who, since his appointment to that office, has been unceasing in his efforts to promote the interests of the Craft. Now I will challenge any Mason in England, or in the United Kingdom, to show us a province where Masonry is better attended to than it is in this one. Without the able assistance I have received, it would have been impossible to have effected what has been done. I can only say that as long as I have health and strength, so long will I attend to the duties of my high office; and I will endeavour by all the means in my power, and by strict impartiality, to preserve Masonry in this province in the way in which it is now carried on. So long as I can attend the meetings of this Lodge, and of other Lodges, so long will I continue to do it. My cordial assistance will ever be given to the interests of Masonry and to Masons. I beg leave to return thanks to you for the fraternal manner in which you have drunk my health. (The noble lord resumed his seat amid prolonged applause.)

The Provincial Grand Master next proposed, in succession, the toasts "Bro. Le Gendre, N. Starkie, Prov. Grand Master of West Lancashire," "Bro. Stephen Blair, Prov. Grand Master of East Lancashire," and "Bro. Sir Watkin Wm. Wynn, Prov. Grand Master of North Wales and Shropshire."

The Prov. Grand Master: I rise to propose the next toast, and I am quite certain you will drink it with as much satisfaction as I shall give it. I give you the health of "Bro. Crawfurd Antrobus." (Loud Cheers).

Bro. Antrobus said: I beg to return you my warmest thanks for the way in which you have received this toast. I cannot take to myself all the praise the Right Worshipful Prov. Grand Master was pleased to give me this evening when he alluded to the aid I had afforded him in promoting the revival of Masonry in this province. I claim no merit on that account, and deserve no credit beyond that of hearty good will. I heard that Masonry was the bond of brotherhood, a means of promoting good will to our fellow men; therefore I became a Mason, and I have never repented that step. (Loud cheers).

The Prov. Grand Master gave "The Provincial Grand Wardens of Cheshire."

Bro. Willoughby said: On behalf of the Provincial Grand Wardens, I beg to thank you. I esteem it a great honour to be an officer of this Provincial Grand Lodge. The Provincial Grand Master has alluded to the state in which he found the province when he received the appointment which I now hold, and he has congratulated us on the improvement that has taken place, and I will agree that the present condition of the province is mainly to be attributed to the efforts of our Provincial Grand Master. We are now in a most enviable position in comparison with what we were a few years ago, and I trust we may yet do more to honour the province, I allude to the charities in connection with Masonry. There are some charities carried on on a very large scale in the neighbourhood of London. There is a school in which the sons of our poorer brethren are being educated, and all the boys educated in that school have turned out worthy members of society, and of the girls school the same thing may be said, and even to a greater degree. The education received there is most excellent. I should be much gratified if the provincial Lodges would come forward in a body and do something more than they do for these charities. I know of £7,000 collected for their support, but of this sum £6,000 has come from the London Lodges, and only £1,000 from those in the provinces. Now, considering the number of the Lodges throughout the country, I think it is hardly fair in us to allow this great disproportion to exist, and it would be far better for the honour of this province, if we contributed more, according to our ability. I hope to see the day when the province of Cheshire will come forward in support of the charities, in such a manner as will add materially to their efficiency.

The Prov. Grand Master then proposed "The Provincial Grand Chaplain, Bro. Newall Tanner." "The Provincial Grand Treasurer, and other Provincial Grand Officers, past and present," and "The Visiting Brethren."

The Prov. Grand Master next gave "The Prov. Grand Stewards."

Bro. E. J. MacIntyre, after expressing his thanks for the way in which the health of the Prov. Grand Stewards had been drunk, said—I can assure you it will be our constant care to minister in every way we can to the comfort of the members of the Lodge, and we shall moreover be always delighted to see visitors to Chester, either in our private Lodge, at our ordinary meetings, or an occasions like this, when we have the honour of receiving the Prov. Grand Lodge of Cheshire. The Lodges of Chester have always been renowned for their hospitality, and I will answer for this Lodge, and I will also venture to do so for the other Lodge in Chester which has recently obtained its charter, that we will not depart from the example of our predecessors, but will always be ready to give a hearty welcome to visiting brethren from every quarter. (Cheers). There were some expressions dropped by a brother, who recently addressed us, which I cannot help directing your attention to again. Bro. Willoughby has impressed upon us the necessity of not forgetting at our own banquets, that there are those places which are dependent upon us for their existence, the inmates of which in such a season as this especially, have the strongest claims on our consideration. Charity, we are often told, begins at home; and I am afraid it too often stops there. Let this, however, never be the case with regard to the Masons of Cheshire. I would also beg of you to recollect that the charitable institutions in the neighbourhood of London do not in the least belong to that place exclusively. The benefits they diffuse are spread over the whole of Masonry. I speak within my own knowledge, being a life governor of every one of those institutions, and I tell you that the applications coming in from the provinces are considerably greater in number than those we receive from London. We shall have, at our meeting on the 13th of next month, to take into consideration the applications that have already been sent in, and I can tell you that the applications forwarded from the provinces are as two to one when compared with those which have come in from London, where we receive so much the greater share of support. Those applications, however, will be considered impartially, and with sole reference to the special claims of the applicants. I would now offer the suggestion, that you should make your Prov. Grand Master a life governor of those institutions, a suggestion which I hope will be carried into effect. We do not expect to be able to do much, but we are endeavouring to add ten girls to the number educated in our school. We are in the habit of educating seventy girls, and a proposition will be brought forward and considered next month, to add ten to the number, and we could wish to make a similar increase in the boys school, and I hope we shall not be prevented by the want of funds. I think it would be paying a graceful tribute to the R.W. Prov. Grand Master, who has presided over the Lodge so many years, who has given so much satisfaction, and has contributed so much to the cause of Masonry, if you were to make him a life governor of these charities. He has been spared to see the day when, mainly through his exertions, Masonry has been resuscitated in the province of Cheshire, and I hope the Masons of Cheshire will show their gratitude to him by contributing nobly to the support of these schools, and let it be said that he was their first Prov. Grand Master who was made a life governor of these institutions. You have made me one of your stewards, and I will take care that there shall not be a single brother in the Lodge who will not have the opportunity of helping to bring this about—who shall not, at least, be asked to contribute. And I hope the Prov. Grand Master will accept the office, and when he is made a life governor of every one of our charitable institutions, I am sure the Masons of Cheshire will feel proud of having him in that position. (Protracted cheering).

The health of "The Masters and Wardens of the Lodges in the province" was then drunk, and the list of toasts having been gone through, the R.W. Prov. Grand Master expressed his wish to retire.

The members then rose, and the noble lord having invoked the blessing of the Great Architect of the universe upon the brethren, was escorted down the room by the proper officials, amid the warmest demonstrations of affection and respect from all present.

The Deputy Prov. Grand Master then took the chair, and after a few more toasts the brethren separated.

DERBYSHIRE.

LAYING THE FOUNDATION STONE OF THE CHESTERFIELD AND NORTH DERBYSHIRE HOSPITAL.

A grand public demonstration was made on Wednesday, Sept. 28th, in Chesterfield, on the occasion of laying the foundation stone of the intended new hospital, by the Marquis of Hartington, Prov. G. Master of Derbyshire. A more enthusiastic display of public feeling was never witnessed in Chesterfield on any previous occasion, and a considerable time may elapse before such manifestation may again occur. The most eligible site observed by the committee was that situate at Durrant-green and Holywell-street, immediately adjoining the residence of T. Carrington, Esq., which was considered highly favourable on account of the superior advantages it possessed for ventilation and drainage. The ground being the property of the Duke of Devonshire, an application was made to the late Duke, who, with that benevolence which characterized all his actions, promised the site, but passed to his eternal home before that promise could be fulfilled. The site was not to be absolutely given, but 100*l.* was to be paid as a nominal price for the purchase. The present noble Duke, who has the cause of charity at heart, having been made acquainted with the intention of his late lamented predecessor, most liberally expressed his desire to complete the arrangement, and to hand over the ground to the Hospital Committee.

The Hospital contains on the first floor two principal wards, each forty feet long, and over sixteen feet wide, lighted and ventilated by six large windows on opposite sides of the building, and warmed by open fire-places. On the second floor are two smaller wards, with the matron's bed room, servants' rooms, and store rooms. From the position of the building on the slope of a hill, a spacious basement is left at present unappropriated, but which can at any future time be made use of as occasion may require. The arrangement of the wards, with windows opposite to one or another on both sides, has been adopted in compliance with the expressed opinion of the medical profession in favour of such an arrangement, and with the approval of the medical gentlemen of the town.

The committee being of opinion that a public demonstration would more fully awaken public sympathy and support in their cause, determined that the laying of the foundation stone should be marked by a grand demonstration, and the Marquis of Hartington consented to perform the ceremony. The noble marquis being the Prov. Grand Master for Derbyshire of the order of Freemasons, advantage was taken of the circumstance to lay the stone according to Masonic usage. The Masonic arrangements, therefore, of the day were left to the management of the Scarsdale Lodge of Freemasons in conjunction with the brethren

of distant Lodges, a great number of whom honoured the occasion by attending and assisting in the ceremony.

A public breakfast was provided in the Assembly-room of the Market Hall, at eleven o'clock. At the head of the table we observed E. G. Maynard, Esq. (Chairman of the Hospital Board of Management); his grace the Duke of Devonshire; the Marquis of Hartington, *M.P.*; Lieut.-Col. Cavendish; Hon. W. Cavendish; and a large number of other gentlemen.

Grace was said by the Rev. G. Butt, vicar of Chesterfield.

After breakfast, the Chairman rose and expressed the delight the Board of Management experienced in seeing so large a company assembled on occasion of such importance and interest to the town.

The Duke of Devonshire said: Ladies and gentlemen, I have been asked by your worthy chairman, and I would say a few words upon the occasion which has brought us together. My observations will indeed be most brief, as I believe this is merely a preliminary proceeding, the more important and interesting portion being that which is to follow when we have left this room. I shall therefore content myself with expressing the satisfaction it has given me to meet you here to-day. (Cheers). I regard the event of the day as most significant of the increasing importance of this town and neighbourhood. (Hear). Unfortunately we all know that with an increasing population there must be a corresponding increase of disease and accidents, and we must expect an increase of sickness and suffering. Especially is this the case in a district which is becoming the seat of manufacturing and mineral industry. (Hear, hear). Whatever care may be taken to avoid accidents we know that they must occur, and we know that when such do occur how great is the contrast between patients sent to a small roomed, badly ventilated dwelling, with no conveniences, as compared with a large, healthy, and well conducted hospital, with medical and other assistance, and all those conveniences which can be afforded the patient. (Cheers). In another point I take this opportunity of congratulating this town upon the prospect of its possessing a building which I have no doubt will be an ornament and a distinguishing feature. (Applause). Ladies and gentlemen, permit me again to express the satisfaction it has given me to join in a movement of so much importance to the town and neighbourhood. (Loud cheers).

Thanks having been offered by the Rev. George Butt, the company separated.

THE PROVINCIAL GRAND LODGE.

The Marquis of Hartington, Prov. G.M. of Derbyshire, opened the Provincial Grand Lodge, at the Masonic Hall, at noon. On entering the Lodge Bro. Trimnell played an appropriate march on the harmonium, and the brethren rose to salute the Marquis. The Prov. G.M. was supported by the following Provincial Grand Officers:—Bro. Stone as D. Prov. G.M. (in the absence of Bro. Colvile); Bros. Collinson, Prov. G.S.W.; Gamble, Prov. G.S.W.; Wright, Prov. G. Chaplain; Coulson, Prov. G.S.; Redfearn, Prov. G.S.D.; Prince, Prov. G.J.W.; Huggins, Prov. G.T.; Giles, G. Supt. of Works; German, Prov. G. Dir. of Cers.; Kirkland, Asst. Dir. of Cers.; Trimnell, Prov. G. Org.; Wykes, Prov. G.S.B.; Ison, Prov. G.S.B.; Brearley, Prov. G. Steward; Spreechley and Sharpe; Gadsby, P. Prov. G.S.W. of Derbyshire; Burton, P. Prov. G.W. of Staffordshire; Carson, P. Prov. G. Purs.; &c., &c. The following brethren were also in the Lodge:—Bros. Butel, S. Bennison, J. Cutts, W. J. Mackarsie, G. Kirkland, W. M. Hewitt, B. Mandale, H. Osborne, C. Haslam, J. H. Ramsden, J. Cartledge, F. E. Martin, J. Proctor, T. Evinson, T. Lloyd, J. Bunting, G. Fletcher, W. Clayton, W. Harmer, G. B. Thorpe, M. Mee, Naish, Thomas Hodgkinson, J. B. White, R. T. Gratton, J. E. Roberts, and S. Denham; Bro. F. W. Arkwright, Lodge of St. John and St. Paul, Malta. From Tyrian Lodge, Derby: Bros. James Crossley, John Winson, John Gadsby, P.M., and W. Faulkener. Britannia Lodge, Sheffield: Bros. W. H. Naylor, W.M., E. Harrison, and J. Clayton. Arboretum Lodge, Derby: F. Huggins, J. Ison, Alonzo Thorpe, J. Borrington, A. Whickner, Wilson Marsden, and Geo. Spreckley. Royal Sussex Lodge: Bros. Wykes, and J. Redfern, P.M. Forest Lodge, Mansfield: Bros. W. J. Neale, P.M., and C. Revil. Beaureper Lodge, Belper: Bros. T. W. McCallum, and J. Outram. Menturia: Bro. John Butterworth, W.M. St. Matthews: Bros. John Burton, and F. A. Edwards. Burslem: Bro. J. E. Armstrong, Prov. Grand Chaplain of Staffordshire.

It is calculated that from 1,000 to 1,200 persons started in the procession which extended from the Market-place to Durrant-green, on which the new building is about to be erected. The sight was imposing in the extreme.

On the procession arriving at the entrance to the ground, an open line was formed, and the Masonic portion of it passed through up to the stone, and the brethren halting and forming two ranks, through which the Prov. Grand Master advanced preceded by the Prov. Grand Sword Bearer, and followed by the brethren. The remainder of the procession was then admitted on the Hospital ground, and every eye was now fixed on that part of it where the ceremony was to be performed. The Marquis of Hartington then took up his position on the east side of the foundation-stone.

Mr. Maynard said—Ladies and Gentlemen, it is my place, as the Chairman of the Board of Management, to present this trowel to the Marquis of Hartington, and to request his Lordship in their name to do us the honour of laying the foundation stone.

The trowel was manufactured by Messrs. Rodgers, of Sheffield, and was a splendid piece of workmanship.

The Provincial Grand Master then stood upon the stone, and after the cheering had subsided, addressed the audience as follows: Ladies and gentlemen—You all know that a hospital has been founded, and is in existence in this town, but insufficient in size and position to meet the increasing wants of this town and neighbourhood. (Hear.) It is, therefore, intended to build a structure which shall be better adapted for its object than the one now in existence. I need not waste any words in proving to you that such an institution as this is wanted for this town and district. In a locality like this, where there are such great mineral enterprises being developed, steam engines, and other dangerous employments at full work, you are all but too well aware that the most lamentable and sometimes the most fatal accidents will occur, which it is impossible for the skill of man to guard against, but which it is his duty as far as he can to endeavour to alleviate. (Hear, hear.) Ladies and gentlemen, to the development of these great powers, through the wonderful force of steam, is owing the immense progress which this district has made within the last few years. To that cause is greatly owing the position of comfort and affluence which I see amongst many here around me, and you know it is to those who work for you at the risk of their lives, of their health, and of their limbs, that your ease and well-being is greatly owing. (Loud applause.) I do not feel that I am here to-day to plead the cause of this institution as one of charity, but that we are here to celebrate—to inaugurate the flourishing commencement of an institution which I have no doubt—I can can have no doubt—that those who have commenced it will bring their work to a satisfactory and triumphant issue. (Loud applause.)

The Provincial Grand Master advanced to the east end of the stone, and, after adjusting it, a hymn was sung by the choir.

The Provincial Grand Chaplain having repeated a prayer, the Provincial Grand Master then addressed the spectators, according to ancient custom.

After the choir had sung the Benediction, the Prov. G.M. then struck three times with a mallet on the stone, and said, "May this undertaking be conducted and completed by the craftsmen according to the grand plan, in peace, harmony, and brotherly love."

The National Anthem having been sung by the choir accompanied by the bands, the assembly joining in the chorus, three cheers were given for the Marquis of Hartington, and the proceedings, which were of a highly impressive character, ended. The procession then re-formed and returned to the Market-place, where it dispersed amid several rounds of cheering.

The Freemasons concluded the interesting proceedings of the day by dining together at Bro. Wilkinson's, the Angel Inn, under the presidency of the Provincial Grand Master of Derbyshire, the Marquis of Hartington, *M.P.* There was a numerous attendance, the noble Marquis being supported by Bro. Thornhill, *M.P.*, and the officers of the Provincial Grand Lodge. The vice-chairmen were Bro. Collinson, Provincial Grand Senior Warden, and Bro. Butel, Master of the Scarsdale Lodge, Chesterfield. Dessert having been laid on the table, and the Lodge close tyled from the outer world,

"The Queen and the Craft," "The Earl of Zetland, M.W. Grand Master of England," and "Lord Panmure, Deputy Grand Master of England," were drunk with Masonic honours.

Bro. Thornhill, M.P., rose to propose the next toast, and was received with considerable applause. He said—I have a toast to propose, which I am sure will be received with great pleasure by every brother present; it is the health of the Marquis of Hartington, *M.P.*, Provincial Grand Master of Derbyshire. (Loud applause.) I beg also to thank him for coming amongst us this day, and for officiating in so able a manner at the laying of the foundation stone of our new Hospital. I would also remark that wherever works of charity are undertaken, you always find the Freemasons foremost in the work. (Hear.) I will not detain you longer, but call upon you at once to drink the health of the Marquis of Hartington, and thanks to him for his services this day. [The toast was honoured in a manner peculiar to Masons.]

The Marquis of Hartington said—Brother Masons, in thanking you for the compliment you have just paid me, I can but add very little, or indeed anything to what I said to you on a former occasion, at the time you did me the honour to install me as your Grand Master, when you so kindly received me, as you have also done on the present occasion. I then said how deeply gratified I was at the manner in which I had been received by you, and that I should always do what I could for the progress of Masonry in this province. (Applause). I again say so. I beg to thank you for the cordial reception you have given me this day, and I also beg to thank you for the ready response you made to the call given by the Provincial Grand Secretary, inviting you to assist in the ceremony which has this day been so successfully inaugurated. (Hear). I thank you most cordially for the assistance you have given me this day, and I am sure the inhabitants of this town and district thank you also; and without vanity I must say that they are indebted to the Freemasons for the most prominent part of the ceremony. The erection of a hospital is an enterprise which Freemasons would be sure to be foremost in, and I trust that you will take care that the work so well begun to-day shall be carried out properly. (Cheers). I am very glad that so soon after my installation that I should have this opportunity of showing to non-masons, that we Masons are always ready and willing to respond to any good or charitable object that may be brought before them. The next toast, brethren, is "Bro. Colville, D. Prov. G.M., and the

Officers of the Provincial Grand Lodge of Derbyshire." (Applause). I am sure you all regret extremely the absence of Bro. Colville (cheers), who has this week taken off his apron and put on his sword. (Laughter). I merely mention this to show that he has not taken the example of the operative masons and struck work. (Laughter.) He is engaged with his troop of yeomanry at Derby, and therefore could not possibly be with us. With regard to the Provincial Grand Officers, there has been a good attendance of them to-day. Although some have been absent, Bro. Collinson and others have come, and I owe them sincere and hearty thanks for the support they have given me. I beg to propose to you "Bro. Colville and the Provincial Grand Officers." I beg to couple with the toast the name of Bro. Collinson, Prov. S.G.W. (Masonic honours).

Bro. Collinson responded.

The Provincial Grand Master said, the day's arrangements had been most excellent, but there was one toast omitted from the programme, which he would take the liberty of proposing. It was "The health of the Bishop and Clergy of the Diocese," and uniting with the toast the name of their Provincial Grand Chaplain, Bro. Wright. (Cheers.)

Bro. Rev. G. Wright, in responding said, he had held the office of chaplain to the Derby Infirmary for twenty years, and almost at the same time that he received that appointment he also received that of Provincial Grand Chaplain from the hands of the late Duke of Devonshire. (Hear). The number of years he had been chaplain at the infirmary must have taught him something of the importance and necessity of hospitals, and no one could be more fully aware of the great need of such an institution in that part of the county. (Hear). A hospital is a thick volume of literature, from which any man can find some plain teaching. The erection of this hospital would relieve them at Derby in two ways. In the first place it would relieve them of patients. But that was not the most unfortunate part of it. He was afraid that it would take away some of their subscriptions. He trusted, however, that such would not be the case, although that was the impression on his mind.

Bro. Stone begged to propose the health of a brother with whom they were all well acquainted, and one who had rendered great service in the province of Derbyshire—he alluded to Bro. Butel, Master of the Scarsdale Lodge. (Cheers). He (Bro. Stone) congratulated the Scarsdale Lodge in making such a selection of Master, and he was quite sure that under his auspices the Scarsdale Lodge will become one of the first in the province. (Masonic honours).

Bro. Butel, acknowledged the compliment, and

The Provincial Grand Master gave "The health of the W.M. and brethren of the Arboretum Lodge," and expressed a hope that they might prosper as well as the name they bore had done. (Hear).

Bro. Collinson, W.M. of the Arboretum Lodge, acknowledged the toast, alluded to the prosperity of the Lodge, and expressed a hope that the brethren would attend the consecration of the Lodge, which would shortly take place. (Hear). In conclusion he begged to propose "The health of the W.M. and brethren of the Beaureper Lodge." (Masonic honours).

The Provincial Grand Master, as W.M. of the Beaureper Lodge, acknowledged the toast, and said he was indebted to that Lodge in a great measure for the position he now held, for had he not been made the W.M. of a Lodge, he could not have been installed as Grand Master of Derbyshire. Bro. Stone, who kindly officiated for him, had informed him that there is every prospect of their forming a good and efficient Lodge. (Hear).

Several other toasts were proposed and responded to before the company separated.

DURHAM.

Lodge of Industry (No. 56).—This Lodge was opened in due form, at the Grey Horse, Gateshead, on Monday, September 26th, the W.M., Bro. C. J. Banister, assisted by Bro. R. J. Banning, as S.W., and the rest of his Officers. Bros. Anty Clapham, W. Morrow, Thos. Cummins, and J. M. Harrison, P.M., No. 586. Also Bros. Jno. Forster, No. 756: I. Ion, and Thos Reay, No. 793; I. Lymington, No. 957; R. S. Turnbull, No. 614; and a good attendance of the brethren. The voting papers were received for the Boys and Girls Schools, and the Secretary directed to forward them to the Prov. Grand Master as usual. Four gentlemen were proposed for initiation, and two as joining members. The business of the Lodge over, the Lodge was closed at nine o'clock. Bro. J. M. Harrison, P.M., No. 586, gave the lecture in the first degree.

HAMPSHIRE.

Basingstoke.—*Oakley Lodge* (No. 995).—This Lodge was holden on Monday, Oct. 3rd, at the Lodge room. Bro. F. Perkins, W.M. of the Royal Gloucester Lodge, No. 152, Southampton, presided, in the absence of the W.M. Bros. Hammerton, S.W.; Challis, J.W.; Hillier, Treas.; How, Sec.; G. W. Clarke, Prov. G. Sec.; and several other brethren, were in attendance. The Secretary having read a letter from the W.M., explaining his absence, and requesting the assistance of some brother to act as W.M., Bro. Perkins took the chair, and the minutes were read and confirmed. The Lodge was opened in the proper degrees, and three brethren were raised to the degree of M.M. A candidate was afterwards initiated. A communication from the Royal Benevolent Institution was read, and ordered to be placed in the W.M.'s hands. The brethren present accorded their thanks to Bros. F. Perkins, Prov. S.G.W.; and G.W. Clarke, Prov. G. Sec., for their kindness in coming so great a distance to assist the Lodge at the shortest notice. Bro. Perkins expressed his pleasure and willingness to assist the brethren of the Oakley Lodge at all times; and as there were several young Masons present, he added that they might rely upon the most hospitable and fraternal reception whenever they visited the good old Gloucester Lodge, No. 152, over which he had the pleasure of presiding. The Lodge was closed in harmony, and the brethren adjourned to refreshment.

Winchester.—*Lodge of Œconomy* (No. 90).—This Lodge held its monthly meeting at the Masonic Hall, adjoining the Black Swan Hotel, on Wednesday, the 29th ult; when there were present the W.M. (Bro. Hasleham), Bros. F. La Croix, S.W.; Larkin, J.W.; Cowen, Sec.; Jacob, Treas.; and the following P.M.s—Bros. Sherry, Everitt, Levander, Durant, Oakshott; also Bros. Butcher, Best, and others. The minutes of the last Lodge having been read and confirmed, were duly signed. The Worshipful Master said that agreeably to the resolution of the last Lodge, he had communicated with the Grand Secretary, and enclosed the memorial signed by the members. He had subsequently received a reply, acknowledging the coming to hand of the document, and promising that it should be laid before the Board of General Purposes on the 20th September. And after the memorial had been duly presented at the board, he received another letter, which he would now read to the Lodge. It was as follows:—"Freemasons' Hall, London, W.C., Sept. 21. Worshipful Sir and Brother,—I have the honour to inform you that the memorial, dated the 31st August, 1859, and signed by yourself and seventeen other members of the Lodge of Œconomy, No. 90, was laid before the Board of General Purposes at their meeting held yesterday afternoon, and I am directed to inform you, and through you the other memorialists, that the subject thus brought to their notice will receive the most attentive consideration of the Board. By order of the Board, Wm. Gray Clarke, G.S.—Bro. J. L. Hasleham, W.M., No. 90." Bro. Sherry said as he was the mover of the memorial, he would detain the Lodge just one moment. He thought the ready attention of the Grand Secretary was particularly kind, and he begged to move that the thanks of the Lodge be passed to him for his promptitude, and that the last reply be entered on their minutes. Bro. Everett seconded the proposition. Bro. Oakshott had not the least objection to the vote of thanks, though, at the same time, he did not know what the Grand Secretary had done to call for it. In common justice and courtesy they had a right to command a reply to their communication. Bro. Sherry was quite aware of that; but the Grand Secretary had met the communication most courteously and attentively, and replied by return of post. Bro. Everett said he was glad to recognize a likelihood of better feeling; at any rate there seemed to be more attention paid than in past days. The motion was then put to the Lodge and agreed to. Bro. G. P. Jacob, P.M., then addressed a few observations to the Lodge, in the course of which he alluded to the unpleasant and personal feelings which had of late been visible in the London meetings. He hoped, if the substance of their late memorial were carried out, it would prove the means of restoring good feeling on all sides. If certain members of the fraternity entertained different ideas, and there must be opposition, there existed no reason why gentlemanlike words and conduct should not prevail; and no bad feeling should be allowed to intervene amongst Masons under any circumstances. The Worshipful Master perfectly agreed with Bro. Jacob. He hoped to see all personalities cease in connection with Lodge business. The subject then dropped. The Worshipful Master then said he saw, by the quarterly communications received from Grand Lodge, that £1,750 more had been invested during the past quarter, in the Benevolent and General Purposes Funds. Bros. Sherry and Oakshott canvassed the votes of the Lodge for a boy named Pescott, of Chichester, as a candidate for the Boys Institution. The same was generally approved, and agreed to. Bro. Levander inquired about the new by-laws of the Lodge, and his query being satisfactorily answered by the Worshipful Master, the Lodge was duly closed, no other business coming before the meeting. There was a banquet afterwards, which passed off as usual most agreeably.

LANCASHIRE WEST.

Garston.—*Lodge of Harmony* (No. 267.)—This Lodge held a meeting at the Wellington Hotel, Garston, on Monday, October 3rd. In the absence of the W.M., the Lodge was opened by Bro. G. Holme, P.M., assisted by the Officers of the Lodge—Bros. C. J. Banister, P.M.; S. Brabner, Prov. G. Purs.; John Pepper, Prov. G. Sec.; James Hamer, Prov. G. Dir. of Cers.; Bros. M. J. McGowen, Thos. Benton, Josh. J. Duggan, and a good attendance of the members. The business of the Lodge completed, it was closed, and the brethren and visitors adjourned to refreshment.

LINCOLNSHIRE.

CONSECRATION OF THE PELHAM PILLAR LODGE, AT GRIMSBY (No. 1,094).

On Thursday, the 29th ult., an event took place in Grimsby which the brethren in that district will long remember with feelings of pleasure. This rising port, at one time the residence of our distinguished Bro. Dr. Oliver, has now for many years been deprived of the benefits of a Masonic Lodge. The Speena and Humber, a Lodge which a few venerable Masons still remember, and the Apollo, which, from its connection with the learned historian of Masonry, ought to have met with a better fate, have both been discontinued long ago. The love of the Craft, however, still lingered in the breasts of the brethren living in the town, and their num-

bers having recently been reinforced by the addition of several zealous and energetic members, it was determined that an earnest effort should be made again to revive the light of Masonry among them. Accordingly, in May last, a meeting was held, at which it was resolved to present a petition to the M.W. Grand Master for a warrant to enable the brethren to hold a Lodge, to be called the "Pelham Pillar Lodge," a name taken (we may explain in passing), from a lofty pillar erected in memory of a member of the family of Lord Yarborough, the noble Prov. G.M. for Lincolnshire. The M.W. Grand Master was pleased to grant a warrant in accordance with the prayer of the petition, under the name of the "Pelham Pillar Lodge, No. 1,094," holding its meetings on the first Thursday of the month at Chapman's Hotel. The objections against meeting at an inn are felt by the Grimsby brethren, their present location, we understand, being but temporary, and as soon as more eligible quarters can be obtained the Lodge will be removed. A spacious and convenient room has been obtained, which, with a few additional arrangements for securing greater privacy, will be well suited for the purpose. The furniture, jewels, &c., all of which are new, are very handsome, and reflect great credit upon Bro. Spencer, of Great Queen-street, by whom they have been supplied, as has also the very beautiful volume of the Sacred Law presented to the Lodge by Bro. F. P. Cupiss, the Treasurer.

The proceedings of constituting the Lodge commenced shortly after one o'clock, Bro. Waite, W.M. of the Lindsay Lodge, No. 1014, acting as installing Master, and discharging his important duties in so able and impressive a manner as to elicit the warmest commendations from the large assemblage of the brethren present. The Lodge having been duly constituted according to the usages of the Craft, Bro. Thomas Hewson, P. Prov. G.S.B., was installed Worshipful Master, and saluted by the brethren according to ancient custom. The Worshipful Master then appointed and invested the Officers, viz., Bros. J. Sarle, S.W.; W. J. Whalley, J.W.; F. P. Cupiss, Treas.; Jno. Whitford, Sec.; W. Marshall, S.D.; D. H. Bunz, J.D.; E. Henshall and S. Walmsley, Stewards; E. H. Clarke, I.G.; S. Hardcastle, Tyler. The business being concluded, the Lodge was closed in antient form.

The brethren next proceeded to the Corn Exchange, whence a procession was formed to the parish church, a fine old Norman edifice, which has recently been restored with great taste. Prayers were read by Bro. the Rev. R. Ainslie, vicar of Grimsby, and an eloquent sermon preached by Bro. the Rev. E. R. Larken, P. Prov. G. Chaplain, Lincolnshire, which was listened to by the brethren with the utmost attention. The text was taken from Ephesians, v. 8, "Walk as children of light." The reverend brother said:—

"It were needless, even if it were possible, to point out minutely the blessings afforded to mankind by their Heavenly Father in his gift of material light, the creation of which is first recorded in his revealed word, in these simple but impressive words—"God said, Let there be light, and there was light." If we can imagine what the world must have been had this blessing been denied it, we can perhaps have something like an adequate idea of the value of the boon. All the beautiful forms and colours that now delight our vision, refine our taste, and enliven our fancy, would have had no existence, and we should have led a wearisome life in a gloomy and monotonous world. Nor can it be said, with any force of argument, that we should not have suffered had the blessing of light been denied to us because not being acquainted with its value we could not be conscious of our own want of it; for that very want of acquaintance and of consciousness would have been of itself a privation. Our finest sense and the one through which we are capable of deriving the highest gratification would have been lost to us, and the mere fact of our being unaware of what we might otherwise have enjoyed, would have been but a slight, a very slight alleviation of our misfortune. But thanks be to God, there is no need to speculate further on what might have been our condition and our sufferings in a darksome world. Light has been given, and it has blessed us to a degree of which we can only show our sense by our thankfulness, and never should we offer up the tribute of our gratitude to the Almighty for the many benefits bestowed upon us from his inexhaustible store, without including this among the number. Those who, by accident or disease, or rather by God's permission have lost the power of availing themselves of this benefit, could tell how great the loss of how many of the purest delights they have been deprived; and their declarations of misery at the want of that blessing which we enjoy should render us doubly sensible of, and thankful for the mercy which continues it to ourselves. If we could confer with one of these unhappy beings we should find that one of the greatest sources of distress to them is their inability to provide for their own comfort and security, to guide themselves amid the crowds of their fellow men, and to avoid the dangers which beset the path of all, but which those who are blessed with eye sight may, by the use of common vigilance, be tolerably sure of escaping. Many alleviations, I am aware, are found by the afflicted through public and private benevolence, by the care and consideration shown to them by the crowds through which they pass, and by the sympathy their privation always begets for them among their fellow creatures, and it is even true that to some the loss of one sense seems greatly to be made up by the additional acuteness of the rest—a wonderful instance this of compensation at the hands of our merciful Creator; but whatever exceptions we may find, the rule is true that they are deeply and sincerely to be pitied, from whom is withheld the unspeakable blessing of light. And, my brethren, if such be the case with material light, the light by which that body is guided in its daily intercourse with the world, and by which the eye is charmed in its survey of the glorious works of the Almighty—how much greater is the blessing, how much more valuable the gift of spiritual light, by which the soul is guided and directed in its weary pilgrimage through this scene of sin and suffering, to its home in the eternal city, and enabled to survey with gratitude and joy the rich provisions made by the love and mercy of God to reclaim it from all its depravity and impurity, and win it back to himself, a partaker of his ineffable glory in the palaces on high. Without this light what would have been the moral aspect of the world? As dark and dreary as would have been its material face had darkness prevailed over it from the beginning. What wonders should we have lost, and of what glories should we have been unconscious! From the beginning of man's existence upon earth, in the time of his innocency, this light has been vouchsafed unto him by his Maker in such a manner as the instruction of his dawning intellect required, and his infant vision able to bear. It was not wholly withdrawn after the period of innocency was over, but still given to those who diligently sought after it, and God has never failed to pour into their souls this his holy inspiration. By this light has the knowledge of his being, his unity and his attributes been maintained in the hearts of men from the creation until now. The philosophy of the heathen, which taught much of these mighty truths, owed all its power to the illuminating virtue of this influx, and to its more especial and abundant outpourings are we indebted for all that long chain of witnesses to the glorious facts of the existence of God, our relationship to him, the immortality of our souls, our duties in this life, and our prospects in the life to come. Whence but from this source came the supernatural wisdom of the royal sage of the times of the glory of Jerusalem, of him who was at once the king and the philosopher of his people, to whom was vouchsafed the invaluable privilege of building a holy temple to the Lord Jehovah? This goodly fabric—which had for seven years been rising from its foundations like some tall and spreading palmtree, rapidly yet almost imperceptibly, surely and strongly, without the din of the workman's hammer, on which had been lavished the treasures of the east, and the labours of the cunning workmen of all countries—now stood forth in all its beauty and splendour. No longer did the ark of the Lord dwell under curtains; while the monarch of his people was sheltered by a roof of cedars, now at the completion of the work, it is borne with all the accompaniments of sacred pomp to a shrine benefiting in magnificence the treasure it received: and far surpassing in grandeur the palace of any earthly sovereign, even as the majesty of the God, who chose to place his name there exceeded that of the proudest of his creatures. Here at this solemn dedication the best and wisest of Israel, her princes, her elders, her warriors and her sages filled the courts of the temple, and were lifting up their hearts to the Almighty Father of their country; many were praying for the peace of Jerusalem, and while the smoke of numberless sacrifices rose to heaven, the ark entered the most holy place even under the wings of the Cherubim. Then was vouchsafed the Almighty's acceptance of the costly offering of his servant, and a symbol of his future more peculiar residence within its sanctuary. 'And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord.' And even with this visible sign of God's more immediate presence before him, the monarch of Israel could regard it only as a sign, and not the reality itself. And in the course of that magnificent prayer which he then offered to the most high God (and which I trust no one who hears me this day will fail to study with reverence and devotion), burst into this striking apostrophe to the incomprehensible omnipotence of God. 'But will God indeed dwell upon the earth, behold the heaven and the heaven of heavens cannot contain thee, how much less this house that I have builded.' Whence but from the light vouchsafed by God himself could come this power to bear testimony to this his most unspeakable majesty and glory? To what but to this light do we owe the testimonies borne to the Most High by the long line of seers and prophets of old? But as ages rolled onward these special and abundant outpourings of this light more rarely took place in the extraordinary measure in which it was shed on the monarch and the prophets of Israel, until at last an interval of four hundred years occurred, during which it seems to have been withdrawn altogether, and men were left to the ordinary teaching of the light upon their hearts and consciences, sufficient indeed to lead them in the right path if they would but seek it, but not coming with supernatural forces upon the soul, and thus irresistibly compelling convictions. You know in what a state of uncertainty, doubt, and distrust, both the Jewish and Gentile worlds sunk during this period. Indifferentism and scepticism had taken the place of religious faith and knowledge, and a formal attention to outward ceremonies had usurped that of the heart, so that the prediction of the prophet was fulfilled, 'Behold the darkness shall cover the earth, and gross darkness the people,' and the time arrived for his invocation to be answered—'Arise, shine! for the light is come, and the glory of the Lord is risen upon thee.' Then came in rapid succession he who was not the promised light, but its forerunner and witness, and then the Sun of Righteousness himself with healing on his wings. Then did he, during the little while that He—the true light—was with his followers, teach them the way of truth and righteousness, and died at last to enable them to follow that way. Then came the outpouring of the Holy Spirit upon the glorious company of the apostles, and then followed the noble army of martyrs, who have been followed again by the holy church throughout all the world, in an acknowledgment and ascription of glory to the Most High. And although,

my dear brethren, it is true that now the glory of the Lord does not visibly fill the sanctuaries of our worship, nor go before our hosts, nor meet us in the solitudes of the desert, nor does his power flash supernatural radiance into our souls, yet we have, in the sufficient teaching of his word and the grace of his Holy Spirit, enough knowledge of our God to make us, if we but will, wise unto salvation, and we may therefore truly be called the children of light." The reverend preacher then dwelt eloquently upon the grave responsibilities involved in such an appellation, and concluded in the following words:—"There are those before me, and whom I am called upon more particularly to address this day, on whom this responsibility weighs more heavily than on the general body of believers in the gospel. They are those on whose behalf this sacred meeting has been convened, who have met here for solemn prayer and heartfelt praise upon the auspicious occasion of establishing in this town a Lodge for the members of their ancient Order. On you, my brethren, the duty is incumbent to work not only as Christians, but as members of that Order you have voluntarily entered, and whose obligations you have of your own free will taken upon yourselves. It is not that anything can increase the weight of the obligation to holiness and virtue incumbent on the Christian; you were not bound any less to these things before you joined our Order, than you are at the present moment, but you have by joining it, and by your presence here to-day given testimony of your acknowledgment and acceptance of those obligations in your own persons; and therefore it is that you need the utmost jealousy and circumspection that you may not bring upon your Order the charge of uselessness, and on yourselves the charge of inconsistency. By your profession of righteousness thus publicly made, you are the further bound to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. May this day's solemnity leave its wholesome effect upon us all. May the work which we have this day dedicated witness a worthy fulfilment of the intent of its erection, and may we ever, through God's assistance, live in the spirit of the prayer of the royal founder of the Temple of the Lord, and in obedience to the precept of the Lord's apostle—"Walk as children of light."

THE BANQUET.

At the conclusion of divine service the brethren returned in procession to Chapman's Hotel, where at five o'clock an excellent dinner was provided. Between fifty and sixty of the Craft sat down to dinner, under the presidency of Bro. J. F. Waite, W.M., of the Lindsey Lodge, who was supported, right and left, by Bro. the Rev. E. R. Larken, *M.A.*, P. Prov. G. Chaplain, Lincolnshire; G. Shark, Prov. G. Sec; H. Deval, Prov. G. Org., York; Thos. Hewson, P.M., No. 1094; R. Glover, W.M., No. 65; W. Banks Hay, P.M., No. 65; S. S. Walton, P.M., No. 311; T. Sissms, jun., P.M., No. 311; Chr. Ingoldby, S.W., No. 1014; Jas. Fowler, No. 1014; F. P. Cupiss, Treas., No. 1094; Alderman Adam Smith, No. 1094. The vice chair was filled by Bro. J. Sarle, S.W., No. 1094; supported by Bro. Marshall, S.D., No. 1094; S. C. Blakewell, P.M., No. 1014; James Glover, No. 65; J. Broadhead, P.M., No. 65; S. S. Walton, P.M., No. 311, while in other parts of the room we noticed Bro. W. Denison, S.W., No. 65; W. J. Whalley, J.W., No. 1094; E. H. Clarke, No. 1094; Ed. Henshall, No. 1094; C. M. Nesbitt, No. 1014; Thos. Ross, No. 65; M. Kemp, No. 65; J. G. Little, No. 65; Fras. Buck, No. 65; J. Ward, No. 65; — Hogg, No. 65.

The cloth having been drawn, the Worshipful Master gave "The Queen and the Craft," which was received with genuine Masonic loyalty and enthusiasm.

The Worshipful Master next proposed "The health of the Prince Consort, and the rest of the Royal Family." (Cheers).

The Worshipful Master had great pleasure in proposing "The health of the Right Hon. the Earl of Zetland, M.W. Grand Master," a nobleman whose long and invaluable services to the Craft the brethren were well acquainted with, and deeply grateful for. (Loud cheers).

The Worshipful Master then gave "The Right Hon. Lord Panmure, Deputy Grand Master, and the Officers of the Grand Lodge." (Cheers).

The Worshipful Master: The duty now devolves upon me of proposing to you the health of a nobleman and brother who is held in the highest esteem, not only by the Craft, but by the inhabitants of this borough generally. You will readily conceive that I allude to our noble brother the Earl of Yarborough. Closely connected as is that noble earl with you, and intimately known by you all, I am sure no words of mine are needed to secure to this toast that cordial reception it so heartily merits. (Loud and repeated cheers).

The toast was drunk with the greatest enthusiasm.

Bro. Ingoldby: I am called upon, Worshipful Master and brethren, to discharge a most pleasing duty—that of acknowledging the toast of their highly esteemed Provincial Grand Master. (Cheers). It would be unnecessary among the brethren to whom he is so well known to dwell upon his lordship's high position in the Craft—still less to enlarge upon his many eminent qualities in this ancient borough, where his lordship holds the distinguished office of high steward, and to whom the inhabitants owe so much. I am sure that I only express the heartfelt sentiments of the brethren, and of the town and district where they were assembled, in sympathizing with the cause of his lordship's absence, and in praying that he might long be spared to discharge the duties of those high offices which he so ably filled. (Loud cheering). They could not doubt that had his lordship's health permitted he would not have been absent from the inauguration of their new Lodge to-day, and the brethren while deeply regretting the cause of that absence would sincerely join with him in the hope that on future occasions they might be honoured with the presence of the noble earl, who by his many public and private virtues, and by the lively interest he had always taken in Masonry, had earned for himself that proud position in the Craft of which he was one of the most distinguished ornaments. (Loud cheers).

The Worshipful Master next called upon the brethren to drink the health of Bro. the Rev. C. Nairne, D. Prov. G.M., whose courtesy and attention deserved the warmest acknowledgments of the brethren. (Cheers).

Bro. the Rev. E. R. Larken briefly responded on behalf of Bro. Nairne who was prevented by illness from attending on this interesting occasion.

Bro. Sarle, S.W.: Worshipful Master and brethren. Before the next toast is proposed I am desirous, on behalf of the brethren of the Pelham Pillar Lodge to express how deeply we appreciate the honour which has been conferred upon us by the attendance of the Provincial Grand Lodge, and which has shed so great a lustre on the interesting and important ceremonies in which we have this day had the pleasure to participate. We feel, Worshipful Sir, that we have incurred a debt of gratitude which can never be effaced from our memories, for we hail their presence amongst us, not only as a proof of their zeal and solicitude for Masonry in general, but also of their fraternal affection for our infant Lodge. To our Very Worshipful and Rev. Bro. Larken our grateful thanks are most especially due for his ready acquiescence in the wish of the brethren to commemorate the opening of our Lodge by a public attendance at divine worship, thereby enabling us as a body to implore the Supreme Governor of the universe in our undertaking. And we trust that the divine truths inculcated in the admirable and truly Masonic discourse, this day addressed to us by our reverend brother, will create in us a more anxious desire to cultivate every Masonic virtue, and zealously to fulfil the duties we owe to God, to our neighbours, and to ourselves. (Cheers). I have now, Worshipful Master and brethren, great pleasure in proposing the toast which has been entrusted to me, and although I cannot but feel deeply sensible of my inability to perform this pleasing but important duty, in the manner to which it is entitled, yet I have the consolation of knowing that it will not suffer from the imperfections of the proposer. The toast requires no eulogium to recommend it to your notice, and as it is the delight as well as the duty of Masons to render honour to whom honour is due, I feel assured that it will be received by you with lively satisfaction, and responded to with true Masonic enthusiasm. And it is therefore with great pleasure that I propose the healths of the Provincial Grand Lodge, united with that of our worthy and reverend brother, E. R. Larken, Past Prov. Grand Chaplain.

Bro. the Rev. E. R. Larken, in rising to return thanks, was received with loud cheers. The reverend brother expressed his gratitude to the brethren for the cordial manner in which they had responded to the toast, and assured them of the gratification he had experienced in attending the ceremonies of this day. He had also to thank them for the kind attention they had paid to his sermon; indeed he had never seen a more devout and attentive congregation, and he trusted that the impressions of this day's solemnity would long be felt by them, and by those also who, not being members of their venerable Order, had witnessed in their public assemblage in the house of God their anxiety to dedicate themselves to his service, and to implore his blessing upon the work they had undertaken. (Hear, hear). Again he begged to thank them on behalf of the Provincial Grand Lodge and himself for the honour conferred upon them.

Bro. Grieve, in highly eulogistic terms, gave the health of "Bro. J. F. Waite, W.M., Lindsay Lodge, No. 1,014," who had most ably and impressively discharged the duties of installing Master. The toast was responded to by the brethren with great enthusiasm.

Bro Waite: I hardly know, brethren, how to thank you for the very flattering and kind manner in which my health has been proposed by Bro. Grieve, and received by you. I gladly came here to-day, at your invitation, to perform to the best of my ability a most interesting ceremony, thinking that by so doing I might in some measure show my consciousness of the great debt my Lodge is under to the brethren at Grimsby. However imperfectly I may have performed my duty, I hope you will take it as a proof of my sincere wish to be of service to you, and whenever I can render any assistance, believe me it will afford me the greatest pleasure to do the best I can to help you. (Loud cheers). The gratifying manner in which you have recognized my poor services leads me to hope that this day's is not the last ceremony I may perform in the "Pelham Pillar Lodge."

Bro. Ingoldby, in giving the health of the first Master of the Lodge, "Bro. Thomas Hewson," said it afforded him great pleasure to see the Lodge established under the guidance of so experienced and efficient a Mason. (Cheers). The Lodge, he trusted, having commenced under such favourable auspices, would long continue to prosper, and be the means through its faithful and zealous members of upholding and extending the principles of their noble Order.

Bro. Hewson most heartily thanked the brethren for their cordial reception of his name, and for having placed him in the honourable position of Master of the Lodge. It would ever be his desire to discharge his duties to the best of his ability, and with the co-operation of the officers and brethren, he felt sure that their infant Lodge would soon be recognized as one of the best in the province.

Bro. Marshall proposed the health of "The W.M. and brethren of the

Humber Lodge, No. 65;" which was acknowledged by Bro. Denison, S.W., in an admirable speech, which we regret our space will not allow us to give.

Bro. Denison then gave "Success and Prosperity to the Pelham Pillar Lodge," which was received with loud and continued applause.

Bro. W. J. Whalley, J.W., responded. He duly appreciated the honourable position in which his brethren had that day placed him. From the day of his initiation he had felt it as a disgrace to their ancient borough that it could not boast a Masonic Lodge, and his constant exertions had been directed to the bringing about that which they had this day met to incorporate. (Cheers). The fact of our town having for so long a time been honoured by the residence of that illustrious brother, Dr. Oliver, ought to be an incentive to the brethren for increased exertions in the good cause. On behalf of the Pelham Pillar Lodge, he returned his sincere thanks to Bro. Denison for the handsome manner in which he had proposed the toast, and to the visiting brethren, not only for the cordiality with which they had responded to it, but for the kind and brotherly feeling evinced by them in coming to assist at the opening of their Lodge.

The Chairman and most of the visiting brethren having to leave at this stage of the proceedings, Bro. Hewson, W.M. of the Lodge, took the chair.

Bro. Jas. Fowler proposed the health of the W.M. and brethren of the Minerva Lodge," and expressed his pleasure in seeing among them so many brethren from neighbouring Lodges. Such interchange of sentiment and expression of fraternal feeling as prevailed at these happy meetings, proved that we knew "how good and joyful a thing it was to dwell in unity," and also that we wished to promote its growth among those without the pale of our Order. (Cheers). He regretted the early departure of the Hull brethren, as it made the toast he had to propose appear almost a matter of form, and he would, therefore, without further preface, give "The W.M. and brethren of the Minerva Lodge." (Cheers).

The toast was drunk with great cordiality.

A variety of other toasts were proposed, and most heartily responded to, including "The Visitors;" "The Brethren of Foreign Lodges;" "The Lindsay Lodge, No. 1,014," responded to by Bro. Blakelock, P.M., who first saw the light forty years ago in the now defunct Sperna and Humber Lodge;" "The Vicar, with thanks for the use of the church;" "The subordinate members of the Pelham Pillar Lodge," &c.; and the brethren separated after a most harmonious and auspicious celebration of the opening of their new Lodge, which has our heartiest wishes for its prosperity and success.

NORFOLK.

Norwich.—*Perseverance Lodge* (No. 258).—The brethren held their regular monthly meeting at the Rampant Horse Hotel, on the 20th ult., Bro. James Dawbarn, W.M., in the chair, who opened the Lodge in the three degrees, when Bro. Plumbly was raised to the sublime degree of M.M.; the Lodge being afterwards closed down, Mr. Robert Thorns was initiated into Masonry; both ceremonies were performed by the Worshipful Master in a manner most impressive and satisfactory. The business being ended, the brethren retired to refreshment, and spent the evening agreeably.

Norwich.—*Social Lodge* (No. 110).—The Provincial Grand Master having given his sanction to the holding a Lodge of Instruction under the Warrant of this Lodge, the provincial monthly meeting was held at the Royal Hotel, Market-place, Bro. A. F. Morgan, S.W. of No. 110, acting as W.M., opened and closed the Lodge in the three degrees, and performed the ceremony of passing in a most praiseworthy manner. By his indefatigable exertions to complete the circle of his Masonic duties, this brother has shown that whenever called upon to rule over his Lodge, he is fully prepared to do so, and that the dignity of the chair and the well working of the Lodge will not suffer in his keeping. The benefits arising from the establishment of this Lodge are becoming very manifest, tending as it does to develop the capabilities of those who are aspirants for the higher offices of the Order, as well as for the general improvement of its members, in proof of which many have qualified themselves for different appointments who otherwise might never have given their serious attention to the matter. Among these may particularly be noticed Bro. E. Hyams, who has greatly distinguished himself. Although the Lodge numbers nearly forty members, it is greatly to be regretted that, as to many of them, their names on the book form the only proof that they are enrolled as members of our antient and honourable Order.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge.—The first meeting was held at the Freemasons' Tavern, on Wednesday, October 5th, Bro. Sharman presiding, when Bro. Simmonds was elected R.W.; Bro. Fox D.M.; Loewenstark, S.W.; Arliss, J.W.

PROVINCIAL.

Leicester.—*Fowke Lodge of Mark Masters* (No. 19).—A meeting of this Lodge was held at the Freemasons' Hall, on Thursday the 29th ult. There were present Bros. W. Kelly, (Prov. G.M.M.), W.M.; Bankart, J.W.; Paul, S.D.; Clephan, Treas.; R. Brewin, I.G.; Bethrey, Director of Music and Ceremonies; and J. H. Garnar; visitors, Bros. Underwood, (D. Prov. G.M.M.), W.M.; Pettifer, S.W.; Windram, J.W.; Nedham, Secretary of the Howe Lodge, No. 21. The minutes of the last Lodge having been read and confirmed, a ballot was taken for Bros. Rev. J. O. Picton, Lieut. H. Barber, G. F. Lloyd, G. A. Löhr, and B. Broadbent, of the John of Gaunt Lodge, No. 766, as candidates, when they were declared duly elected, and Bros. Picton, Barber, and Lloyd, being present, were advanced to the degree. The Right Hon. Earl Howe, Prov. S.G.W. of the Mark, was elected an honorary member of the Lodge. A formal resolution was passed for the removal of the Lodge from the Three Crowns Hotel to the Masonic Hall, two members (Bros. Clephan and Bankart) were elected to serve with the Worshipful Master on the committee of management for the building, and auditors of the Treasurer's accounts were also elected. A ballot was then taken for Worshipful Master for the ensuing year, when Bro. Kelly was unanimously re-elected. A bust of the late Sir F.G. Fowke, Bart., Prov. G.M. for Leicestershire, (from whom the Lodge derives its name), was presented by the present baronet.. The Lodge was then closed in harmony.

Leicester.—*Howe Lodge of Mark Masters* (No. 21).—At a later hour of the evening a meeting of this Lodge was held, Bro. Underwood, W.M., in the chair; the same brethren being present, and similar resolutions connected with the Masonic Hall were passed. A ballot was taken for Bros. Gill, Morris, and Bembridge (as Tyler), all of whom were duly elected, and Bros. Gibson, Gill, and Bembridge, (of St. John's Lodge, No. 348), were advanced, the lecture of the degree being delivered by Bro. Kelly, Prov. G.M.M.; Bro. Underwood was re-elected W.M., and Bro. Gibson was elected as Treasurer; after which the Lodge was closed.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

Liverpool.—*Encampment of Jacques de Molay.*—This Encampment was held at the Masonic Temple, Hope-street, Liverpool, on Friday, September 28th. Sir Knt. James Heyes was installed Eminent Commander by Sir Knt. H. S. Alpass, P.E.C., and afterwards invested the following Knights as his officers for the ensuing year:—C. J. Banister, 1st Captain; R. Collins, 2nd Captain; J. Ellis, Prelate; L. Leather, Chancellor; H. S. Alpass, Registrar and Treasurer; Jackson, Expert; Ed. Pierpoint, Capt. of Lines; A. Smith, Equerry. The Encampment being closed, the Knights adjourned to refreshment, and spent a very happy evening. The Provincial Grand Conclave was holden next day at Ashton. Sir Knts. H. S. Alpass, James Heyes, and C. J. Banister, were the deputation from this Encampment.

THE WEEK.

The Court.—Her Majesty with her husband and family have been taking advantage of the splendid weather of the last week, and devoting themselves to out of door amusements of various kinds. On Friday last, the queen had a party at the castle, to which a few personal friends were invited. The Secretary of State in waiting on her Majesty is Sir George Lewis, and among the visitors have been Lord John Russell and Sir James Hudson, K.C.B., of diplomatic celebrity.

Foreign News.—The Imperial Court will quit Biarritz on the 10th instant, and leave Bayonne for Bordeaux on the 11th. After a sojourn of forty-eight hours in Bordeaux, they will leave for Paris, where they are expected to arrive on the 14th instant.——General Changarnier has returned to Paris from Belgium. Marshal Canrobert and Marshal the Duke of Magenta have quitted Paris for Nancy and Lille, to resume the command of their military districts. Lord Cowley had started for Biarritz to arrange, it is stated, with Count Walewski respecting the joint expedition to China. The King of the Belgians has left Marseilles for Switzerland. Sundry circumstances combine to show how much opposed is the Emperor of the French to the fortifications of Antwerp. The French bishops have taken up the cause of the Pope with great warmth, and in doing so one of them (the bishop of Poictiers) presents us with the following view of the Papal Government:—"The Roman Government, in its chief, its higher dignitaries, and its present representatives, is inferior to no contemporary government, and that in all the degrees of the central, provincial, and municipal administration it has nothing to fear in any quarter from a comparison of merit with merit, position with position, person with person." The French army of Italy will winter in the peninsula. General Ulloa and M. Montanelli have arrived in Paris from Florence. It is said that in addition to the steam ram Solferino, just laid on the stocks at Lorient, ten steam rams are in course of construction at other ports. Marshal Niel, on entering Toulouse at the head of a portion of the army of Italy, was very unfavourably received—some say hissed. The war of the French press against the government was boldly continued, and it is evident that the latter must take some stronger measure against the press if it is to be kept in order.——The *Patrie* states that it is asserted that the treaty of peace will be signed at Zurich next week; it also states on good authority, that the treaty would be a fulfilment of the preliminaries of Villafranca. Other questions arising out of the settlement of the affairs of Italy would be referred to a superior jurisdiction, by which it is evidently meant that a congress will be held.——A telegram announces that Austria has consented to reduce the share of the Lombard debt to be paid by Sardini-

from four hundred millions to little more than half of that sum. The *General Correspondence* of Vienna says that the Archduchess Sophia, mother of the Emperor, is about to depart for Bavaria for an indefinite time. This is regarded (says the *Correspondence*) as a proof that the ultra Catholic party at Vienna is on the decline.——The affairs of Italy are likely to be settled in a manner that will soon enable the Italians to govern themselves. The most important piece of news is that the volunteers of Garibaldi and the troops of the Pope had a smart brush near La Cattolica, on the 25th ult. Garibaldi was taking measures to bring his cause to a successful issue. The Pope, indignant against Victor Emmanuel for his answer to the deputation from the Romagnas, has sent his passport to the Sardinian ambassador at Rome. The King of Naples is said to have offered the assistance of his troops to the Pope; this is doubted, but should it prove true the probability is that the Neapolitan troops will join the standard of Victor Emmanuel. The question now arises, what will the Emperor Napoleon do? To add to the difficulties of the situation it is stated that the Pope and the French emperor are at variance. At Modena General Fanti has issued a spirited order of the day to the troops of the League. In the meantime the Italians in Tuscany and the Duchies are acting with moderation. All authentic deeds issued in Sardinia, Parma, Modena, and the Romagna, as well as judgments, are to have effect in Tuscany, and the uniform of the military is to be similar, and the Tuscan money is to bear the effigy and name of Victor Emmanuel. A decree of the provisional government of Tuscany states that in future every public act shall be headed thus—"Under the reign of his Majesty the King Victor Emmanuel," &c. Other decrees have also been published concerning the oath to the king and the fundamental laws of the country. The arms of Savoy were placed on all the public buildings, and on this occasion a religious festival took place. A *Te Deum* was performed in the Church of St. Petronia, at which all the authorities and an immense crowd were present. General Garibaldi and the Marquis de Pepoli have been received with great enthusiasm. The same festivals have taken place throughout the Romagna. By the latest advices from Gibraltar it appears that the lawless Bedouins in Morocco are still driving the terror-stricken Europeans to desert the towns and take refuge on board ship. The town of Mazagan had been attacked by these Arabs, in which they themselves lost thirty men.——We understand that the Russian ambassadors resident at the courts of France, England, Austria, and Prussia, have received orders to repair to Warsaw in order to confer with their sovereign, the Emperor of Russia, who will arrive at that capital on the 15th instant. The ambassadors are expected to reach Warsaw by the 17th.——The *Europa* has arrived at Liverpool with New York dates to the 22nd ult. General Scott had sailed for the Pacific, relative to the San Juan difficulty. The number of American troops on the island of San Juan had been increased to 500. Earthworks had been thrown up by the Americans, and their cannon commanded Victoria. Major General Harney declared he would call for volunteers if attacked. The British Admiral had refused to obey the orders of Governor Douglas to bring on a collision; and he had also refused to bring his fleet to the island, saying he intended to await orders from the home government. The relations between the American and British officers continued very friendly.

India, China, and Colonies.—The *Shannon* has arrived at Southampton with the West India and South Pacific mails. In Jamaica the weather has been favourable for next year's crop, but the want of rain is complained of in Barbadoes. The health of the island is, on the whole, good. Trade generally depressed. There is no news of political importance. From the South Pacific the news is meagre, but we have the information, from the *Ecuador*, of an armistice with Peru being settled. The India and China mails had not arrived up to the time of our going to press.

General Home News.—The return of the Registrar General again shews an improvement in the public health, the deaths last week amounting to 1,014, a number considerably below the average rate of the period. The deaths from diarrhœa were only 40, but from scarlatina the mortality was 80. The total number of births for the week was 1,578.——The revising barrister for the Tower Hamlets has held a court for the revision of the lists at Whitechapel. There were no objections, but merely a few claims from parties wishing to be registered. Mr. Best, the revising barrister for East Surrey, has held another court at the Vestry Hall, Camberwell, when a number of objections were considered, and claims allowed. The revising barrister for Finsbury, Mr. Macqueen, has concluded the revision of the lists for the borough. An objection was made against the Charterhouse brethren, on behalf of the venerable Archdeacon Hale, the master. After some discussion the case was adjourned till the 29th instant. Up to the 3rd instant the result of the West Kent revision shows a net gain of seventy to the conservatives. In South Essex matters are left much as they were.——On the 1st of October the medical schools of the metropolis opened for the winter session. At King's, Guy's, and St. Thomas's, the usual inaugural addresses were delivered. The attendance of students was very large, promising well for the winter session of the schools.——The Earl of Jersey died at ten o'clock on Tuesday morning. The deceased was the fifth Earl of Jersey. He was born in 1773, and had consequently reached the ripe old age of eighty-six. In 1804 he married the daughter of the tenth Earl of Westmoreland. His lordship filled the office of master of the horse from 1841 to 1846, and again in 1852. He is succeeded in his title and estates by his son, Viscount Villiers.——The City Commissioners of Sewers met on Tuesday at Guildhall The only business transacted was, the reception of the quarterly report of Dr. Letheby on the sanitary state of the city, which was ordered to be printed, and a copy to be sent to every member of the corporation as well as to the members of the Metropolitan Board of Works.——At the Middlesex Sessions, the case of the "Queen *v.* Petersen," in which the defendant is charged with having created a disturbance in a place of public worship, in the parish of St. George in the East, was postponed on affidavit that the depositions could not be obtained in time to enable counsel to be properly instructed. The case was ordered to be brought on again next session,——The funds yesterday again experienced a slight advance, and Consols were quoted at 95¾ to ⅞ for money, and 95¾ for the 11th of October. A moderate amount of business was transacted in foreign securities and railway shares, though the improvement was not important.

Commercial; and Public Companies.—The weekly reviews from the manufacturing districts indicate that business was steady, without immediate appearance of expansion. There was, nevertheless, greater confidence expressed with regard to progress in the latter portion of the year, when it was thought increased activity would be manifested. In Birmingham the operations had been on a moderate scale, at fair prices, but the orders from America had slightly augmented. At Manchester business had been but little affected by the last accounts from Calcutta, though transactions were still conducted on a steady basis. Although at Nottingham trade was stated to be in a quiet condition, it was, nevertheless, asserted to be satisfactory; and from Leicester the accounts, if anything, were more favourable, the hosiery departments especially having been active. The condition of affairs in Wolverhampton, Sheffield, Leeds, and Newcastle, presented little alteration, but the symptoms, so far as could be traced in the various branches, were not discouraging.——The progress of business in the port of London during the past week has not been quite so active. The number of vessels announced at the Custom House as having arrived from foreign ports amounted to one hundred and ninety-six; there were six from Ireland, and one hundred and eighteen colliers; the entries outwards were one hundred and thirty-three; and those cleared one hundred and seven, besides ten in ballast. The departures for the Australian colonies have been six vessels.——The traffic returns of railways in the United Kingdom for the week ending the 24th September, amounted to £540,330, and for the corresponding week of 1858, to £502,240, showing an increase of £38,090. The gross receipts of the eight railways having their termini in the metropolis amounted to £242,602, and for the corresponding period of last year, to £225,634, showing an increase of £16,968. The receipts on the other lines in the United Kingdom amounted to £297,728, and for the corresponding week of last year, to £276,606, showing an increase of £21,122, which added to the increase in the metropolitan lines, makes the total increase £38,090, as compared with the corresponding week of 1858.

Benevolent Associations.—It is satisfactory to find that 1,555 lives were rescued in 1858 by lifeboats, other boats, and ships, and by the rocket and mortar apparatus, and that out of 1,895 lives in actual peril from shipwreck, 340 only were lost. This number is still too large; and it must not be forgotten that the average number of lives lost during the past seven years, including the number in 1858, is 745. We believe we are correct in stating that even now, before the winter has commenced, the loss of life from shipwrecks on the coasts and in the seas of the United Kingdom this very year (1859) has already reached the average number. It is, therefore, quite evident that the strenuous efforts which are now being made by the National Lifeboat Institution in this good work must not be allowed, on any consideration, to relax, for the stormy elements and the carelessness of man can only be counteracted by the best preparations and calculations. Ten thousand nine hundred and two persons have been saved from shipwreck by lifeboats and other means since the establishment of the National Lifeboat Institution: £28,061 have been expended by it on lifeboat establishments, and £11,651, besides gold and silver medals, for saving life have been voted. The committee of the institution make, therefore, a confident appeal to the generosity of the public, on whose support the continued efficiency and extension of the society depend.

TO CORRESPONDENTS.

Bro. Stub's letter has been received.

"J. W." shall be attended to.

"A Provincial Grand Officer."—We would advise you to let the matter drop.

"An Inquirer."—Bro. Elisha Cooke is now at Newcastle.

"O. B."—Lord Panmure, Deputy Grand Master, will be our second portrait. We hope to publish it in November, but cannot pledge ourselves to the day.

The late Bro. Col. Wildman.—Press of matter compels us to defer till next week, an interesting sketch of the career of this worthy Mason.

Royal Arch: Knights Templar.—Several communications are in type, but arrived too late for this week's impression.

LONDON, SATURDAY, OCTOBER 15, 1859.

THE RIGHT HON. THE EARL OF ZETLAND, M.W. GRAND MASTER.

In presenting our readers with a portrait of the Most Worshipful Grand Master, as the first of a series of distinguished Masons, it will naturally be expected that we should accompany it with a brief sketch of his lordship's career as a Mason. The Right Hon. Thomas Dundas, Earl of Zetland, Baron Dundas in the county of York, and a baronet, born Feb. 5th, 1795, is, we are informed by Lord Woodhouselee, "descended from a family to which the historian and the genealogist have assigned an origin of high antiquity and splendour, but which has been still more remarkable for producing a series of men eminently distinguished for their public services in the highest offices in Scotland." The immediate ancestors of the present noble earl were Lawrence Dundas, Esq., of Kerse, commissary general and contractor to the army from 1748 to 1759, and who was created a baronet on the 16th Nov., 1762. Sir Thomas married Margaret, a daughter of Major Alexander Bruce, of Kennet, by whom he had one son. Sir Thomas, born in 1741, succeeded to the title in 1781, and was elevated to the peerage as Baron Dundas, of Aske, county York, on the 13th August. His lordship married on May 24th, 1764, Lady Charlotte Wentworth, the second daughter of William second Earl Fitzwilliam, by whom he had issue six sons and five daughters. On his death in 1820, he was succeeded by his eldest son Lawrence, born April 10th, 1766, who was created Earl of Zetland in 1838. His lordship, who married Harriet, third daughter of General John Hale, had issue four sons and three daughters, and on his death in Feb., 1839, was succeeded by the present Earl, who married in September, 1823, Sophia Jane, daughter of the late Sir Hedworth Williamson, Bart., but has no issue.

His lordship was initiated into Freemasonry as the Hon. Thos. Dundas, in the Prince of Wales's Lodge, No. 324, on the 18th of June, 1830, and served the office of Worshipful Master in that Lodge. On the 25th of April, 1832, his lordship was appointed Senior Grand Warden, and paid the fine to the Fund of Benevolence, he not having served the office of Grand Steward. Upon the 24th of April, 1839, he was appointed Deputy Grand Master, and upon the death of the Earl of Durham, in 1840, Pro Grand Master, which office he held at the time of the death of the Grand Master his royal highness the Duke of Sussex, in April, 1843, a few days before that appointed for the Grand Festival. By a law passed only a short time before, it was declared that if the death of a Grand Master should take place between the annual periods of election, the Pro Grand Master—should there be such an officer—should execute the duties of Grand Master until the next period of election, and be invested with all the attributes and privileges of an actual Grand Master. The Earl of Zetland accordingly continued to exercise the duties of Grand Master until the 6th of the following March, when he was regularly elected, his installation taking place on the 24th of April, 1844. His lordship has since been annually re-elected; and though in our opinion it would be more to the advantage of the Order to have an occasional change, the majority of Grand Lodge have expressed a different opinion; and it must be confessed that if the office is to be continuous, there is no brother more worthy to fill it than the noble earl. Firm but courteous in his demeanour to all, his lordship has proved himself, even in cases of great difficulty, equal to the situation; and has determined to rule with impartial justice, even though it may involve the sacrifice of his own preconceived opinions. During his lordship's tenure of office Masonry has widely spread—there being at the time of his installation only 716 Lodges on the register, of which about 470 were in England—whilst at the present time the last number upon the list is 1101, of which 596 are in England—the total number, after deducting those recently expunged and the Canadian Lodges, being about 960; and if we have not succeeded in keeping the Canadian Lodges in connection with us, we believe that it is the proud boast of the large majority of the Canadian brethren that they took the initiative and their being from the Grand Lodge of England. In the distribution of his patronage—though it would be impossible that some should not occasionally be, and justly, disappointed—we believe his lordship has always exercised the utmost impartiality; when he has erred, it has arisen from the want of information which others ought to have supplied, or from his too readily giving ear to those whose duty it was to provide him only with trustworthy and accurate information; but sure we are that no brother has more truly the interests of the Craft at heart, or has a greater desire to advance brethren only according to their merit than his lordship. The prizes, however, are but few, whilst the claimants are many; and even the most deserving must therefore be occasionally disappointed in their aspirations.

We may here add that in addition to the other honours conferred upon the noble earl by his royal highness the Duke of Sussex, he received from his royal highness's hands the Provincial Grand Mastership of North and East Yorkshire, which he still continues to hold.

Our noble brother was exalted into Royal Arch Masonry in the Prince of Wales's Chapter on the 1st of June, 1832, and served the office of each of the Principals. Pursuant to the laws of the Order, his lordship became Second Grand Principal upon his appointment as Deputy Grand Master. As Pro Grand Master he became First Grand Principal immediately on the death of his royal highness the Duke of Sussex, and, of course, continued in that office upon being elected Grand Master—the Grand Master being at all times *ex officio* First Grand Principal.

It is worthy of remark that his lordship's family have ever taken great interest in the prosperity of the Craft, and that Lord Dundas, grandfather of the present Grand Master, was appointed Deputy Grand Master by his royal highness the Duke of Sussex on the day of his first installation as Grand Master in succession to his royal highness the Prince Regent. Lord Dundas continued in that office until the 21st of April, when he was succeeded by his son Lawrence, the second Lord Dundas. Upon his lordship going abroad, in 1822, he was succeeded in his office by General Sir John Doyle. On the 27th of April, 1825, his lordship was appointed Deputy Grand Master, and continued to hold the office until the 30th of April, 1834, when he was appointed Pro Grand Master, which office he held until his death, in 1839—he having in the previous year been created Earl of Zetland. His lordship was succeeded as Pro Grand Master by the late Earl of Durham, the then D.G.M., and the present Earl of Zetland, as we have stated above, was appointed Deputy Grand Master, from which time he has continuously been in office. The noble earl is a liberal supporter of our various charities, of all of which his lordship is president, having also served the office of steward at different festivals of those institutions. Prior to succeeding to the peerage, his lordship for some years represented Richmond, Yorkshire, in the House of Commons, on liberal principles, which he has since supported in the House of Lords, though never taking a very active part in politics.

BETHEL-GOLGOTHA.

The next step in architectural progression—man having propitiated the divine wrath by sacrifice—would appear to have been the erection of some tent or house, within which the remains of sacred offerings might be stored away or lodged in the custody of the first fathers of religion. But this protection must have been altogether temporary; for, as the inhabitants of the earth increased and these necessities became multiplied, they were obliged to go from place to place; and this nomadic existence soon originated a practice which had obtained universality at a very early period in the history of the human race, viz.—that of transporting from place to place the gods of the tribe or the nation, so that worship might be performed at any suitable spot, or on any suitable occasion that might offer. It may not here be out of place to remark that, first and most universal in the early annals of religious worship, was that spirit of reproduction which was observable alike to the first hunter, and shepherd, and tiller of the soil. Hindoos, Egyptians, Greeks and Romans, in turn, had their deities personating the various functions of nature, of which this power of reproduction was considered first in importance. The command, "to go forth and multiply" given to man, as recorded in holy writ, would seem to indicate that this power was regarded as the most essential by the great leader and lawgiver of Israel, to whom the authorship of the book of Genesis is doubtless justly attributed.

But the emotion next in æsthetical import, if not coincident with the first observations of men, was that cold horror, that mysterious dread of destruction and its consequence, which the sight of death is calculated to excite in untutored natures. The first homicide and the first sacrifice on record were contemporaneous. When the first murderer beheld the slow outpouring of life in mortal agony, the gradual deepening and shortening of the draught which sustains it, the slow closing and glazing of the eye, the clammy coldness that crept over the body, "he went forth from the presence of the Lord," but the consuming fire of remorse went with him, "an impenetrable darkness every day." The altar was, upon this occasion, by the express command of heaven, both tomb and sanctuary; for the criminal received assurance, not by a mark set upon him, which is a false translation, but by a sign or token—which was to be understood as a proof that he should not perish by the hand of another.

It is not therefore difficult to trace how an air of sanctity came to be shed about the ancient pillar of testimony; how it came to be the depository of sacred records; how it became amongst some people the seat of judgment. Contracts we have seen were ratified by the imposition of hands upon an altar, even as late as the Crusades. Altars were subsequently erected in houses, in gardens, and on the banks of rivers. They were carried in front of hostile hosts, and the gods were alleged to fight on behalf of their favourite peoples, but they also became the tombs of mortuary chapels, upon which sacrifices were also offered up. It is worthy of remark, that the temple which David desired to erect for the tabernacle, but against which the prophet Nathan advised because of his having shed much blood, was the very spot where the destroying angel stood in the pestilence inflicted upon the hosts of Israel on account of David's ambition. A yet more remarkable tradition, as illustrating the tendency in the human mind to consecrate the abodes of the dead, is that the Golgotha of redemption, otherwise Calvary, was said to have been so called from the circumstance that the first of the human race was buried beneath it, and it was only meet that upon the grave of him who had brought sin into the world mankind should be redeemed.

The great, however, in course of time were not content with the estates which a few feet of earth would limit. The ancient sarcophagi were inscribed with the omnipotence of dead kings and the sanctity of defunct priests—were deposited in the pyramid, in whose chambers were celebrated the infatuating mysteries of a gross and declining philosophy. Some tribes cast mountains of earth upon their deceased chieftains, and thereupon raised pillars. In the valley of Jehosaphat are the tombs of some of the great ones of Judea, and near to it the Aceldama, the field purchased with the price, since restored, which Judas received for betraying the Redeemer. There the Jews bury their dead when the night has fallen upon the earth; and Rabbis from lands of exile, still faithful to the hope of their nation, come to lay their bones, and take one last look of the fragments of the temple of Mount Zion which lie scattered about the standing portion of the ruin, looking down from the sacred hill upon monuments of priest and prophet, lawgiver and king.

But here in Aceldama sleeps the stranger. Some fellow wayfarer from Mecca or the west may have woven or brought a chaplet, which he lays upon the stone at the head of the sleeper, and thus purchases one moment's respite from eternal oblivion. Beyond are "the tombs of kings." Here is the sepulchre of Helena of Adiabene, who became, according to Josephus, convert to Judaism, and claimed, by her piety, to be laid at death at the foot of Zion. This royal cemetery reminds one of the tombs of Thebes; its portal is delicately sculptured, and it is hewn out of solid limestone. Four large apartments are shown, a vestibule to which is formed by a spacious and splendid portico; of these four three have in their sides recesses to receive the dead. Fragments of the great sarcophagi, their tenants passed through nature's bankruptcy, are scattered on every side, and green among the ruin, blushing in the very caverns of the dead, depend clusters of grapes peeping through luxuriant foliage, festoons of bright convolvulus of every tint and shade. A group of turtle doves, in which Palestine abounds, pour forth their soft but here peculiarly melancholy cooing morning and evening.

The outer court of the ancient temple is barely traceable. This was not the temple of Moriah which Solomon built, but that of Zerubbabel, the son of Salathiel, who led the first colony of the Jews from their captivity in Babylon. There was, indeed, here no ark of the covenant, no Urim and Thummim, between which was set the unalterable *tetragrammaton*, no *teraphim*, no holy fire, no cloud nor pillar of flame. It was rebuilt by Herod, only twenty years before the Christian era. The monarch proceeded by surrounding Mount Moriah with four walls, and directed each to a point of the compass. These walls were each a stadium in length, the enclosure embracing about a half a Roman mile. Around were buildings raised in terraces, each court thus elevated above the other, the sanctuary or temple in its now narrower sense being highest of all, so that it could be seen in almost every part of the city. "Its front," says Josephus, "was covered all over with metal plates of great weight, which, under the rays of the sun, reflected back a glowing splendour dazzling to the eyes. To persons at a distance the temple appeared like a mountain covered with snow, for the parts which were not gilded were exceedingly white from the marble." Somewhat like this was the appearance which the camp of Israel presented from the top of Mount Peor, when Balaam exclaimed (Numb. xxiv. 2, *et seq.*) :—

> "How beautiful are thy tents, O Jacob,
> And thy tabernacles, O Israel!
> As the valleys are they spread forth,
> As gardens by the river's side,
> As ling aloes which Jehovah had planted,
> As cedars beside the waters."

Rows of marble pillars supported chambers roofed with cedar (Acts iii., 2–10), inside the court of the Gentiles, near which were on sale, oxen, sheep, doves, meal, and salt, and the tables of the moneychangers. Fourteen steps upward were inscriptions forbidding a Gentile, on pain of death, to proceed further, and within this was the women's court. Through the Beautiful gate you pass into the court of priests and Israelites, where

stood the altars of burnt offerings. Twelve steps higher you come to the house of God, within which is the Holy of Holies. Hence you may view that "place of a skull" now covered with temples and minarets, and turbaned heads, and uncovered feet, within whose sacred precincts rests indeed the Holy One of Israel, and hither come the pious and superstitious of the earth to pray or quarrel. Here Gothic crypt and Byzantine arch mingle incontinently.

Thus, since the world began, have gone together in raising to the worship of the deity, the two great emotions of our nature—fear of God and the reverence it inspires; love of our kind and the gratitude it prompts to the giver of life and good. Victory is won in mourning. Our greatest sorrow is enshrined in a greater hope. We have prefigured in our monuments and our churches, allegories framed by the pious and the good of every age. The fruits and flowers are to us not merely enjoyments for the senses, but symbolic of the virtues which their beauty or their goodness typify. The temple is as it were the tributary crown rendered by man to his maker; the exemplar of the results of virtue and intelligence offered by the apprentice to the Great Architect who marks the beauty of its outline, the proportion of its parts, the regularity and uprightness of its structure. Care, steady perseverance, an object of good, including neighbourly love, and zeal, and piety, are needed in such a work. So may the architect be buried within the chancel without irreverence.

Viewing those sacred edifices and tombs, those scenes wherein the glory of the human race went from the fleshpots into the wilderness and received from the divine hand the law—where rose up the temples of the tribes, tier on tier, story and story, whose builders were men who adorned virtue scarcely less than it adorned them—may we not contemplate their works with pride, and whilst so employed emulate their virtue? On Golgotha stands the holy sepulchre, and upon it temples raised by human hands, but often profaned by inhuman practices.

"Not that the power of God is here
More manifest or more to fear;
Not that the glory of his face
Is circumscribed by any space—
But that as men are wont to meet
In court or chamber, mart or street
For purposes of gain or pleasure,
For friendliness or social leisure—
So, for the greatest of all ends
To which intelligence extends—
The worship of the Lord whose will
Created, and sustains us still,
And honour of the prophet's name
By whom the saving message came—
Believers meet together here,
And hold these precincts very dear."

THE THEORY OF LIGHT.

Among the many interesting papers which were read before the recent congress of the British Association, at Aberdeen, was one by G. J. Smith, Esq., of Perth, on the "Production of Colour and the Theory of Light." The author said that, in attempting to explain certain natural phenomena, he could not satisfy himself by applying the principles of either theory of light; that many natural phenomena indicated beats or vibrations in the luminous ether very different from what science taught. That is, that there were greater intervals between them than Newton had demonstrated and scientific men believed. He therefore endeavoured to contrive a machine which should be able to make as many revolutions or beats in a second as he considered the effective vibrations of light were repeated in a second of time, and argued that by certain contrivances to produce light and shade in alternate vibrations he should produce colour. In plain terms, he had come to believe that colour is formed by alternate light and shade in various proportions. To prove this, he caused a white rag to revolve at various speeds on a black surface. His first experiment was to move a small slip of white cardboard over a black surface. By this motion he obtained a distinct blue. Afterwards, in different weather, the same thing produced a purple. He then made a disc with five concentric rings: one ring was painted one-third black, the rest of the ring being white; the next ring was two-thirds black and one-third white; the next was three-fourths black and one-fourth white; and the fifth half black and half white. This disc, when made to revolve, became completely coloured. There were no more blacks or whites visible, but five rings of different colours. On a bright day, with white clouds in the sky, the first ring was of a light green, much yellow; second ring, purple, very blue; third ring, nearly as first; fourth ring, purple, darker than second; fifth ring, pink. By means of eccentric movements a great variety of colours was obtained, amongst others a pure red and various shades of purple, pink, yellow, and blue. There was a great variety of discs, each having on it a different proportion of black and white. It was by such processes that the author was led to believe that he had demonstrated that colour is produced by a mixture of light and shadow at various intervals, and at least he was satisfied that the experiments were original and not to be explained by the present recognized laws. The author produced the same results by cutting out spaces in the white card and causing it to revolve on a black surface. He produced also similar phenomena by causing these figures to revolve when held perpendicularly and to take the appearance of coloured solids. He also caused these colours to be reflected on a white surface from the revolving disc. These experiments and the views drawn from them were used for the purpose of giving a theory of the prism to be published in detail; and, referring to the consequences of his experiments, the author said that, remarkable as these experiments are, they are not more remarkable than the results they lead to. They prove the homogeneity of the ether; they prove the undulatory hypothesis, but oppose the undulatory theory; they enable us to dispense with the different refrangibilities of the rays of light, as taught by Newton; they remove the necessity for the supposition of different lengths of waves or of a disposition in matter to produce waves of different lengths; they help to explain many of the phenomena of what is called the polarisation of light; they give a new explanation of prismatic refraction, and explain in a plain and simple manner many very interesting natural phenomena.

FREEMASONRY AND THE USEFUL ARTS.

Much has been said and written, and many speculations indulged in on the subject of the antiquity of our fraternity, and the influence which it formerly exercised over the spread of the mechanical and less useful branches of art.

However dim and however obscure may be the evidence which we are enabled to glean on these points from the past, there is yet sufficient to show that the world, in centuries gone by, was under vast obligations to operative Masonry, as a secret scientific institution or study; whilst we have the proud satisfaction of viewing it at this day, and in its free or speculative capacity, as one of the noblest and most benign of mere human institutions. We may leave the temple of Solomon in the ruins to which, in the lapse of ages, it has crumbled; we may turn from the stately and graceful monuments of Masonic skill found in Greece, when Greece was great; we may cease to linger over dim tradition, or evoke from remote ages the evidences of its usefulness, and in the comparatively present day find all the testimony which reason can desire. The present, however, we know; let us therefore, for a moment, turn to that which is assumed to be tangible in the past, not because, as we have said, of a demand for evidence, but a satisfaction of curiosity. In 1735, an able English writer made the following reference to the Dionysian artificers, who were celebrated for their abstemiousness, scientific skill and attainments:—

"They were a body of architects and engineers, who were employed in the erection of temples, theatres, and stadia, after the Ionic emigration, which took place when the Greeks had made a very considerable progress in the sciences. These, together with their sacred mysteries, the emigrants carried with them into Asia, where, after some years, the arts flourished with a prosperity unequalled, and an elegance of conception and execution which far surpassed the productions of the mother country. They were very numerous in Asia Minor, Syria, Persia, and India, and it is highly probable that they were employed, with the Sidonians, at the building of Solomon's temple. They were distinguished from the profane and uninitiated by their science and skill in architecture, by appropriate words and signs by which they could at once recognize their brethren in all parts of the globe. They were divided into different Lodges, distinguished by particular names, and so possessed of distinct jurisdictions, and each separate association was under the superintendence of a Master and Wardens."

Mr. Sharp, an Englishman, and an eminent and distinguished

brother, in speaking on this subject, has used the following language:—

"To the disciples of Freemasonry our fellow countrymen are indebted for most of those splendid and majestic structures which even at the present day point their aspiring domes toward the heaven of heavens, and beneath which man breathes his prayer of peace and gladness; and to their predecessors in the Craft mankind are indebted for those stupendous monuments of human skill, the pyramids of Egypt, which, though many thousands of years have passed away, still exist—the temples of Memphis, Heliopolis, and Thebes, whose colossal ruins are to this day the wonder and admiration of the traveller—Persepolis, with its splendid palatial edifices of cedar—Babylon and her hanging gardens, Nineveh with her mighty walls, Baalbec and Palmyra still majestic, even in their ruins—the labyrinths of Egypt, Crete and Lemnos, and the marble glories of Greece—

'——— whose beauties a bright shadow cast,
And shed a halo round the mighty past.'"

In 1836, the celebrated Westmacott, in one of a series of lectures on artistic and scientific subjects which he delivered before the Royal Academy at London, said:—

"A taste for the fine arts was spread into almost all countries by the establishment of the fraternity of Freemasons, who had, it appears, under some peculiar form of brotherhood, existed for an immemorable period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men, Italians, Germans, French, Spanish, &c., had spread themselves in communities through all civilized Europe; and in all countries where they settled, we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate, &c."

In our speculative capacity, we cannot rear temples to tell to future ages the story of our grandeur, but we can stamp upon the page of history and in every living tradition the imperishable record that Freemasonry now, as in ages past, keeps burning on her altar the quenchless fire of virtue; that she is still the handmaid of progress; that her course is onward, ever onward, and that she yet bears inscribed on her ample banner everlasting fidelity to the revealed laws of God.—*American Freemason.*

MASONIC NOTES AND QUERIES.

I send you a short cutting from the current number of *The Builder*, believing it should find a place in your "Masonic Notes and Queries," as it regards the celebrated family of the Stones, one of whom was Grand Warden to Sir Christopher Wren when erecting St. Paul's, before the revival of Grand Lodge in 1717.—Designer.

"NOTABLES BURIED IN THE OLD CHURCH OF ST. MARTIN IN THE FIELDS.

"Amongst the painters and sculptors who were buried in the old church of St. Martin in the Fields, may be mentioned Nicholas Stone, the sculptor. There was a marble monument at the west end of this church to this artist:—

"'In his lifetime esteemed for his knowledge in sculpture and architecture, which his works in many parts do testify; and though made for others will prove a monument of his fame. He departed this life on the 24th August, 1647, aged sixty-one, and lyeth buried near the pulpit of this church.'

"This monument was adorned with his bust, finely carved in profile, with several tools used in sculpture, a square, compasses, &c. His son, also a sculptor, was buried in the same grave, September 17th, and his wife the following November the 19th, 1647.

"Nicholas Stone was born at Wandbury, near Exeter, in 1586, and, coming to London, lived for some time with Isaac James. He then went to Holland, and married the daughter of Peter de Keyser, for whom he worked at his profession as carver in stone. He returned to England, and was engaged in the building of the Banqueting House, Whitehall. No doubt the sculpture, scrolls, and other ornaments in stone were of his work. In the reign of Charles I. he obtained the patent appointment of Master Mason and Architect of the King's Works at Windsor Castle, &c., for which, saith the document, 'we do give him the wages and fee of twelve pence by the day.' Nicholas Stone had three sons,—Henry, Nicholas, and John.

"Henry, the eldest son, erected the monument for his father, mother, and brother, and carried on, in conjunction with John, the business of statuary after his father's death; though Henry addicted himself chiefly to painting, and was an excellent copyist of Vandyck and the Italian masters. Henry wrote a book, 'The Third Part of the Art of Painting.' This artist continued to reside on the premises which had been his father's, viz., a house, garden, and work-yard situate in Long Acre, which was rented from the crown at £10 per annum. Henry Stone died in 1653, and was buried near his father, where a monument was erected, and this epitaph written for him by his brother John:—

"'To the Memory of Henry Stone, of Long Acre, Painter and Statuary, who, having passed the greater part of thirty-seven years in Holland, France, and Italy, atchieved a fair renown for his excellence in arts and languages, and departed this life on the 24th August, A.D. 1653, and lyeth buried near the pulpit of this church.'"

[Here follow some complimentary verses.]

"'John Stone, to perfect his fraternal affection, erected this monument.'"

"The last member of this family of artists was laid in the same church; and, to perpetuate their memory, their near kinsman added to the monumental inscription in the quaint style of the time—

"'June 1699—

"'Four rare Stones are gone,
The father and three sons,

"'In memory of whom their near kinsman, Charles Stoakey, repaired this monument.'"

BOHEIM'S MASONIC SONGS.

In reference to the query on this subject in No. 11 of the *Magazine*, I beg to inform you, that in East Lancashire it is usual for Lodges to have Masonic books of songs; some ten or twelve copies in a Lodge. These are handed round to the brethren during the singing; the collection is a very good one, containing (besides songs suited for especial occasions), a variety of glees, catches, and duets. No song, other than pertaining to Masonry, is permitted to be sung except as a favour granted by the W.M. If a new edition of this book were published, I feel assured it would meet with a ready sale, as its value would be appreciated. The Secretaries of Lodges Nos. 50, 150, 226, and 333, could give further information.—H. I. Hinxman, M.D.

THE LODGE OF ST. CUTHBERGA, No. 905.

In reply to your inquiry of August 20th, respecting our name, I have only to say that St. Cuthberga, from whom we have named our Lodge, was a local celebrity, having founded here, and being the first abbess of a nunnery of considerable note; and being, moreover, the sister of Ina, one of the most able and prosperous of the West Saxon kings from about A.D. 689 to 726. I presume our first Worshipful Master, in selecting the name, preferred adopting the name of a real character to any allegorical designations such as Faith, Unity, Fortitude, Benevolence, &c., &c.

In the article in which you make the inquiry, Wareham was misprinted Wrexham.—Henry Herbert, Sec. No. 905.

Literature.

REVIEWS.

A List of the Books of Reference in the Reading Room of the British Museum. Printed by order of the Trustees. 8vo. 1859.

To every student it must be a self evident fact that the assistance derived from catalogues in this wholesale publishing age, is of the utmost importance to him in the prosecution of his labours. Next to knowing what work to consult for any information we are in search of, is the knowledge of where the book containing it is to be found. These two preliminaries being mastered, the saving of time and labour to the inquirer is immense. The trustees have done good service to the frequenters of the reading room in issuing the volume at present under notice, and it is so indispensable that we are inclined to believe every reader will, in course of time, come to see the utility of such a companion on his desk at home.

The first paper inserted is a copy of the "Directions respecting the Reading Room of the British Museum," a paper to which every reader attaches his signature when he is first admitted.

We have next a folding "plan showing the arrangement of the library of reference in the reading room of the British Museum," which is tinted of various colours to show the classification of works on Theology; Law; Philosophy; Fine Arts; Biography; Belles Lettres; Poets; Bibliography; Classics; Geography, Voyages, and Travels; Topography; History; Literary Journals and Libraries; Encyclopædias; Dictionaries of Languages; Peerages, Genealogies, Directories, and Calendars. These occupy the presses ranged round the external circle of the Museum reading room, commencing with press 2,000, and ending with No. 2,121. The next circle, which is breast high, contains the New General Catalogue, and the Supplementary Catalogue. The inner circle comprises the Catalogue of Music, King's, Grenville, and the old Catalogues, as well as the Catalogue of Maps. On the inside of this circle is the Catalogue of MSS. and Parliamentary Indexes, &c., &c., while on a raised platform is the seat for the superintendent of the reading room, his assistant clerk, and three attendants, who receive the readers' tickets, and forward by other attendants the books required.

The preface opens with an assertion that the objects, nature of the collections, government and administration, are the same as at the time of its foundation, a century since, and states that no two public establishments can be well more dissimilar than the British Museum of 1759 and 1859. It enters upon the regulations at the earlier period, telling us how persons were admitted by tickets, and that in 1774 a committee of the House of Commons reported "That it was their opinion that the most probable method of obviating those inconveniences (the applications for tickets, which were sometimes months in arrear), would be by enabling the trustees to demand and receive money for the admission of persons to see the Museum on certain days in the week, some days and hours being still allotted for receiving persons gratis." Upon a division this proposition was lost by a majority of three—fifty-three being in its favour and fifty-six against it.

In the year 1810, the Monday, Wednesday, and Friday admission was adopted, "but even then, and for many years afterwards, the presence of a few hundred persons in the building was considered to call for special precautions to secure the preservation of order."

"This fear of the public has long ceased. Now all are admitted who present themselves, the only condition being that they shall be able to walk into the building." These efforts have not been thrown away, as 43,000 holiday folk have recently passed through the building in one day, without the slightest injury to the collections.

On the establishment of the reading room on the 8th of December, 1758, by the trustees, they ordered "that the corner room in the base story be appropriated for the reading room, and that a proper wainscot table, covered with green baize, in the same manner as those in the libraries, be prepared for the same, with twenty chairs of the same kind with those already provided for the several departments of the house."

"A corner room in the basement story, with one oak table and twenty chairs, forms a very striking contrast with the reading room of the present day, but it was not so bad as the indulged reader of modern times may imagine. A glass door opened from this reading room into the garden of Montague House, which was well cultivated and planted with goodly trees, and between which and Hampstead nothing intervened to obstruct the prospect or poison the air. We may smile now at the twenty chairs, but they proved more than sufficient for the demands made upon them."

The preface then deals with accounts of the visits of Gray the poet, and an extract from the Right Hon. Mr. Disraeli's edition of his father's *Curiosities of Literature;* but as these are too good to be severed from the book, those of our readers who feel interested should procure it for themselves. The covert sneer in the last sentence, "But it cannot be denied that at that time (the date of the elder Disraeli's first attendance) they (the readers) were select, which they certainly are not now," is, to say the least, uncalled for. Perhaps at that time the librarians knew more of their calling than they do now, and would not declare that they had twenty copies of a Shakespeare folio as, it is said, was done latterly; for we presume it must be "like master like man," when we see the junior members of that august body in every conceivable and inconceivable place during the hours of Museum business, such as riding on the knife-boards of omnibuses up and down Tottenham Court-road, as if to draw inspiration from the names on the facias of the tradesmen's shops for materials towards their next poem, or slyly creeping into the reading room to finish the article already commenced behind the scenes in the public time, for the paper or magazine they write for.

"People living in glass houses should learn not to throw stones," particularly at those who are not so well provided for by the public as themselves.

But, to resume, we find the names of some of our most prominent divines and literary men as visitors for the purpose of study, and among them Drs. Lowth, Jortin, Blair, Kennicott, and Johnson, as well as Hume, Musgrave, Wray, Lord Morton, and others. Again does the cynic peep out in this part of the preface, as the list from which the above names are taken concludes thus:—"These are only specimens of the class of readers of that day. There were then no schoolboys coming for cribs, no smokers, no chess players working out problems, nor "men of our college" asking for *Punch*, or complaining that they could not get the last novel within a few days after its publication." What can be meant by "no smokers," after stating Dr. Johnson was admitted a reader, we are at a loss to understand. Nor can we see how those who study chess problems should be objected to any more than lawyers' clerks, nor the young "men of our college" more than the men of no college, not even that model establishment where they paid extra for learning manners.

Passing onwards we come to some of the old regulations, one of which, in 1804, declared that "no reader (except in particular cases, at the discretion of the principal librarian) will be entitled to more than two volumes at a time, but they may be exchanged as often as he may require."

After narrating several important changes with respect to the officers, we come to the time of the French revolution, and then find the foreigners to have been largely admitted. These readers were French refugees, who had sought an asylum in our country, and to whom the stores of the national library were freely accessible.

We are next favoured by some of the notabilities of our later literature. Sir Henry Ellis, Sir Walter Scott, Sydney Smith, Charles Lamb, Mr. Hallam, and a Chinese gentleman, Yong Sam Tack, are cited as specimens of the time in question.

We are now arrived at the opening of the old reading rooms, and the gift of the king's library. After this we come to Mr. Panizzi's scheme for the new reading room; a design so excellent and well known, that each of our readers must be thoroughly acquainted with it from the descriptions inserted at the time in every journal in the kingdom. Giving him the largest amount of praise for the idea, and its happy accomplishment, we shall pass over the architectural details to offer one suggestion as to the practicability of opening four of the large squares of glass in windows situated N.S.E. and W., so that the air in the dome may be purified day by day—a feat no "apparatus" can do so well as open windows with a thorough draft.

Proceeding onward we come to an order of the trustees in 1857, "directing that the senior assistant keeper in the department of printed books should be transferred to the chief superintendence of the new reading room." And further on we learn he was "above all to afford all the assistance in his power to readers in their pursuits." Mr. Jones then goes on to say,—"The readers have thus placed at their disposal, for six hours every day, the services of a gentleman whose intimate knowledge with the Museum collections, extensive knowledge of the literature of his own and foreign countries, and acquirements as a linguist rarely to be met with, render him peculiarly fitted to carry out the chief object of the trustees, as expressed in their order. The very numerous applications made to Mr. Watts, in his capacity of superintendent, show the importance of the appointment, and with what judgment the trustees have acted in the selection of their officer."

To this account of Mr. Watts's fitness, no one who has had to consult him at any time can demur. Indeed, we think it falls far short of his merits; for not only is Mr. Watts all, and more than Mr. Jones gives him credit for, but he is emphatically and truly a gentleman, a few more of which genus we should have no objection to meet with in the Museum *employés*. In Mr. Watts, Mr. Panizzi, and the officers of the MS. department, who by the bye Mr. Jones carefully ignores, lie the whole worth of the Museum corps; they are the diamonds, set in the lead, that sparkle and show the true light, whilst the others serve as the dull foil to bring out their purer value.

We next come to the reading room staff. The superintendent has already been spoken of; the clerk, Mr. Glanvill, who is ever ready to aid and assist; the three attendants who take charge of the readers' tickets—men without whom all who frequent the room would often be at a great loss; the attendant who keeps the books put by from day to day, and who would be of much more value if he did not so wantonly throw obstacles in the way; and to the other attendants without whose knowledge and aid, cheerfully rendered but badly remunerated, the thanks of every reader is due. It is to these last that the Museum readers are much indebted; they know books on every subject, where to find them, and to every inquiry are ever ready to afford information. Should an increase of salary be afforded, as it is currently spoken of, it is to this class of the Museum officials that it should be made, and not to those proposed, for they are well able from the sale of their very interesting works, and the handsome sums they obtain by writing for newspapers, &c., whilst they should be employed on other work, to magnanimously forego the increase, and petition for an augmentation to these attendants as the men who really do the work while they play.

The list has been carefully and judiciously prepared by Mr. Rye, who really has done his work, and done it well, and he has added a classified index of subjects, which will greatly facilitate every reader in finding the information he requires.

Vicissitudes of Families, and other Essays. By Sir Bernard Burke, Ulster King at Arms. Longman.

There is an old saying, but a true one, that "truth is stranger

than fiction," and in many of the nobles and commoners' family traditions there are some of the most romantic legends to be found —legends which far outstrip the romance of the novelist. We remember in days long gone by, what a mine of wealth to us there was in Playfair's *British Family Antiquity*, Dugdale's *Baronage*, and much later in Craik's *Curiosities of Family History*, and the two series of Burke's *Family Romance*. From these sources Sir Bernard Burke has re-issued some of the tales incorporated in his former volumes, as well as those of the other authors before indicated, but this has been done in this instance in the pursuit of an uniform plan, viz., to trace the misfortunes that have befallen the great and mighty. These *Vicissitudes of Families* are narrated in a garb in which we could scarcely expect to find them coming from a King at Arms. They are not the mere dull chronicle, with dates and facts huddled together in close proximity, but readable by the fireside or in the home circle. To bear out our assertion we shall offer our readers a few extracts, and commence with the decadence of the Cromwells:—

"Thomas Cromwell, the Lord Protector's great grandson, was a grocer on Snow Hill, and his son, Oliver Cromwell, the last male heir of the family, an attorney of London. But it was in the female line that the fall was most striking. Several of the Lord Protector's granddaughter's children sank to the lowest class of society. One, after seeing her husband die in the workhouse of a little Suffolk town, died herself a pauper, leaving two daughters; the elder, the wife of a shoemaker, and the younger, of a butcher's son, who had been her fellow servant. Another of Oliver Cromwell's great granddaughters had two children, who earned their scanty bread by the humblest industry; the son, as a small working jeweller, and the daughter as a mistress of a little school at Mildenhall."

Sir Bernard Burke, as a true Irishman, as we take him to be, is, of course, a firm believer in the royalty of the various kings, and petty lords that took the name of kings in Ireland, and of whose deeds we have such stirring pictures in *The Annals of the Four Masters*, and such like works, and accordingly he favours us with the following account of the representative of the royal race of the O'Neills, a name more familiar to Saxon ears, from the recollections of the dramatic veteran, than the sceptered monarch; however, let us introduce

"Sergeant-Major Bryan O'Neill, youngest son of Sir Francis O'Neill, the sixth baronet, is now in his seventy-fifth year, and is a tall and distinguished looking man, in whose appearance and manners, notwithstanding his age and poverty, and the ordeal through which he has passed, may be traced the high lineage and noble blood of Clanaboy."

"And thus I close this sketch of the decadence of a branch of the royal house of O'Neill, in which the mutability of fortune is signally displayed. The descendant of Prince Niul of Scythia and Egypt, of Milesius, King of Spain; of the royal author, Cormac Udfadha; of Con of 'the hundred battles,' and Niall the Great; of the chivalrous Niall Caille, and Hugh Boy, and Brian Balv, and Henry Coach, and the gallant and dashing Colonel of Charles the First's dragoons at the battle of Edge Hill, the cousin of three peers and of a duke, and the lineal descendant of a hundred kings, is reduced to the humble lot of a discharged pensioner of the Crown, at two shillings and twopence a day, and occupies a room in a small shop in an obscure street, where his eldest son is a coffinmaker."

The struggles of great men have always been a theme to hang a moral on, but the endurance of woman has not commanded such applause, because their sufferings have been mostly of a domestic and private character, yet when this has not been the case, and the story of their woes have been made known, then it is that the old maxim, "suffer and be strong," is fully exemplified. Sir Bernard Burke tells his stories so tersely, and yet luminously, that we prefer letting him do so in his own language, rather than offer our readers an abridgment. The following is a grand picture of a suffering, yet determined, woman:—

"The year of famine came on, Government works were commenced, and the tenants soon ceased to pay any rents whatever, and as a natural consequence the owners of so many thousand acres were no longer able to pay up the instalments due upon their mortgages. Men acting in large bodies are seldom so merciful as when they are individually responsible for their deeds, and the Law Life Assurance Society formed no exception to this rule of general experience. They insisted upon the due performance of their bond, and that being under the circumstances impossible, this vast Connemara property came into the Encumbered Estates Court, and the famous old race of Martin of Ballinahinch was sold out: the times were the worst possible for an advantageous sale; and the assurance company bought in almost the entire of the estate, at a sum immeasurably below its real value, and quite inadequate, even with the produce of the remnant of the lands bought by other parties, to the liquidation of its heavy liabilities. Not a single acre remained for the poor heiress of what was once a princely estate, and while others were thus fattening upon her ancient inheritance, the 'Princess of Connemara,' without any fault of her own, became an absolute pauper The home of her fathers had passed away to strangers, leaving nothing behind but debts and the bitter recollection of what she had lately been.

"In this total wreck of all her fortunes the ill-starred 'Princess of Connemara' retired to Fontaine l'Evêque, in Belgium, where for a short while she supported herself by her pen; but so scanty were the means thus obtained that she at length resolved to abandon the continent for America, hoping to find in the new world an ampler field for her exertions. Some friends of the family now came forward with a small subscription to enable her to carry out this object. Much it could not have been, for we find her embarking on the voyage in a sailing vessel, although she was far advanced in pregnancy. A premature confinement was the result in this den of misery, without medical attendant, without a nurse, without any one of the aids so indispensable at such a moment of danger and suffering. Can it be a matter of surprise to anyone that she died soon after she touched the shore, or, as some will have it, before she left the boat?

"With her has perished the last direct representative of her race, though even now the echo of their name has not passed away among the peasants. The people of Connemara yet speak of the Martins as being the legitimate lords of the soil, and never mention them but with affectionate regret."

"It only remains to add that this unfortunate lady has left behind her several works that prove her to have possessed more than the ordinary degree of accomplishments belonging even to her elevated condition. Of these the most popular are 'Canvassing,' which was published in connection with Banim's 'Mayor of Windgap,' and a work in three volumes called 'St. Etienne.' She was also said to have been a good Greek and Latin scholar, and must certainly have been familiar with French, since she contributed to French periodicals during her residence in Belgium. But, beyond all this, she was kind hearted and of a most independent character."

Sir Bernard Burke's last *Essay* in the *Vicissitudes of Families*, is devoted to inculcating a love for the study of Heraldry. From what we have written on this subject, in a late number, we presume none of our readers will be surprised if we advise them to peruse Sir Bernard Burke's essay for themselves, as we hold heraldry to be one of the most useful, and certainly one of the most graceful accomplishments a well read person can possess.

Robert Mornay. A Novel by Max Ferrer. 8vo. Messrs. Chapman and Hall.

We have tales and novels to suit all classes, and shades of opinion from the everythingarian down to the anythingarian, but from those of a metaphysical turn we are almost always too anxious to escape. On taking up *Robert Mornay* we stumbled over some four or more pages of dry reflections, and found ourselves face to face with two characters, Robert Mornay and Harry Winsome, of course they were "as wide as the poles asunder" in treatment. The one was metaphysical, of shining ability, but uncertain of purpose; the other a happy-go-lucky sort of individual, always contented and making the best of everything. Our author's aim is sound, and points out the necessity of self denial and self control by illustrating the unfortunate effects of a want of these qualities. The story, as we are promised a sequel, it would be unfair to give an outline of, but there are, in spite of the philosophical tendencies of the book, some delightful episodes, one of which is so irresistible that we shall conclude our notice by the extract, whether fact or fiction we say not:—

"One day, when we were coming in from one of these sails, just barely gliding in, almost becalmed, I observed a lot of human heads approaching along the water towards the yacht. They turned out to be a swimming party, men and women (ladies, my dear fellow) swimming altogether. They came alongside our yacht, and Fry offered them refreshment, which, as they had swum two miles, he thought might be acceptable. 'If you have any coffee we should be glad to have it,' replied an English male head. It was our minister from Monaco, rather a fat man, who floated on his back remarkably well. Fry knew him slightly. 'Won't you come on board?' 'Thank you, but I don't think we are quite *en règle*'—(the ladies had on a sort of very light bathing gown). Coffee was handed, therefore, to each of them from the gangway steps. 'Good coffee,' continued the male head. The nymphs had been helped first. Fry, meantime, was entirely occupied watching one of them float on her back, which the lady observing, said, suddenly, 'Won't you join us?' 'Thank you,' he replied; 'there seems to be a certain amount of novelty in the proceeding, and, in such company, I don't see how I can refuse. But how far are you going to journey thus?' 'To that village,' said a very pretty English girl, in reply, who was 'treading water,' her long hair having escaped the net, streaming down her back. 'What, that one there?' She pointed to one nearly three miles off. 'Yes; why not?' 'Because I should simply go down before I got there.' 'Why, it's nothing; we swam five miles the other day. You can come halfway, then.' The invitation was irresistible. Fry bolted down to the cabin, and presently reappeared in lighter but still decent apparel. In a moment he was also treading water by the syren who had enticed him to her element. 'Come along, Frankland,' he cried; but I resisted both

the appeal of friendship and the bright glance of the water witch. 'We ought to think of turning back,' said the Monaco minister to his water party: there were some half dozen of them. 'Send my boat after me,' said Fry, 'and don't lose sight of me.' The water nymph laughed gaily, and the next moment the party were away, foaming through the water like a shoal of porpoises, every man but Fry with a cigar in his mouth. Fry was evidently lagging, but his particular syren dropped to the rear also. Fry told me after, 'Do you know, it was a very tempting thing to sham drowning, so as to make the witch hold me up; she looked so pretty, cleaving through the water close by me, flirting away with her eyes as calmly as if sitting in her crinoline on a drawing-room sofa. I have seen her in that position since, you know, and a very ladylike girl she seems. It was in consequence of this feeling that I said, 'I am going to sink.' 'Don't,' she said quite coolly; 'I shall be obliged to call the minister.' The witch looked mischievously aware of my plot. The threat rendered me doubly buoyant, and I struck out with renewed vigour at the thought of the fat man's arms round me. Altogether I had a very agreeable half hour in the water. When my boat came to pick me up I was quite sorry to leave so agreeable and unaffected a society; but I was getting fagged, and was obliged to give in. The minister took the trouble to come back several yards to shake hands with me. 'And you,' I said to the water sprite. She held out her hand, which I brought to my lips, and kissed most successfully, notwithstanding the difficulty—how could one be artificial in such an element!—the girl blushed, and they all swam away."

NOTES ON LITERATURE, SCIENCE, AND ART.

The Carthaginian curiosities in the British Museum, sent to this country by Mr. N. Davis, comprise a number of beautiful mosaics of the Roman period, which must have been very handsome indeed, in their day, and yet retain abundant traces of former loveliness. Perhaps, more valuable to the philologist than these, are a quantity of rude fragments of much earlier date, many of them bearing Phœnician inscriptions in a very excellent state of preservation. These treasures occupy the gloomy crypts that were once tenanted by the Assyrian antiquities.

The *Publishers' Circular* summarises issues of new books to be expected during the coming season:—Messrs. J. W. Parker and Son have in the press "Sword and Gown," by the author of "Guy Livingston;" "Misrepresentation," a novel, by Anna H. Drury, author of "Friends and Fortune;" "Miscellanies," reprinted chiefly from *Fraser's Magazine* and the *North British Review*, by the Rev. Charles Kingsley. Messrs. J. H. and J. Parker have in the press "A Manual for the Study of Monumental Brasses;" "The Military Architecture of the Middle Ages," translated from the French of M. Viollet-le-Duc; and the second and concluding volume of "Ancient Armour and Weapons in Europe," with numerous illustrations, by John Hewitt. Messrs. Smith, Elder, and Co.'s list commences with their important new publication of a Monthly Magazine, under the editorship of Mr. Thackeray. Their new books will be "Sir John Bowring's Visit to the Philippine Islands in 1858–59," with numerous illustrations; Mr. Walter Thornbury's "Life in Spain;" Mr. Ruskin's "Elements of Perspective;" Captain Brigg's "Heathen and Holy Lands, or Sunny Days on the Salween, Nile, and Jordan;" Mr. Andrew Bisset "On the Strength of Nations;" and "Expositions of St. Paul's Epistles," by the late F. W. Robertson. Messrs. A. and C. Black, of Edinburgh, announce "The Church History of Scotland from the Commencement of the Christian Era to the Present Century," by the Rev. John Cunningham; "Paleontology," by Professor Owen; "A Compendium of English and Scotch Law," by James Patterson, M.A.; and Dr. Anderson's "Elements of Agricultural Chemistry." Messrs. Blackwood and Son announce a "History of the Church of Scotland from the Reformation to the Revolution," by the late Professor Lee; the third and fourth volumes of Sir W. Hamilton's works; a new edition of D. M. Moir's Poetical works; besides Mr. Oliphant's Narrative of Lord Elgin's Mission; and the New Library Edition of Sir Edward Bulwer Lytton's works.

The fourth season of Sunday music in the parks is over, and the report shows satisfactorily that the recreation is mainly self-supporting. Whereas the subscriptions to the music in the Regent's park amounted to £37, the sum derived from the sale of programmes was £197. In Victoria park, the disproportion was as great; the subscriptions being £9, the programme money, £107.

The *Caledonian Mercury* announces the acceptance by Sir David Brewster of the office of principal of the Edinburgh University.

M. Gachard, keeper of the records in Belgium, has published, under the title of "Correspondence of Charles V. and of Adrian VI.," a collection of state papers. While in Spain M. Gachard collected the letters of Philip the Second; and we are indebted to his labours for a most curious relation of the troubles in Ghent during the year 1539. His present work enables us to appreciate, documents in hand, the relations existing between the powerful rival of Francis the First and the Bishop of Tortosa, afterwards Pope Adrian.

The editor of the *Boston Courier* gives the following curious opinion of the merits of the English press. After complimenting a large portion of our press upon the ability employed upon it, the editor adds:—"But what I complain of is the excess of brilliancy and cleverness. The style is better than is usually found in our journals at home—less rhetorical and ambitious, with fewer ornaments, more condensed and pithy; but the elaboration is more inward than outward, and is shown in the substance more than the form. There is a constant ambition to be pointed and epigrammatic. At every few steps you come to some sudden turn, like a traveller on a road that is zigzagged up the sides of a steep hill. It is a style full of snap and coruscation. You see plainly that the first object of the writer is to say something smart and spicy, and that to find out the truth and tell it are only secondary objects with him. How often, after coming out of the reading room with the mind's eye dazzled and pained with the glaring colours on which it had been feeding, have I said to myself—What a comfort it would be now to turn to a page of Franklin's 'Autobiography,' or Bunyan's 'Pilgrim's Progress!'"

The far famed geographer, Dr. Karl Ritter, died at Berlin, on the 28th of last month. Karl Ritter was born in Quedlinburg, in 1779; he taught when a young man at Schnepfenthal, then, later, at Frankfort-on-the-Maine, and belonged since 1820 to the University of Berlin. His great work, which he continued for more than forty years, is of course left incomplete. Too grand in its conception for one man's life to finish, it will be the task of generations. His death came not unexpected, for he had been ailing for a long time; yet his loss will be deeply felt by all those who had the advantage of enjoying a more intimate intercourse with the great scholar, whose kind and amiable manner, noble and humane thinking, and unpedantic teaching, attracted towards him irresistibly pupils and friends.

The King of Bavaria, in recognition of the services of the Messrs. Schlagintweit, has conferred upon these distinguished travellers titles of nobility.

The Germans in Paris have appointed a committee to arrange a celebration of Schiller's birthday. At present it is proposed to hold the *fête* in the Cirque de l'Imperatrice, in the Champs Elysées.

"Our one, our only magazine," says a New York letter, "is again in danger. We have been for many years dying for a magazine, and have been making divers unsuccessful attempts to have one 'of a high order,' that would rival your *Blackwood* or *Fraser*. Our last attempt was *Putnam's Magazine*, which, after a brilliant career of a few years, was at last driven into that last haven of all crazy literary craft—'first class wood engravings.' It failed to find refuge even here, however, and died a natural death in 1857. Immediately after some enterprising individual in Boston stepped into the breach and set on foot the *Atlantic Monthly Magazine*, which was to be kept up to the highest point of excellence by contributions from both sides of the Atlantic. The British quota, however, was not sent in very long, and it has owed a very remarkable success almost entirely to native pens. No magazine of similar standing and pretensions has in this country ever obtained so large a circulation, and remained so long in a decidedly prosperous condition. The articles were rarely either so elaborate or so profound, or even so varied in their interest, as those of its English contemporaries, as that ripe and careful cultivation, of which good magazine literature is the fruit, is by no means so general here as with you, but they were incomparably better than any similar *recueil* which has yet made its appearance on this side of the Atlantic, and has done a great deal both for American literary taste and reputation. It also, I am sorry to say, seems to be in danger. The publishers, the well known house of Phillips and Sampson, of Boston, last week suspended payment, owing to the death of the two leading members of the firm, and the magazine, though, *per se*, a decided success even in a commercial point of view, can hardly separate its fate entirely from that of the rest of the concern."

Humour.—Humour, to be useful, must be kept in order. When the fairy realm is clear, the landscape bright, the actors in their proper places, it is an adjunct of delight,—a conservatory, so to say, of light, and flowers, and perfume, added to a room, into which you may step at pleasure. When it is out of order, it is a nuisance, a perplexity, a despair—a conservatory that lets in cold air, a smell of earth and of dying plants.

Poetry.

THE LANE.

BY REV. W. BARNES.

They do say that a travelling chap
  Have put in the newspaper now,
That the bit of green ground on the map
  Should all be took in for the plough.
He do fancy 'tis easy to show
  That we can be but stumpolls at best,
For to leave a green spot where a flower might grow
  Or a foot weary walker might rest.
'Tis hedge grubben, Thomas, and hedge grubben,
  Never a-done
While a sov'ren more's to be won.

The road he do say is so wide
  As 'tis wanted for travellers' wheels—
As if all that did travel did ride
  And did never get galls on their heels.
He would leave sich a thin strip of ground,
  That if a man's feet in his shoes
Were burning and sore—why he couldn't sit down,
  But the wheels would run over his toes.
For 'tis make money, Thomas, and take money,
  What's sold and bought
Is all that is worthy of thought.

Years ago the lane sides did bear grass
  For the geese to pull at wi' red bills;
They did hiss at the folks that did pass,
  Or the boys that pick up their white quills.
But shortly, if four if or five
  Of our goslings do creep from the egg,
They must mope in the garden more dead than alive,
  In a coop, or tied up by the leg;
For to catch at land, Thomas, and snatch at land,
  Now is the plan,
Make money wherever you can.

The children will soon have no place
  For to play in; and if they do grow
They will have a thin mushroom face,
  With their bodies as sumple as dough.
But a man's made of a child,
  And his limbs do grow worksome by play,
And if the young child's little body is spoiled,
  Why the man's will the sooner decay.
But wealth is worth more than health is worth,
  Let it all go,
It will bring but a sovereign or two.

For to breed the young fox or the hare
  We can give up whole acres of ground;
But the greens be begrudged for to rear
  Our young children up healthy and sound.
Why there won't be left the next age,
  A green spot where their feet can go free;
And the cuckoo will soon be committed to cage
  For a trespass in somebody's tree.
For 'tis locking up, Thomas, and blocking up,
  Stranger or brother,
Men mustn't come nigh one another.

One day I went in at a gate
  With my child, where an echo did sound,
And the owner came up and did rate
  As if I would cart off his ground.
But his field and his grass were all let,
  And the damage that he could have took
Were, at most, that the while I did open the gate
  I did rub round the eye on the hook.
But 'tis drive him out, Thomas, and heave him out.
  Trample no grounds
Unless you be arter the hounds.]

Ah, the squire of Culverdell Hall
  Was as different as light is from dark,
With some folk that, as evening did fall,
  Had broke through long grass in his park;
For he went with a smile for to meet
  With the trespassers, while they did pass,
And he said "I do fear you'll catch cold in your feet,
  You've a-walked through so much of my grass."
His mild words, Thomas, cut 'em like swords, Thomas,
  Newly a-whet,
And went further with them than a threat.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

THE OLD MAN'S WISH.

If I live to grow old, as I find I go down,
Let this be my fate in a country town;
May I have a warm house with a stone at my gate,
And a cleanly young girl to rub my bald pate.
  May I govern my passions with an absolute sway,
  And grow wiser and better as my strength wears away;
  Wearing out my life's term by a gentle decay.

In a village retired, by a murmuring brook,
With the ocean at distance on which I may look;
With a wide spacious plain without hedge, row, or stile,
And an easy pad nag to ride out a mile.
  May I govern, &c.

With Horace and Plutarch, and one or two more
Of the best wits that lived in the ages before;
With a dish of roast mutton, not ven'son, nor teal,
And clean—though coarse—linen at every meal.
  May I govern, &c.

With a pudding on Sunday and stout brimming liquor,
And remnants of Latin to puzzle the vicar;
With a hidden reserve, too, of Burgundy wine
To drink the king's health as oft as we dine.
  May I govern, &c.

With a good courage, thus may I face my last day,
And when I am dead may the better sort say—
"In the morning when sober, in the evening when mellow—
He's gone, and has not left behind him his fellow.
  For he governed his passions with an absolute sway,
  And grew wiser and better as his strength wore away;
  Wearing out his life's term by a gentle decay."

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE GOVERNESSES' BENEVOLENT INSTITUTION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I venture to ask for space in your columns to again call attention to the case of Miss Harriet Crane, a very interesting letter from whom you were good enough to insert in your number of April 20th, 1859 (vol. vi., p. 744).

This lady was in early life a pupil of the Girls School, to which she was admitted in 1799, through the influence of the founder, Chevalier Ruspini; she is now, in her seventieth year, a candidate for the Governesses' Benevolent Institution. At the election in May last, she was the highest but one of the unsuccessful candidates, and I have strong reason to hope that, if a vigorous effort be made at the election on the 6th of November next, an annuity may be secured to her for the remainder of her days. But there will be a severe struggle, as, out of one hundred and fifty-one candidates, only three are to be elected. I am endeavouring to obtain for her all the votes I can; and if brethren who are or who may become subscribers will kindly forward their votes to me, I will take care that they are duly recorded.

I am, dear Sir and Brother, yours truly and fraternally,
3, *Ingram Court, Fenchurch Street,* John Symonds.
October 10*th*, 1859.

[We hear that our R.W. Bro. B. Bond Cabbell, Prov. G.M. for Norfolk, has given all his votes to Miss Crane, an example which we trust will be extensively followed.]

Algerian Scenery.—I have seen Swiss mountains and Lombard plains, Scotch lochs and Welsh mountains, but never anything so unhearthly, so delicate, so aerial, as the long stretches of blue mountain and shining sea; the dark cypresses, relieved against a background of a thousand dainty tints, and the massive white Moorish houses gleaming out from the grey mysterious green of the woods of olive trees; the foreground full of blueish aloes and prickly cacti, and the rocky slopes covered with curious and finely cut vegetation—cyclamen, large leaved ivory, and a profusion of African clematis, with large bells of greenish white; while for living interests, we have camels and asses ridden by white-clothed Arabs, and Moors in beautiful gay dresses, and representatives of almost every nation under heaven.—*Bodichon's Algeria.*

ANCIENT SYMBOLISM, ILLUSTRATED.

BY BRO. ROB. MARTIN, M.D., PAST DEPUTY PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, &c.)

To remain the unenlightened observers of certain forms and customs, and to witness from year to year the employment of peculiar symbols, still ignorant of their signification, is unworthy of the age in which we live. Few orders teem more with emblems of mysterious import than does that of Freemasonry; over the origin of some of these the dust and cobwebs of ages have accumulated, but patient investigation will clear them of their covering and establish the fact that they were not unmeaning baubles, but that they have been carefully handed down to us from time immemorial by our ancient brethren as the symbols and guards of our mysteries. Some of them are so exclusive in their import as to admit of explanation only in our Lodges, with the usual regard to secrecy and caution; while others, having peculiar meanings known only to the Craft, yet have equally belonged to the philosophy of the ancients, and admit of more full and more general elucidation—these may even become the subjects of written lectures without offering violence to the secret tenets of our Order. Of this class is the triangle or trowel, as it is called in Craft Masonry; and in treating of it, my endeavour will be to prove it one of the most ancient and important of our symbols; to trace it from the dawn of man's existence on the earth, through the dark ages of idolatry, to these our more enlightened times; and to show that although the name and nature of that deity of whom we considered it an emblem, was and is for a season lost to some of the sons of men, the symbol itself in every quarter of the globe has invariably maintained a sacred signification.

Six hundred and fifty-six years after the creation of man, and two thousand three hundred and forty-eight years before Christ, the universal deluge destroyed all mankind excepting Noah and his family; Noah's three sons were consequently the founders of nations. Japhet peopled the greater part of the west; Ham, Africa, where he was worshipped as a god; and Shem was honoured by the Hebrews his descendants. Smarting under the curse of their progenitor Noah, it was but a probable consequence that the observances of the patriarch would first be disregarded by the family of Ham; and accordingly we trace the origin of idolatry to the Phœnicians or ancient Egyptians, by whom signs, symbols, and hieroglyphical figures were employed as a means of preserving to their priests exclusively the secrets and mysteries of their ancient religion.

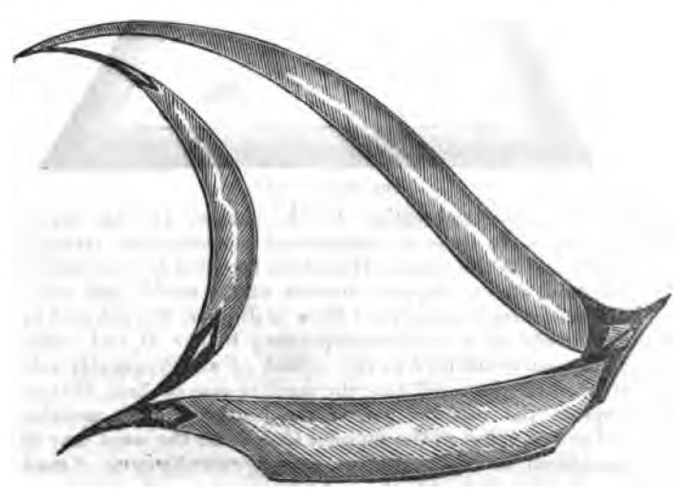
The triangle is the most ancient of the postdiluvian symbols; it was one of the hieratic or sacerdotal characters, abridged from the hieroglyphical signs adopted for the sake of convenience and expedition, and used by the priests in their records. The Abbé de Tressau, in his "Heathen Mythology" observes that in the temple of Jupiter Ammon, the figure of an equilateral triangle had reference to the division of the world; he states that almost all the learned men agree in considering that it refers to a confused tradition of the beginning of the world, nearly the same as related in the book of Genesis. Noah, say they, divided the earth among his three children, Shem, Ham, and Japhet. Africa became the possession of Ham; where he was afterwards known by the name of Jupiter. In Egypt there was a city consecrated to him; and the name of Ham bears great affinity to that of Hammon or Ammon, so celebrated among the nations of Africa.

Japhet, the second son of Noah, had for his share all the maritime parts of Asia, with the Archipelago and Europe, which caused him afterwards to be accounted god of the sea, and worshipped under the title of Neptune. Shem, third son of Noah, had the rest of Asia, where the worship of fire became almost general; which occasioning conflagrations that consumed several cities, procured for him the title of Pluto, or god of the infernal regions. Thus we see, in the earliest days of man's existence, although a deviation from the worship of the first great cause was permitted, still, in conformity with revelation, the idea of a triple godhead was established.

The late Sir William Jones has satisfactorily traced the origin of all the people of the earth to these three roots, Shem, Ham, and Japhet, agreeably to the account rendered in the tenth chapter of Genesis. In the ninth chapter you will read:—"These are the three sons of Noah, and of them was the whole earth overspread." On which the celebrated Wogan remarks:—"All mankind are of one blood and original, being descended of one common ancestor; and are therefore all brethren, and as it were, of one family. This consideration shows not only the reasonableness of that universal benevolence and kindness which God, the great Lord and Architect of all requires from us, but demonstrates the folly of that pride which puffs up one man against another. The rich and the poor meet together; the Lord is the maker of them all." A finer illustration of the level and the trowel than these words of Wogan convey, cannot possibly be given. That learned author, Faber, in his "Mysteries of the Cabiri," states that "under the name of Jupiter Ammon, or Protecting Father, Son of our Kindred (the word *ammon* in Hebrew has this meaning)—there is no doubt but the Egyptians worshipped their progenitor Ham. His title of 'Ammon' was also employed by the Phœnicians as a distinguishing form of appellation towards each other, as well as of solemn invocation to the Deity; from which ancient precedent we use the title of 'Lord,' and the French that of '*Seigneur*,' to distinguish nobles."

Thus then the triangle was first employed as a sacred symbol in the land of Ham, deified and worshipped under the title of Jupiter, and I now proceed to trace it into the possession of Japhet. Many of the characters of the Greek language had of themselves other than alphabetical meanings, having been hieroglyphics of the Phœnicians or Egyptians, descendants of Ham, who having migrated into Greece (peopled by the descendants of Japhet), introduced many words from their own language, particularly those which were employed in the new laws, customs, and religions which they carried with them into Greece; and the Grecians in adopting their innovations made use of their terms, which quickly produced a confusion of the two languages—precisely in the same manner as our mother tongue admitted words and idioms from the successive conquerors of our country, until it became the mixed language which is now universally spoken among us.

The most ancient Phœnician letters, introduced into Greece by Cadmus, were sixteen in number. About the period of the Trojan war four more letters were added by Palamedes; and many years after, Simonides, by adding four others, completed the Greek alphabet. From the works of Berosus,

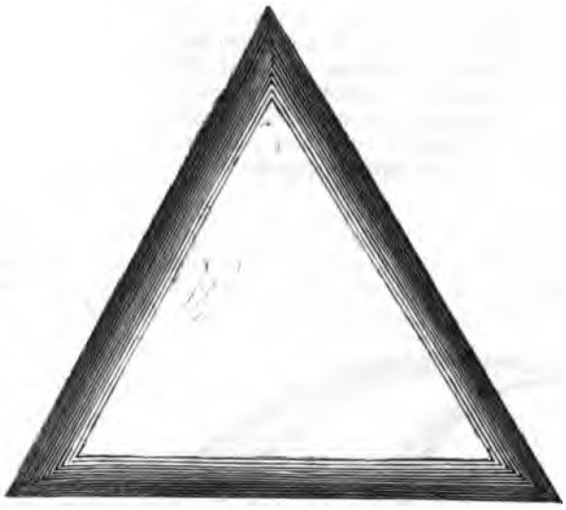


THE PHŒNICIAN ILPHA.

Abydences, Polyhistor and Apollodorus, we learn that the deluge was the grand epocha of every ancient nation, and that until the time of Moses nothing appears to have been generally known antecedent to the time of Noah. The Egyptians, therefore, believing him to have been the first man and to have been floated into the world in an ark or ship,

THE COPTIC ALPHA.

used the *Ilpha* or ship as a symbol of him, which figure or character was afterwards chosen by the Greeks as the first letter of their alphabet, and with very slight alteration adopted as their *Alpha*, which implied not only the first lettter but the first of known human beings; and from them we copy the figure of speech, "the alpha and omega—the first and the last." It is a coincidence worthy of remark, and which may have escaped the observation of some brethren better versed in the Greek language than myself, that the *alpha* and *omega*, the first and last letters of the Greek alphabet, are two vowels which when pronounced together form a Greek verb expressing the first and last act of animal exist-



THE GREEK DELTA.

ence, ἄω, *spiro*, to breathe. In like manner with the appropriation of the *ilpha* to alphabetical purposes, the triangle, which had in the days of Ham been accepted as a symbol of the flood, and consequent division of the world, and afterwards as a representative of Ham or Jupiter, was selected by the Greeks as a letter corresponding to our D, and called *delta*, which was used as the capital of, and frequently substituted for the word Διός, the genitive case of Ζεύς, Jove or Jupiter, the supreme god of the heathens: thus meaning "of or belonging to the supreme God." Or the word may be considered as the adjective Δίος, *præstantissimus*, "most excellent" or "most high."

Shem, Ham, and Japhet, being thus distributed over the world, all immediate descendants of Noah, who was the tenth generation from Adam, it may easily be conceived that their traditions would correspond respecting the flood and subsequent division of the world. Canaan, the son of Ham, who had received the curse of his grandfather Noah, was the first to fall from the worship of the living God, and consequently Egypt soon merged into the grossest systems of idolatry, which gradually spread themselves into the possessions of Japhet and of Shem; and we learn that in process of time these three roots or persons were by their descendants deified and worshipped singly—but, nevertheless, from an imperfect tradition of the flood, they were frequently united by an emblem, implying a triad, which for the present we will continue to trace in the possessions of Japhet.

In the ceremonial worship of Phrygia, the number three was employed with mystic solemnity; and in the emblematical hands, which were borne on the point of a staff or sceptre in the Isiac processions, the thumb and two forefingers are held up, to signify the three primary and general personifications. This emblem, like the triangle, is an hieratic or

THE EMBLEMATICAL HAND.

sacerdotal abbreviation of a more full and copious hieroglyphic, as will be seen on comparing it with those we are about to bring under notice. The *hippa triceps* at Corinth is an emblem of a more complex character, and, according to that learned author Briant, from whose book this drawing has been taken, is the figure of a female with three horses' heads, the latter forming an exact triangle. The figure of the female is allegorical of the ark or Noah, by both of which was implied fecundity, the one being frequently substituted for or mixed with the other (as has been already shown in the Phœnician *ilpha*) and the three heads refer to Shem, Ham, and Japhet. Another drawing of the same emblem gives more freely the figure of the *hippa*, or sea horse, perfecting the figure by the tail of a fish. This figure is not only a representative of Noah, who, like a fish floating on the waters, survived the flood; but was symbolical of the generative attribute. Our own familiar emblem of Neptune seated on a dolphin, and carrying a trident in his hand, is an ancient symbol of the flood, and its consequences; the ark is represented by the fish, Noah by the figure of Neptune, and his three sons by the trident. The placing figures upon some kinds of fish is a very ancient method of consecration

or apotheosis. Fish were the natural emblems of the productive powers of the waters, they being more prolific than any other class of animals or even vegetables.

I will here venture so far to digress from my immediate subject as to copy a statement from Dr. Hale's "Vegetable Statics," which appears to contradict my assertion that fish are more productive than vegetables. He states that the produce of a single plant of the *acanthum vulgare*, in its fourth or most prolific year, supposing every seed to strike, would be 7,962 trillions, 624,000 billions—more than enough

THE HIPPA TRICEPS.

to stock all the planets in the solar system, so that no other plant could possibly grow, allowing only one square foot to each plant. On the other hand, Mason Good asserts that the power of fecundity in fishes surpasses all calculation, and appears almost incredible. A single herring, if suffered to multiply unmolested and undiminished for twenty years, would shew a progeny greater in bulk than the globe itself. These calculations are, I confess, beyond my power, but some of my readers may determine, perhaps, which has the advantage, the *acanthum*, which occupying one superficial foot to each plant can cover a surface equal to that of the solar system; or the herring, at least sixty of which may be stowed in the space allotted to one *acanthum*, and which will form a solid mass equal in bulk to the whole globe, occupying entirely the length, the width and depth thereof. While thus digressing, I will mention one animal which forms an object of domestic care, the prolific nature of which is perhaps not generally known, but has been accurately ascertained by several close observers; among them Hüber (says Dr. Mason Good) has sufficiently proved, that one single impregnation will serve to fecundate all the eggs which a queen bee will lay for two years at least (Hüber believes for the whole of her life), but he has had repeated proofs of the former, viz., two years. She begins to lay her eggs forty-six hours after impregnation, and will commonly lay about three thousand in two months, being at the rate of fifty eggs daily, thus one impregnation will to a certainty produce in two years (no accident happening to the queen), 36,500 fecundated eggs.

THE SEA HORSE.

But to return; it will be found that the creative or generative attribute has ever formed a part of the divine triad of every nation; a more full account of which I reserve for its proper place in the concluding part of this essay.

(*To be continued.*)

Brother Distin, the veteran Trumpeter.—We understand that a Grand Masonic Concert is shortly to be given at Exeter Hall, under the distinguished patronage of the right honourable the Earl of Zetland, M.W. Grand Master, by Bro. Distin, sen., whose last concert took place at the Crystal Palace, in October, 1858. We have no doubt it will surprise many of our readers when we inform them, that instead of being a source of considerable profit to him, as he had hoped, the Crystal Palace Concert was, on the contrary, a severe loss (between £70 and £80), the enormous expenses incurred having absorbed the whole of his share of the proceeds. Bro. Distin has always been ready to give his gratuitous services on all charitable occasions, and now, after a career of half a century's labour as a performer on that most trying instrument, the trumpet, although he has had twenty-seven years' servitude under the Crown, viz., eleven years in the old militia, seven years in the Grenadier Guards, and nine years in the private band of George IV., he is without any provision, and now requires that assistance which he has ever been ready to render to others. We sincerely hope that his Masonic brethren and the public will respond to his urgent appeal.

THE MASONIC MIRROR.

MASONIC MEMS.

The Provincial Grand Lodge of Monmouthshire is to be held at Monmouth, on the 25th inst., under the presidency of Bro. C. J. Kemeys Tynte, *M.P.*

The Gravesend Lodge of Instruction meets every Thursday evening throughout the year at half-past seven in the evening, at Bro. Baker's, Star Hotel, Parrock-street.

The West Kent Lodge of Instruction, held under the warrant of the St. George's Lodge, No. 164, meets at the Globe Tavern, Royal Hill, Greenwich, every Thursday evening, at half-past seven. We are informed that the Lodge is proceeding favourably under the tuition of Bro. H. J. Hinxman, *M.D.* (No. 27). New members are added to the list weekly, and there is every probability of its becoming one of the best working Lodges in the county.

At the meeting of the committee of the Royal Masonic Benevolent Institution on Wednesday last, the gratifying announcement was made that of the £2,200 subscribed at the last festival in January, the whole has been collected with the exception of £20 from one Lodge. Two or three more such efforts and the whole of the candidates will be provided for. A few stewards for the next festival in January, 1860, are still wanted.

METROPOLITAN.

FREEMASONS' GIRLS SCHOOL.

A Quarterly Court of this School was held at the Freemasons' Tavern, on Thursday, October 13th, Bro. John Udall, P.S.G.D., *V.P.*, in the chair.

The minutes of the various committees were read and adopted; these minutes contained a vote of condolence to the family of the late Bro. John Barnes, vice president of the charity, on the great loss they had sustained.

The minutes of the Audit Committee were then read and approved, the balance in hand being £1,084 18*s.* The Treasurer was requested to pay the quarterly accounts of £506 17*s.* 11*d.*; and on the building account, £66 4*s.* A report was also read from the Treasurer to the effect, that an additional £500 stock on account of the institution had been bought, in pursuance of a resolution of the last general meeting, and ordered to be entered on the minutes.

Bro. Udall moved that the number of children in the school should be increased from seventy to eighty. Their funds were yearly increasing, and he thought the time had arrived when the number of children might be increased. He had been informed that by increasing the number of children they might injure the health of those in it; but he had consulted the medical man and the matron, who assured him that the number might be increased to ninety or one hundred without danger.

Bro. Biggs seconded the proposition, which after a slight discussion was carried, it being stated that after providing for all expenses, £2,500 had been invested in the last three years, and that there was now a balance of upwards of £1,000 in hand.

The election for six children out of nine candidates was then proceeded with—and the poll was declared as follows:

Annie Kilpin, 1,775; Alice Freeman, 1,748; Emily Jane Nixon, 1,709; Emily Ann Morris, 1,670; Adela Annette Gray, 1,640; Lavina Watts, 1,621; Emily Mary Campbell, 358; Jemima Thomason Laws, 226; Mary Ann Emma Williams, 76.

The first six were declared duly elected.

A vote of thanks to the chairman and secretary closed the proceedings.

Strong Man Lodge (No. 53).—The first meeting of this Lodge for the season was held on Thursday evening, Oct. 6th, at the Masonic Hall, Fetter-lane. The offices were thus filled—Bro. Lundy, W.M.; Bro. Dickie, S.W.; Bro. Ditchnan, J.W.; Bro. Hales, S.D.; and Bro. White, J.D. The minutes having been read and confirmed, two gentlemen were introduced, and in due form admitted to the antient privileges of Freemasonry; after which a brother was passed to the second degree. There being no other business, the Lodge was closed. After dinner the W.M. gave the usual toasts, interspersed with songs, and the greatest harmony prevailed, the brethren separating at an early hour

Temple Lodge (No. 118).—The opening meeting for the season of this Lodge took place on Tuesday evening, October 4th, and it was most numerously attended. The Lodge having been opened in due form and with solemn prayer, Messrs. Charles Jarman and Crispin Thomas Lynn were duly initiated into the antient and honourable fraternity of Free and Accepted Masons, and Bros. Aston, Doggrell, Smith, and Goldsmidt were duly passed to the degree of F.C. The Lodge was then closed, and the brethren dined together. The chair was ably filled by Bro. Hastelow, P.M., in the absence of the W.M., Bro. Charles Aldridge. In reply to the toast of "The Officers of the Temple Lodge," Bro. Edward Farthing, S.W., said they all felt it a most pleasing duty as well as their interest to do their best in seconding the efforts of Bro. Hastelow, who so ably filled the chair, and they would endeavour to make their Lodge noted throughout the Craft, not only as one of the best working Lodges, but for the efficiency of its officers. The Lodge was duly closed with solemn prayer at nine o'clock. The pleasures of the evening were much enhanced by the excellent singing of Bros. Perrin, sen. and jun., Farthing, Tuthill, &c., and the brethren separated, after the enjoyment of a most pleasant reunion.

Prudent Brethren Lodge (No. 169).—A Lodge of Emergency was held at the Freemasons' Tavern, on Saturday, October 8th, Bro. W.F. Blackburn presiding, when Mr. Carleton Baynes, C.E. (about to proceed to New Zealand), was initiated into the Order, and Messrs. Pegus and Pullen passed to the second degree. The regular session will commence on the 24th.

St. John's Lodge (No. 196).—The annual meeting of this Lodge was held at the Holly Bush Tavern, Hampstead, on Tuesday, Oct. 4th, under the presidency of Bro. Henry Cormick, W.M. Bros. Adlard, Chadwick, Haward, and Houghton, having been appointed as an audit committee, the W.M. raised Bros. Slepper and Woolfe, and passed Bro. Burgoyne, to their respective degrees. The chair was then taken by Bro. Thos. Alex. Adams, P.M., when Bro. J. R. Smith, W.M. elect, was presented by Bro. Shury, P.M., and duly installed in the presence of a board of installed Masters, including Bros. H. Cormick, W. C. Haines, P.M., No. 196, Prov. G.M., Australia (Scottish); A. Hamilton, W. Sherry, J. R. Thompson, Sam. Aldrich, R. Hazard, F. Adlard, J. Smith, G. Purst.; A. U. Thiselton, Shenton, Lowenstark, and Beckett. The ceremony of installation having been concluded, the new W.M. proceeded to invest Bros. Cormick as P.M.; Geo. Hart, S.W.; Geo. Pritchard, J.W.; R. Hazard, Treas.; Sam. Aldrich, Hon. Sec.; John Douglas, S.D.; F. W. Collins, J.D.; W. Rippin, I.G.; John Bradley, Tyler. The W.M. next inaugurated his year of office by installing Messrs. Garner and Gregg into office, performing the ceremony in a manner reflecting alike honour upon himself and the Lodge, noted as it has for some years been for the excellence of its working. Bro. Aldrich, P.M., then submitted a petition to the Lodge, which he had drawn up for presentation to the Board of Benevolence, praying for aid in behalf of one of five orphan children of the late Bro. Wesson, who was desirous of being apprenticed to a pianoforte manufacturer, the business of his late father. The petition was unanimously adopted, and the brethren present pledged themselves to support a younger brother in his candidature for admission to the Boys School on the 17th inst. All business being ended, the Lodge was closed, and the brethren adjourned to a very elegant dinner, presided over by Bro. Smith, the new W.M., supported by Bros. Cormick, Adams, W. C. Haines, Sherry, Hamilton, Thompson, Aldrich, Hazard, Adlard, Lowenstark, P.Ms.; Bros. Hart, S.W.; Houghton, J.W., *pro tem*; I. Douglas, S.D.; Collins, J.D.; Rippin, I.G.; Bros. Woolfe, Slagg, Muncey, Burgoyne, J. Ware, Isaac Douglas, Mathews, Giltro, Caney, Stephen, W. H. Rowe, J. T. Rowe, Dr. Winter, Haward, Fry, Wills, Chadwick, Davies, Holloway, Perry, Goddard, Capt. Thomson, and a number of visitors, including Bros. J. Smith, G. Purst.; A. U. Thiselton, Secretary to the Boys School; Haines, S.D., No. 1,006; R. Smith, Hughes, Austin, Goodwin, G. Smith, No. 23; Shenton, P.M., No. 40; Kendall, Hale, Jefferys, &c., &c. On the removal of the cloth, the usual loyal and Masonic toasts followed. Bro. Smith, G. Purst., acknowledged the health of the D.G.M. and the rest of the Grand Officers, at the same time congratulating the Lodge that one of the P.Ms. of that Lodge, Bro. Adams, had been appointed as Asst. G. Purst., and the pleasure he felt in having to act with so energetic and zealous a brother. The initiates having replied to the hearty manner in which their healths were drunk, and expressed their gratification alike at the beautiful ceremony of their initiation and their reception into Masonry, "The Visitors" was drunk, and responded to by Bro. Thiselton and a brother at the bottom of the table, who announced himself as only an entered apprentice, and proved that he has to make himself acquainted with the first principles of the Order and at least two of the four cardinal virtues. Bro. Cornick, P.M., in a very eloquent speech, proposed the health of the W.M., and congratulated the Lodge upon the fact that he was one of their own initiates of but about four years since, who by his talent and assiduity had fairly won the position he held. He was sure that, distinguished as had been the annals of the Lodge under the rule of many of his predecessors, its character and prestige would be maintained and strengthened whilst governed by Bro. Smith. The W.M. replied and expressed his deep sense of obligation to the brethren for the support he had received since he had been in the Lodge, and more particularly to Bro. Aldrich, P.M., for teaching him the ceremonies, and Bro. Adams for imparting to him a knowledge of the fifteen sections. He pledged himself to use his utmost endeavours to support the dignity of the Lodge and the interests of their noble charities. The health of the P.Ms. was responded to by Bro. Adams, and "The Officers" by Bros. Adlard, Dir. of Cers., and Aldrich,

Hon. Sec., who called attention to the highly satisfactory state in which the funds of the Lodge stood. "The Charities," acknowledged by Bro. Thiselton, brought the evening to a happy close, the speeches having been relieved by some excellent singing. We would suggest to the W.M., and to Bro. Dale, the respected host of the tavern, who is ever anxious to oblige his brethren—whether in or out of Lodge—that a slight alteration in the arrangement of the tables at future banquets would bring the brethren more directly under the control of the W.M., and at the same time tend to the comfort of the brethren themselves.

Old Concord Lodge (No. 201).—The opening meeting of the season of this numerous Lodge, took place on Tuesday evening, Oct. 4th, at the Freemasons' Tavern; Bro. C. Maney, W.M., presided, supported by his officers, Bro. Swainston, S.W.; and Bro. the Rev. J. Laughlin, J.W. The Lodge having been opened, and the minutes read, the W.M. in due form initiated Mr. John Tyrrell, Mr. Charles Albert Jecks, Mr. Alfred Bryant, and Mr. George Meddick, into the mysteries of this antient and honourable Order. Afterwards Bros. Sinclair, Moginie, Creed, Wiseman, and Watkins, were raised to the sublime degree of Master Masons. The W.M. then proposed that the initiation fee be six guineas instead of five guineas as heretofore, which was agreed to. The W.M. then moved that one guinea be taken from each initiation fee towards the Benevolent Fund, which was also carried. The Lodge was then closed, and the brethren, about sixty in number, dined together. For the first time in this Lodge, a voluntary subscription was entered into towards the Benevolent Fund, and a very satisfactory amount was realised therefrom.

Domatic Lodge (No. 206).—The monthly meeting of this Lodge was held on Monday evening, at Bro. Ireland's, Masonic Hall, Fetter-lane. Bro. Robert Baker, W.M., presided; supported by Bro. Haydon, S.W.; Bro. Moore, J.W.; and Bros. Brett, Garrod, Marshall, J. A. Adams, and W. Carpenter. The Lodge having been opened with solemn prayer; Bros. M'Carthy, Fagg ("Sam Collins"), Appleyard, and Hughes, were satisfactorily raised to the sublime degree of M.M., that impressive ceremony being performed in a style of excellence by the Worshipful Master. Afterwards Mr. George Tickel (captain of the Australian liner *Agincourt*) was introduced, and formally initiated into the mysteries and privileges of antient Freemasonry. Before the Lodge was closed, Bro. Brett, P.M., brought before it the subject of the *Freemasons' Magazine*, and urged the great benefits it conferred upon the Craft, and on his motion, seconded by Bro. Garrod, P.M., a contribution was voted from the funds of the Lodge towards its support. A resolution, congratulating Bro. Brett, P.M., on his return to this country, was proposed by Bro. Garrod, seconded by Bro. Haydon, and carried unanimously. Bro. Brett acknowledged the compliment. The Lodge was then closed, and the brethren retired to refreshment. Amongst the visitors were Bros. Matthew Cooke, Charles Sloman, A. Saqui, Bradley, (Lodge of Unions), Hall and Fry, (Royal Alfred), Stock, (Emulation), &c. After the loyal and Masonic toasts, the Worshipful Master, in very appropriate terms, gave "Their newly initiated brother, Captain Tickel." Bro. Tickel, in responding to the toast, said he was highly delighted at what he had seen of Freemasonry, although he could say little more in the first step which he had taken in the Craft, and he trusted, by application as a steady workman, that they would never regret the honour which they had conferred upon him. He had had the pleasure of bringing home their Bro. Brett, after a long and perilous journey, to whom he was greatly indebted for his introduction into Freemasonry, and he trusted he should prove a good workman in the Craft to which he had now the honour to belong. The Worshipful Master next gave "The health of the Visitors," coupling with it the name of Bro. Saqui, which was drunk with all honours. Bro. Saqui, in responding, said he felt proud of the opportunity which was now afforded him as a working Mason of thirty years' standing, of bearing his testimony to the excellent working of the Domatic Lodge. He could only say that if any brother was in want of instruction that he was at all times most happy to afford it to them. He felt highly gratified at the return of Bro. Brett, and it would be quite unnecessary for him to expatiate upon his Masonic abilities, as they were well known. Bro. Brett, P.M., proposed "The health of their Worshipful Master." He would shortly join the Past Masters at the left of the chair, but he was sure that he would do so with the good feelings of every brother of the Domatic Lodge. The Worshipful Master said he felt delighted at the manner in which Bro. Brett had proposed his health, and the cordiality with which it had been received, for which he sincerely thanked them. The Worshipful Master next gave "The Past Masters of the Lodge," for which Bro. Carpenter returned thanks in his usual happy strain, eliciting roars of laughter. "The Officers of the Domatic Lodge" was next drunk, and Bro. Haydon, S.W., in responding said, he wished to take that opportunity of paying a mark of respect to their Bro. Brett, with whom he had been associated for many years, and to congratulate him on his return, and also for having successfully accomplished the object he had in view which was independent of Masonry, and he would call upon them to join him in drinking "Health, success, and prosperity, to Bro. Brett." Bro. Brett said he thanked them sincerely, from the bottom of his heart, for the manner in which he had been received that evening and whenever and wherever he had met them, and with whom he had spent his happiest hours. Although he had been away, the Domatic Lodge had been uppermost in his thoughts, and he had even gone to bed and dreamt of them. He had the honour that night of introducing a gentleman into their Craft, whom he was proud to meet, and should be happy to introduce to his friends in the social relations of life. He thanked Bro. Haydon for the compliments he had paid him, but he felt a deficiency of words to express what he desired in thanking them for the way in which he had been received. Several other toasts were given and the evening was spent in a very agreeable manner, Bros. Sloman, Matthew Cooke, Saqui, and Beckett, contributing some choice songs. The brethren separated at eleven o'clock.

Crystal Palace Lodge (No. 1,044).—The closing meeting for the season of this highly flourishing Lodge, which although not much more than a year old, now numbers nearly ninety members, took place on Thursday, the 6th inst., in the south saloon of the Crystal Palace. Bro. Purbrook, W.M., presided, assisted by his officers, Bros. Handford, S.W.; Palmer, J.W.; H. T. Thompson, S.D.; Oliver, J.D.; Hill, Treas.; W. Blackburn (P.M., No. 23), Sec.; Smith, I.G. Amongst the visitors present were, Bros. J. Thompson, No. 752; Douglas, Neptune, No. 298; Tibbetts, P.M., Temperance, No. 198; Holman, W.M., Pythagorean, No. 162; Geo. Roberts, Temperance, No. 198; Collins, W.M., Beadon, No. 902; J. Emmens, P.M., Old Concord, No. 201; Heath, Britannia, No. 162; H. Thompson, Domatic, No. 206; and several other brethren. The first business after the opening of the Lodge was to raise Bros. Actin and Moore to the sublime degree of Master Mason, that imposing ceremony being performed by the W.M. in a very careful manner; he afterwards gave the traditional history, and also an explanation of the tracing board. Bros. G. Cooke, Fincher, Martyn, F. J. Smith, A. Dee Bartlett, and W. B. Healey, were then passed to the second degree in a very able and impressive manner. The Lodge was resumed to the first degree, and Messrs. Small, Thomas, Rose, Jones, and Weatherley, duly initiated into the mysteries of antient Freemasonry. A communication was received from the Grand Secretary, cautioning the brethren against certain pretenders to Freemasonry, who were going about to different Lodges representing themselves as belonging to the Lodge of Smyrna, but who were only impostors. The brethren were then called off from labour to refreshment, and upwards of sixty dined together; after which the W.M. gave the usual loyal and Masonic toasts, which were duly honoured, Bro. Collins, W.M. of the Beadon Lodge, responding to the toast of "The Visitors," and bearing testimony to the excellent working and hospitality of the Lodge. Bro. Smith, P.M., proposed "The health of the W.M., Bro. Purbrook," who, they were perfectly aware, was only a short time since initiated into the Beadon Lodge. He had that day taken the chair before half-past two o'clock, and had gone through the ceremonies of two raisings, six passings, and five initiations. That was the first time that he had ever performed the ceremony of raising, and that alone would be quite enough to stamp the Crystal Palace Lodge as one that had a Master worthy of presiding over them. The W.M. in responding, said the manner they had received the toast of his health was most gratifying to him, for as their Bro. Smith had said, he was a very young Mason, and if he had been able, he would have done better, but if he had satisfied the brethren, he was amply repaid. He concluded by giving "The health of Bro. Smith, their only P.M.," whose year of office had been one that every member of the Crystal Palace Lodge must be proud of, creditable to himself, and of advantage to all around him. Bro. Smith, P.M., thanked the W.M. for the manner in which he had been pleased to speak of him; but he had only done his duty. He did not think that would be the last time that he should meet them that year, but that they should have sufficient initiations to justify them in calling a Lodge of emergency. Indeed he should have his children and grandchildren in time to bring into it, and he trusted that the Crystal Palace Lodge would go on thriving, until it stood predominant in the Craft. The W.M. then in very flattering terms proposed "The Officers of the Crystal Palace Lodge," and said he felt especial pleasure in proposing this toast, as he had the honour of introducing most of them into Freemasonry. Bro. Handford, S.W., thanked the W.M. for the kind way in which he had spoken of them, but for himself he must acknowledge that he had grown a little rusty, and he took that opportunity of thanking those brethren who attended Lodges of instruction. He trusted that instruction would not be lost, and that having cast their bread upon the waters, it would be found after many days, that the instruction they had received would not die with their office, but should communicate to others what had been so liberally given to themselves. "The healths of Bro. W. Blackburn, Secretary, and Bro. Hill, Treasurer," were next given, those brethren severally returning thanks. The Lodge was then resumed, and Bro. Smith, P.M., gave notice that at the next meeting he should move that a letter for a Royal Arch Chapter be applied for in conjunction with the Crystal Palace Lodge. The proceedings were brought to a close before ten o'clock. Several brethren contributed some excellent songs during the evening.

INSTRUCTION.

Constitutional Lodge (No. 63).—At the meeting of this Lodge at the Jolly Sailor, Shadwell, on Monday, October 3rd, Bro. Smith, W.M. of the Lodge, presented in the name of the members a very handsome ormolu clock, manufactured by Bro. Eglese, to Bro. Scotcher, the Secretary. Amongst those present were Bros. Shirley, P.M. No. 63; Dosell, P.M. No. 63; Mules, P.M. No. 63; Ingram, S.W. No. 63; Thompson, J.W. No. 63; Atherton, S.D. No. 63; Compton, J.D. No. 63; Shaboe, No. 63; Mason, No. 63; Whitely, No. 63; Ward, P.M. No. 580; Carpenter, No. 580; Stokes, S.D. No. 248; Harvey, No. 248; Rumbold, No. 248, &c., &c. A number of effective speeches were delivered at the festive board, and the brethren passed a very agreeable and harmonious evening.

Confidence Lodge (No. 228).—A meeting of this Lodge took place on Wednesday evening, October 5th, at the Bengal Arms Tavern, Birchin-lane, for the purpose of working the fifteen sections. Bro. Brewer, W.M. of the parent Lodge, presided for the first time to put the questions. The sections were worked as follows:—first lecture, first section, Bros. Burch; second, Newall; third, Chancellor; fourth, Newall; fifth, H. Thompson; sixth, Brett; seventh, Anslow. Second lecture, first section, Bros. Hollings; second, H. Thompson; third, Haynes; fourth, Anslow; fifth, Moss. Third lecture, first section, Bros. Thompson; second, Newall; third, Moss. The Lodge having resumed to the first degree, a vote of thanks was proposed and carried to Bro. Brewer, W.M. of the Confidence Lodge, for the manner in which he had presided and in putting the questions that evening. Bro. Brewer acknowledged the compliment, and the Lodge was closed at half-past ten with solemn prayer.

PROVINCIAL.

CHANNEL ISLANDS.

Jersey.—*Lodge La Césarée* (No. 860).—An emergency meeting was held on Friday, Sept. 23rd. The Lodge having been opened by Bro. Le Cras, W.M., in the first degree, the ballot was taken for Mr. William Croad, which was unanimous in his favour. The Lodge was then opened in the second and third degrees, and Bros. Moss and Dorey having passed satisfactorily the proper examination, were duly raised to the sublime degree of Master Mason. The Lodge was then resumed in the first degree, for the purpose of initiating Mr. Croad into the mysteries and privileges of Freemasonry, at the conclusion of which ceremony, the Orator, Bro. Ratier, delivered an eloquent address on the elements of the science appropriate to the occasion, and suitable for the instruction of an Entered Apprentice. The business of the evening having terminated, the Lodge was closed at an early hour, and the brethren adjourned to partake of the accustomed frugal repast.

The usual monthly meeting of this Lodge was held on Thursday, Sept. 29th, the Master's chair being occupied by the W.M. Bro. Le Cras, and those of the Wardens by Bros. Baudains and Binet. After the opening of the Lodge in due form, and the confirmation of the minutes of the previous regular meeting, and also of the emergency meeting of the 23rd, the ballot was taken for Bro. Wm. Smith, and proved unanimous for his admission as a joining member. Bro. Noah Arthur, previously initiated, was examined, and his acquaintance with the science thus far having proved satisfactory, he was passed to the degree of Fellow Craft. A donation of £1 to the Royal Benevolent Institution for male annuitants was voted. A proposition was made for the initiation of Mr. John Richard at the next meeting, which was duly recorded. A verbal communication was made by Bro. D'Allain from Bro. F. Rondeau, accompanying a donation of a collection of Masonic songs, by Bro. Edw. Brugières, of "L'Harmonie Universelle Lodge," Orient de Castres, France. This handsome present was gratefully accepted, and Bro. D'Allain was commissioned to transmit a vote of thanks to the donor. Moreover, Bro. Rondeau was proposed as a joining member of the Lodge. Routine business having been disposed of, on inquiry being made by the Worshipful Master as to whether any brother had aught to propose for the good of Freemasonry in general, or of this Lodge in particular, Bro. Hocquard, one of the oldest and most justly respected Masons in the province, rose and said: "Worshipful Master, Brother Wardens, and Brethren—I have just been informed by our esteemed Worshipful Master that we are about to lose the services and co-operation of our much beloved and respected Bro. Ratier, who, in his capacity as Orator, has so mainly contributed to the welfare and prosperity of this Lodge, and by his consistent and zealous maintenance of the principles of our Order as the rule of his own life and conduct, has exerted so beneficial an influence on Freemasonry in this province and wherever a knowledge of him has extended. I am convinced that I do but express the sentiments of all true Masons, especially of members of Lodge La Césarée, when I state that we cannot allow this occasion, lamentable as it is to us, to pass without entering into an arrangement, with the view of testifying to the estimation in which Bro. Ratier is held among us, by some distinct and special mark of our appreciation of his talents, as evinced by his able expositions of the tenets of the Craft and of his zeal and noble character as a Mason. From the time that he entered on his straightforward and manly—but at the same time, so far as regards his own feelings, modest—career among us, it may safely be affirmed that he has never for one instant deviated from a course most highly honourable both to himself and to the fraternity, and in every sense of the word truly Masonic conduct, so firm and consistent, yet so amiable, so zealous and energetic, yet so retiring, and unostentatious, is worthy of our sincere respect and admiration. I propose, therefore, that a document be prepared expressive of these sentiments, both in the English and French language, and that it be inscribed on vellum for the purpose of presentation to our worthy brother; and that an especial meeting of the Lodge be called, to which he shall be invited, as also to a banquet in his honour on the termination of the business, that we may have an opportunity of marking our sense of the value of his connexion with us in the bonds of fraternity, and of taking a last and formal adieu." Bro. Binet, acting as Junior Warden, gave his warmest support to the proposition just made, and stated that, having intimately known Bro. Ratier for the space of seven years, and critically watched his career under very trying circumstances, he desired most emphatically to endorse the sentiments of the last speaker, and to add that he had ever had reason to regard him as a true patriot, a faithful friend, an honourable man, and a true and consistent Mason. To this proposition all the brethren, with one accord, signified a hearty and cordial assent. Bro. Ratier rose, evidently overpowered with emotion at so unexpected and at the same time so unanimous and hearty a testimony to the respect and affection with which he is regarded by the Lodge. It is impossible to do justice to him in reporting his remarks on the occasion, and to the fervour of his utterance; which can be appreciated only by those who have had the gratification of hearing his orations and benefiting by his eloquence, in which the argumentative solidity of an able English speaker is combined with the impassioned tone and gesture of a French orator. He said: "Brethren, what I have done in connexion with our honoured institution and with that branch of it termed La Césarée, to which we belong, has been no more than my duty: however favourably you have been pleased to regard my feeble efforts, since I am a very old Mason, have made the subject a study for many years, and have felt bound, in honour and fraternity, to communicate to others so far as I have the power, the knowledge which I have been permitted to obtain. It has therefore been my desire, and I have esteemed it a privilege, to contribute to the dissemination of those beautiful truths and high principles which our Order inculcates, and more especially to endeavour to impress on all who have been brought under my influence, the supremacy of charity as a virtue of a most extended character, and which, in its widest sense embraces all others. Brethren, if the calls of nature, of country, of family, of affection, of duty, call me hence and induce me to quit you, be it only for a short season, or be it for a more extended period, depend upon and receive my earnest assurance that wherever my sphere of action may be placed, this Lodge shall never be absent from my mind, endeared to me as it is by so many valuable associations, and that I hope ever to be permitted to continue my association with it as one of its members. My desire, and so far as I may be allowed to look forward to the future, my intention is, to visit you periodically, and thus to have opportunities of maintaining and cementing our mutual intercourse; especially do I hope to be among you on the occasion of the laying of the foundation stone of the Masonic Temple which we have recently so nobly originated. I see around me many who are but in the commencement of their Masonic career, whom I have assisted to introduce into the bonds of fraternity, and who have received from my lips the first explanations of the ceremonies through which they have passed. I am particularly anxious to take advantage of this occasion to impress on the young Masons of this Lodge their duty to pursue the study with all possible zeal, to endeavour to labour in the cause as I have laboured, both in the acquisition of knowledge themselves and in imparting it to others, for the more they do so the more will their love of it increase and the more will they experience satisfaction in contributing to the welfare of humanity in general, but above all, so far as relates to our Order. I cannot conclude without uttering a disclaimer of monopoly of merit so far as regards the success and present position of this Lodge. If its apparent prosperity be, as I trust it is, solid and real, founded on a just appreciation of Freemasonry and on a consistent and judicious carrying out of its principles and precepts, such a result is due mainly to the efforts, example, and conduct of your most worthy Worshipful Master, Bro. Le Cras. His kind and conciliatory—yet firm—character, his strictness in always keeping in view and maintaining the landmarks of the Order, are especial objects of our admiration. I therefore most cordially invite and advise all the brethren to cherish these qualities in whomsoever you may appoint to rule over you, that they may prove as beacons and examples to their successors, and finally, that you will one and all strive to maintain that union and brotherly affection which will ever furnish the best guarantee of success." Thus terminated the proceedings of this most interesting meeting, and the Lodge was closed with the usual solemn rites, administered on the present occasion with more than ordinary seriousness, after the delivery of the effective address of Bro. Ratier.—H. H.

KENT.

Gravesend.—*Freedom Lodge of Instruction* (No. 91).—At the meeting of this Lodge at the Star Hotel, Parrock Street, on Thursday evening, October 6th, Bro. Nettleingham presiding as W.M., eight sections of the lectures were worked in a very creditable manner by various brethren of the Lodge. We understand that this Lodge of Instruction, which numbers forty-eight members, is making very great strides in Masonic knowledge.

LANCASHIRE WEST.

Roby.—*Alliance Lodge* (No. 965).—The regular meeting of this Lodge was held at the Stanley Arms Hotel, on Tuesday, October 4th. The assemblage of brethren was pretty numerous, the W.M., Bro. G. A. W. Phillipps in the chair. After the usual preliminaries had been gone through, the ballot was taken for Mr. Charles O'Dogherty, which proved unanimous, but that gentleman not being present for initiation, the W.M. at once proceeded to examine Bros. Trego, Tyson, and Williams, previous to their being passed to the second degree, which examination proved very satisfactory. The Lodge was then opened in the second degree, and the brethren passed. The Lodge was then closed to the first degree, Bro. Witter, S.W., giving notice of motion to rescind the alteration of the by-law relative to meeting in the months of January, March, and November. The W.M. drew the attention of the brethren

to the West Lancashire Educational Fund, soliciting their donations and subscriptions for this worthy and charitable institution. His desire was amply responded to by the brethren. The Lodge was then closed in solemn prayer.

LEICESTERSHIRE.

CONSECRATION OF THE FERRERS AND IVANHOE LODGE, ASHBY DE LA ZOUCH (No. 1081).

On Thursday, the 6th of October, an event took place at Ashby de la Zouch which will be long remembered in that district with feelings of great pleasure. This town has been deprived of the benefits of a Masonic Lodge for the last eighteen years. The Ivanhoe Lodge commenced its career on the 30th of May, 1836, and after having thirty-six meetings and initiating seventeen members into the secrets and mysteries of the Order, it was closed in due form and adjourned *sine die* on the 7th of October, 1841. The Prov. Grand Master of Leicestershire being anxious to increase the number of Lodges in his province, and the love of the Craft still lingering in the breasts of several brethren living in the town, whose number was increased by several young and zealous Masons, it was determined that an effort should be made to revive the dormant Lodge. Accordingly, in January last a petition was presented to the M.W. Grand Master for a warrant to enable the brethren to hold a Lodge. The M.W. Grand Master was pleased to grant a warrant in accordance with the prayer of the petition, under the name of the Ferrers and Ivanhoe Lodge, No. 1081, holding its meeting on the Monday after the full moon, in the Town Hall, the brethren having very great objection to holding their meetings at an inn, as unmasonic.

Bro. the Earl Ferrers, the W.M. appointed by the warrant, having died before the warrant was granted, some delay unavoidably took place, but Bro. Edward Mammatt having been appointed W.M. in the room of the lamented Earl Ferrers, the Lodge commenced working on the 15th of April, and continued to hold its meetings regularly until the day appointed for the consecration, Thursday, October 6th.

PROVINCIAL GRAND LODGE.

A special meeting of the Prov. Grand Lodge was held at the Town Hall, Ashby de la Zouch, for the purpose of consecrating this Lodge, and other business. The following brethren of the province were present:—Right Hon. Earl Howe, *G.C.H.*, Prov. G.M.; W. Kelly, D. Prov. G.M.; Windram, P. Prov. S.G.W., as Prov. S.G.W.; Edward Mammatt (W.M., No. 1,081), Prov. G.J.W.; Revs. J. O. Picton, and John Denton, Prov. G. Chaplains; Underwood, Prov. G. Treas.; Morris, Prov. G. Sec.; Paul, Prov. J.G.D.; Gill, P. Prov. S.G.D.; Brewin, Prov. G. Dir. of Cers.; J. H. Bobart, Prov. G.S.B.; Sheppard; R. Warner (P.M.), S.W., No. 1081; Redfern (Prov. S.G.D. for Derbyshire), No. 1081; R. Stone (P. Prov. S.G.W. for Staffordshire), No. 1081; Bithrey, P. Prov. G. Org.; H. T. Bobart, W. Bobart, G. F. Brown, F. Hamp, J. R. Bindley, J. Goodman, S. Love, W. Woodward, W. Mason, Henry Dicken, *M.D.*, and William Canner, of No. 1081, and Charles Bembridge, Prov. G. Tyler. Visitors—Bros. J. Gamble, Prov. J.G.W. for Derbyshire; Rev. J. F. Bateman, P. Prov. G. Chaplain for Cambridgeshire; J. Fox Warner, P. Prov. S.G.D. for Staffordshire; C. T. Hawkins, Alfred Lodge, No. 425, Oxford; G. Tunley, J. Sherwin, W. Stanley, and W. Bowley, W.M., Abbey Lodge, No. 907, Burton-on-Trent; Alexander Davis, Somerset House and Inverness Lodge, No. 4; J. S. Staley, Lodge of Virtue, No. 177, Manchester; H. T. Wade, F. J. Ison, and G. Spreckley, Arboretum Lodge, No. 1,033, Derby, &c., &c.

The brethren proceeded, without Masonic costume, to Trinity Church, where divine service was performed by the Prov. Grand Chaplains; prayers being said by the Rev. Bro. Denton, the incumbent, and the sermon preached by the Rev. Bro. Picton, curate of St. George's, Leicester, from the text, "Six days shalt thou labour."

On returning to the Town Hall the Provincial Grand Lodge was opened in due form by the R.W. Provincial Grand Master, and with solemn prayer. The minutes of the last Grand Lodge, held at Leicester on the 14th ultimo, for the consecration of the Freemasons' Hall, were read and confirmed, and the Rev. Bro. Denton, who was then nominated as assistant Provincial Grand Chaplain, was invested.

The Prov. Grand Master reported that, in compliance with the request of the brethren, he had communicated to the Countess Ferrers the resolution of condolence, voted at the last meeting, on the decease of the late Bro. Earl Ferrers, Prov. J.G.W., and that he had received the following reply:—

"To the Right Hon. Earl Howe and the brethren of the Grand Masonic Lodge of Leicestershire.

"Gentlemen,—I have received with sincere pleasure your truly gratifying tribute of respect and sympathy on the death of my lamented husband, and the kind expressions with which you mention his memory will ever be cherished by his dear children and myself, with feelings of deep gratitude.

"Gentlemen, I beg to remain, yours most truly obliged,

"*Staunton Harold, Sept. 20th*, 1859. (Signed) A. Ferrers."

On the proposition of the D. Prov. Grand Master, the letter was ordered to be entered on the minutes.

The Prov. Grand Master having announced the special business for which the brethren had been called together, and in which personally he took so deep an interest, the Prov. Grand Lodge was closed.

Bro. Kelly, D. Prov. G.M., having taken the chair at the request of Lord Howe, proceeded to open the Lodge in the three degrees, Bros. Underwood and Windram officiating as the Wardens *pro tem.*, and the Ferrers and Ivanhoe Lodge being ranged in the centre.

The petition and warrant having been read and the brethren having approved of the officers named therein, the D. Prov. Grand Master declared the members constituted into a regular Lodge. The ceremony of consecration followed; the first part of the consecration prayer being delivered by the Rev. Bro. Picton, and the second part by the Rev. Bro. Denton. The elements of consecration were carried in the procession by the D. Prov. G.M., and Bros. Underwood and Windram, P.Ms. of No. 348, and were presented to the Prov. G.M., who sprinkled them in the Lodge. During the ceremony, the anthems and musical responses, composed by Bro. Löhr for the dedication of the Freemasons' Hall at Leicester, and which have just been published by Chappell and Co., were performed, Bro. Gill, P. Prov. G.Org., presiding at the harmonium.

The consecration and dedication of the Lodge having been completed, the D. Prov. Grand Master installed Bro. Mammatt as W.M., who appointed and invested his officers as follows:—Bros. Warner (P.M.) S.W.; J. H. Bobart (P.M.) J.W.; Rev. J. Denton, Chaplain; H. T. Bobart, Sec.; Redfern (P.M.) S.D.; Mason, J.D.; W. Bobart, I.G.; Canner, Tyler.

A vote of thanks to the Rev. Bro. Picton for his excellent sermon having been passed, the Lodge was closed in harmony, after which the brethren adjourned to dinner at the Queen's Head Hotel, under the presidency of Earl Howe.

Several toasts were proposed and responded to, and the brethren separated after a most auspicious celebration of the consecration of their new Lodge, which has our best wishes for its prosperity and success.

Leicester.—*St. John's Lodge* (No. 348.)—The first meeting of this Lodge, after the summer recess, was held at the Freemasons' Hall, on Wednesday, the 5th instant. The following brethren were present—Bros. W. Kelly, P.M., and D. Prov. G.M.; Underwood, P.M.; Windram, P.M.; Gibson, P.M.; Gill, P.M.; Pettifer, P.M.; Morris, P.M., and Sec.; Crawford, P.M.; Kinder, P.M.; Cummings, S.W.; Nedham, J.W.; Morris, Bethell, Pennock, and Bembridge. Visitors—Bros. E. Benham, P.M., Middlesex Lodge, No. 167; Hardy, P.M.; Brewin, S.W.; Sheppard, J.W.; Johnson, Sec.; Bankart, P.M.; Lloyd, H. J. Davis, and Bithrey, of the John of Gaunt Lodge, No. 766. The minutes of the previous meeting having been read and confirmed, Mr. L. A. Clarke was balloted for and duly accepted as a candidate for initiation. Bro. W. Jackson, having been desired to place himself in the centre of the Lodge, unaccompanied by the Deacons, underwent a highly creditable and satisfactory examination, after which, the Lodge having been opened in the second degree, he was passed thereto by Bro. Kinder, P.M., who presided in the absence of the W.M. Business having been resumed in the first degree, several resolutions were passed, among others a grant of £15 was made towards the fund for furnishing and decorating the hall, and an annual rent of £15 agreed to be paid for the use of the building. Bros. Crawford, P.M., and Cummings, S.W., were elected to serve with the W.M. on the permanent committee; and Bros. Windram, P.M.; Gill, P.M.; and Morris, were appointed purveyors, in conjunction with three brethren appointed by the John of Gaunt Lodge, No. 766. The resolution, *pro forma*, for the permanent removal of the Lodge from the Bell Hotel to the Freemasons' Hall, was on this, as on the former occasion, unable to be brought forward, owing to the unavoidable absence of the Worshipful Master. The formation of a Lodge of Instruction, for the joint benefit of the members of this Lodge, and of the John of Gaunt Lodge, No. 766, was sanctioned. The D. Prov. Grand Master presented to the Lodge, in the name of the learned author, a copy of Dr. Hopkins's *Lectures on Freemasonry*, with which he had been entrusted by the worthy brother for that purpose, when in Jersey a few months since. A vote of thanks was unanimously passed to Bro. Hopkins for his kindness, which the D. Prov. Grand Master was requested to convey to him. After the discussion of several matters of detail the Lodge was closed in harmony, and the brethren adjourned to refreshment.

NORTHAMPTONSHIRE.

Peterborough.—*St. Peter's Lodge* (No. 646).—At the last meeting the Lodge was opened in due form by the W.M., when the minutes of the previous Lodge were read and confirmed. Bro. Pooley having very satisfactorily answered the usual questions was then raised to the third degree. It was proposed by Bro. F. G. Buckle, seconded by Bro. Waitt, that Bro. Capt. Granville Wells, of the Lodge of Friendship, No. 345, Gibraltar, become a joining member. The Lodge was then closed, and the brethren afterwards adjourned to refreshment.

NORTHUMBERLAND.

North Shields.—*St. George's Lodge* (No. 624).—We are glad to report that the Freemasons of North Shields have at length got a Masonic Hall in which they can hold their meetings without being subject to the caprice of "mine host," and the inconveniencies of meeting in hotels. The brethren of St. George's Lodge have long felt the necessity of a private Hall, to obtain which a determined effort was made at the early part of this year, and by the united aid of the W.M. and brethren, together with the indefatigable exertions of Bro. William Twizell, P.M., as Treasurer, the "United Secession Chapel," Norfolk-street, was purchased, and plans prepared by Bro. Thomas Fenwick, P.M., for converting it into suitable rooms for Masonic purposes, besides arranging other portions of the property so as to make a pecuniary return to the members for the amounts invested in shares. We shall take an early opportunity of giving in our "Architectural Chapter," a detailed

account of the scheme by which the shares were got up, and would fraternally urge the consideration of similar schemes on the various members of Lodges throughout the country, feeling certain, that by the simple mode here adopted, Masonic Halls might be erected in many parts of this country. The alterations have been carried out by Bro. William Kelly, under the superintendence of Bro. T. Fenwick, P.M., the borough surveyor, and we have much pleasure in bearing testimony to the highly finished and satisfactory manner in which the work has been executed, reflecting great credit on all parties concerned. The building having been previously consecrated and dedicated to the G.A.O.T.U., the formal opening of the Masonic Hall took place on Monday, the 3rd of October, when the regular meeting of St. George's Lodge was held. The Lodge was opened in due form by the W.M., assisted by his officers and about sixty brethren. The Chaplain of the Lodge, Bro. the Rev. Dr. Jarbo, offered up a prayer specially prepared for the occasion. After the minutes of previous meetings were read, and several ballots taken, a deputation was announced from the Provincial Grand Lodge of Northumberland consisting of V.W. Bros. R. Medcalf, D. Prov. G.M.; John Hopper, P. Prov. J.G.W.; John Barker, Prov. G. Treas.; Thomas Fenwick, Prov. G. Reg.; William Twizell, Prov. G.J.D.; Thomas Alexander, W.M., No. 793, Prov. G. Assist. Dir. of Cers.; Thos. Haswell, Prov. G. Org.; John M. Harrison, P. Prov. G. Org., and W. E. Franklin, P. Prov. G.S.B., who were duly received, and took their stations on the dais. After a candidate in attendance had been initiated into the mysteries of Freemasonry, the V. W. Bro. John Walker Mayson, P.M., and P. Prov. G.S.W. delivered an eloquent and impressive inaugural address, which was listened to with marked attention and deservedly applauded. Amongst the brethren present in addition to those before-mentioned, we noticed Bro. R. Fisher, P.M., No. 586; Bro. A. Clapham, P.M., No. 56; Bro. Elisha D. Cooke, from Kentucky; Bro. J. G. Tulloch, P.M.; Bro. Robb, P.M.; Bro. W. Blackwood, P.M.; Bro. W. J. Kimpster, J.W., No. 56; Bro. G. Walker, J.W.; No. 614; Bro. W. Pearson, J.W., No. 793, and several brethren from the neighbouring towns. After several propositions of candidates for admission at next meeting, the Lodge was closed in due form, and the brethren adjourned to the Albion hotel, where refreshments had been prepared by Bro. Manning, of which about one hundred brethren partook under the able presidency of the W.M., Bro. Thomas Crawford, supported on his right by the V.W. D. Prov. G.M. of Northumberland, and surrounded by the members of the Provincial Grand Lodge; Bro. J. Poppelwell, S.W., occupied the vice-chair. Bros. Haswell and Harrison presided over the musical department, and the evening was spent with the perfect harmony which usually characterizes the meetings of the Craft.

A Lodge of Emergency was held on Friday, the 7th of October, and Bro. Elisha D. Cooke having kindly consented to deliver a lecture on the workings of Lodges in America, there was a good attendance of brethren. After a brother had been raised, Bro. Cooke explained the various workings, and delighted the brethren present by a lengthened explanation and beautiful illustrations of Masonry. A cordial vote of thanks was unanimously voted to him, after which the Lodge was closed in due form.

SOMERSETSHIRE.

Highbridge.—*Rural Philanthropic Lodge* (No. 367).—The last meeting of the season of this most excellent Lodge was held at the Railway Hotel, Highbridge, on Friday, the 7th inst., Bro. Henry Bridges, P.M. and Secretary presiding. The Secretary having read a letter from the W.M. Bro. W. Harwood, explaining his absence, it was unanimously agreed that a letter of condolence be sent to him. The minutes of Lodge held August 12th, and the Emergency Lodge held on Sept. 16th were read and confirmed. The ballot was taken for Mr. J. D. Jarman, who being approved, was initiated into the Order. Bros. W. H. Castle and H. Leaker were then passed to the degree of Fellow Craft. On the motion of Bro. B. T. Allen, P.M., seconded by Bro. J. Duke, J.W., it was resolved, that Bro. William Clements, who was initiated on June 13th, 1809, in this Lodge, and had continued a member up to the present time, should be continued as an honorary member, in testimony of his long membership. Bro. Bridges then read a letter he had sent to the Grand Secretary on the 27th ultimo to obtain the Most Worshipful Grand Master's concurrence to the removal of the Lodge to the private room at the Railway Hotel, Highbridge, in the parish of Burnham, and also the answer received on the 1st instant from the Grand Secretary, containing the Most Worshipful Grand Master's permission to do so. It was unanimously agreed that the Secretary write to the Grand Secretary, Bro. W. G. Clarke thanking him for his prompt attention. The Lodge was then closed in due form and with solemn prayer, when the brethren, numbering twenty-eight, adjourned to refreshment; the evening was spent in a most agreeable manner, and the brethren separated at an early hour.

SUSSEX.

Brighton.—*Royal Oak Lodge* (394).—This Lodge held its monthly meeting at the Old Ship Hotel, Brighton, on Tuesday evening, the 4th instant, the W.M. presiding, supported, with one unavoidable exception, by the whole of his officers. The Lodge having been opened, and the minutes of the previous meeting confirmed, a ballot for election and to join, was taken for six townsmen, the whole of whom were accepted. Mr. Muller, elected at the September Lodge, was then introduced and initiated into the secrets of Freemasonry. A proposition for membership was made. The Lodge being closed, the brethren, forty-four in number, adjourned to the half-yearly banquet, the W.M. presiding, supported by several P.Ms., and the following visiting brethren:—Bro. G. E. Pocock, G.S.B. and Prov. G.S.; Bro. Chittenden, Nos. 338 and 1090; Bro. Corder, No. 338; Bro. Hearle, No. 338; Bro. J. Scott, W.M., No. 338. The banquet was all that could be desired, and the duties of chairman most ably performed by the W.M. Not the least agreeable feature was the compliments paid by Bro. Pocock and other visitors on the improved and excellent working of the Lodge. A very pleasant evening was passed, and the brethren separated at an early hour.

Chichester.—*Lodge of Union* (No. 45).—At the monthly meeting of this Lodge, held at the Council Chamber, on Thursday the 6th instant, Bro. G. Molesworth, W.M., presiding, Bro. Percival Wonham having given proof of his proficiency, was raised to the third degree by the W.M. Several communications were read by the W.M., among them one from the committee appointed to obtain aid for the *Freemasons Magazine*, this elicited the gratifying fact that in addition to three copies regularly forwarded from the office, several brethren were in the habit of receiving the *Magazine* through their regular booksellers. A letter from Bro. Farnfield, soliciting the Lodge to appoint a Steward for the First Annual Festival of the Royal Benevolent Fund, was referred to the next Lodge to ascertain if any Lodge of the province intended to send a Steward; the members of No. 45 being desirous to have a Steward for the next festival of the Boys School. The votes of the Lodge for the ensuing election of boys were given to a son of Bro. Pescott, a P.M. of the Lodge, and subscribing member for twenty-four years. Lodge closed in harmony.

YORKSHIRE (NORTH AND EAST).

PROVINCIAL GRAND LODGE.

On Thursday, Oct. 6th, the meeting of the Prov. Grand Lodge was holden at Richmond, in the rooms of the Lennox Lodge (No. 144), under the presidency of the Right Hon. the Earl of Zetland, M.W.G.M., who also retains the office of Provincial Grand Master in his own person.

The meeting was a numerous one, there being more than one hundred and fifty brethren present, including a number of visitors from Newcastle and the neighbourhood.

At three o'clock the Provincial Grand Lodge was opened in due form with solemn prayer. The Grand Master was supported by R.W. Bro. George Marwood, Dep. Prov. G.M.; Bro. Elisha D. Cooke, of Kentucky, U.S.; and Bro. E. D. Davis, from the Prov. Grand Lodge of Northumberland and Durham; the V.W. Bro. Rev. Edward Gambier Pym, *M.A.*, Prov. G. Chaplain; and the V.W. Bro. Victor Williamson, Prov. G. Sec. of Oxfordshire.

The minutes of the last Prov. Grand Lodge being read and confirmed, the Most Worshipful Grand Master proceeded to appoint brethren to the various offices for the ensuing year, first observing, that with a view to confer as many honours as lay in his power amongst the distinguished Masons within the province over which he had the pleasure and honour to preside, he had concluded in future to change the Senior and Junior Grand Wardens in each year, and he had no doubt that by so doing the interest of the Craft would be better served than if the honours were confined to any individual.

There appearing no other business before the Prov. Grand Lodge, his lordship called on Bro. Elisha D. Cooke, of Kentucky, U.S., to explain the differences that exist between European and American Masonry.

Bro. Cooke hoped the brethren would not think he was dealing in flattery, but he felt that the privilege of addressing an assembly of Masons representing so much intelligence and high social position, was one that an older and more experienced Mason might be proud of. He did not rise to dictate what was right or wrong, nor would he even express an opinion of his own; he had not sufficient experience to justify him in any such assumption, but would simply state what the differences were, and leave them to be discussed by those who had a better right to approve or condemn. He then described many of the ceremonies. Bro. Cooke stated in the course of his remarks, that it was rarely if ever the case that Lodges met at hotels in the United States, but when not able to build halls of their own, they rented and furnished rooms, which were used for Masonic purposes alone. He added, that though the Masons of America were exceedingly anxious to establish a uniformity of work, yet the more intelligent members of the fraternity were devoting much time and attention to the principles and government of the Order, and endeavouring to unite in one great effort to purge the institution of its unworthy members, and by a constant watch at the outer door to prevent future impositions. He concluded by cautioning the Craft in their examination of Masons from America, expressing his gratitude for the honours the M.W. Grand Master had conferred upon him, and the kind attention the brethren had been pleased to give his remarks.

The Earl of Zetland thanked Bro. Cooke on behalf of himself and the Provincial Grand Lodge for the information imparted, and felt assured that the brethren present were obliged for the explanations.

The Prov. Grand Lodge was then closed in antient form with solemn prayer.

At half-past six, about a hundred and thirty brethren sat down to dinner, at the King's Head Inn. The room was elegantly decorated with Masonic emblems, banners, and artistic devices in evergreens. A number of elegantly dressed ladies were present, for whom a collation was provided.

At the conclusion of the dinner, the M.W. Grand Master was loudly cheered on rising to propose "The health of her Majesty the Queen," which was drunk with much enthusiasm.

The toasts that followed were "The Prince Consort and the Royal Family," and "The Army and Navy." The M.W. Grand Master said that although we have not gallantry enough to admit the ladies to the secrets of our Order, yet they are always cherished in the true Mason's heart, and are ever welcome to our festive board, and called on the brethren to drink a bumper to "The Ladies," which was done in the warmest manner, followed by the old song, "To all good lasses, fill your glasses," &c., and the ladies withdrew amidst enthusiastic cheers.

The toasts which followed were, "The Earl of Zetland, M.W.G.M.," "Lord Panmure, R.W.D.G.M.," "Bro. Marwood, R.W.D. Prov. G.M.," and the "Provincial Grand Officers, present and past."

The M.W. Grand Master next gave the health of Bro. Elisha D. Cooke, a distinguished brother from across the water, who he did not wish to go away without showing him proper respect. The health of Bro. Cooke, of Kentucky, was then drunk with the honours, and responded to by Bro. Cooke.

The healths of the "Visiting Brethren," Bro. Williamson, of Oxfordshire, and Bro. Davis, of Durham and Northumberland, was responded to by Bro. E. D. Davis, who, in the course of his remarks said that allusion had been made to the unwarranted attack upon the M.W. Grand Master, by a publication called the *Masonic Observer;* as for himself, he did not think it a matter to be much deplored, for as pure gold only received its due appreciation when contrasted with other metals, so, if Lord Zetland had never met with any of these attacks we should perhaps never have known how highly the Craft esteemed his real worth.

The toasts of the various "Lodges in the Province," responded to by the W.M. of the Humber Lodge, and that to "All poor and distressed Masons," brought this festival to a close at an advanced hour of the evening.

MARK MASONRY.

METROPOLITAN.

Thistle Lodge (No. 3, under charter from the Grand Lodge of Mark Masters of England and Wales.)—This Lodge commenced its autumnal sessions on Friday evening, October 7th, at Dick's Hotel, Fleet-street. Bro. Catteral occupied the chair with his usual ability as a Master, and with that tact as a chairman which he always evinces in any assembly over which he presides. The principal business of the evening was the election of a Master; the choice of the brethren conferring that dignity upon Bro. Figg, whose amiable and gentlemanlike bearing, and skill as a Mark Mason, ensure the good order and good working of the Lodge for the ensuing official year. Bros. Capt. Hamilton, Dr. Nolan, and Smith, editor of the *Artisan*), were appointed as an audit committee. The affairs of the Lodge are prosperous, but much will depend as to its future progress upon the appointment as officers by the incoming Master, of men of ability and regularity of attendance.

PROVINCIAL.

Stonehouse.—*Lodge of Sincerity* (No. 35).—On Monday, the 26th September, 1859, this new Mark Master's Lodge was opened in St. George's Hall, Stonehouse, Plymouth, under a warrant from the Grand Mark Lodge of England and Wales; on which occasion several Mark brethren were elected joining members, and four candidates were duly balloted for and advanced to the degree. The ceremony was performed remarkably well by the W.M., Bro. Hunt, agreeably to the ritual furnished by the Mark Grand Lodge. Some old brethren of the Mark complain of the modifications which have been introduced; one correspondent compares the ceremony, as performed on the evening of the 26th, to the play of Hamlet with the character of Hamlet omitted. The Lodge having been closed in form, the brethren subsequently adjourned to dinner, and after the usual Masonic toasts were given and responded to, success and prosperity to the Mark Lodge of Sincerity was drunk with the Masonic honours, and responded to most enthusiastically.

ROYAL ARCH.

INSTRUCTION.

Mount Sinai Chapter (No. 49).—This Chapter of Instruction continues to hold its weekly meetings at the Red Horse Tavern, Old Bond-street. At our visit on Saturday evening last, we observed the very great progress made by many of the Companions in working the ceremony of exaltation. The offices for the evening were filled as follows—Comp. Kirby, Z.; Collard, H.; Woodstock, J.; Taylor, P.S.; Queeley, [illegible]. It has seldom fallen to our lot to witness such correct working, and we urgently recommend Royal Arch Masons anxious to improve in this exalted degree to attend this excellent Chapter of Instruction.

PROVINCIAL.

Southampton.—*Royal Gloucester Chapter* (No. 152).—A convocation was holden on Thursday, October 6th, Comps. Martin, M.E.Z.; Bromley, H.; Hooper, J.; G. W. Clarke, Scribe E.; Kent, Scribe N.; Booth, Principal Soj.; King, P.Z.; Clark, P.Z.; Stebbing, P.Z.; Bemister Page, P.Z.; and several others, being present. The minutes of the former convocation were confirmed, and the several officers elected for the ensuing year. Bros. Col. Browne, Capt. Oldfield, and Lieut. Osborne were exalted to the supreme degree, Comp. J. R. Stebbing assisting in the ceremony. The lectures were beautifully delivered by Comps. Stebbing and Bemister. The Companions afterwards partook of the banquet, and an interchange of fraternal expression and good feeling closed a happy evening.

Norwich.—*Perseverance Chapter* (No. 258).—The quarterly convocation was holden at the Rampant Horse Hotel, on the 14th ultimo, and was opened by Comps. W. Wicks, M.E.Z.; J. N. Dawbarn, H.; and E. Hyams, J.; Comp. Rev. S. Titlow officiated as E. The business consisted in exalting Bros. Colsey, Collinson, and Warnes. Comp. H. I. Mason, as P.S., was highly efficient in the duties which appertain to his very important office. The Chapter being closed, the Companions proceeded to refreshment, and passed the remainder of the evening in a most agreeable manner.

Southampton.—*Chapter of Concord* (No. 555).—This Chapter met at the Freemason's Hall, Southampton, on Wednesday, October 5th, Comp. H. Abraham presided as M.E.Z., assisted by Comps. Bemister, 2nd Principal, and Page as 3rd Principal; G. W. Clarke, Scribe E.; W. Barter, as Scribe N.; Booth, Principal Soj.; Passenger, T. P. Payn, and several other Companions. The minutes of the last convocation were confirmed. The several Companions proposed to fill the offices of the Chapter for the ensuing year, were duly and unanimously elected. Bro. H. Clarke, Sec. No. 152 and S.W. No. 462, was elected for exaltation; Bros. Clarke and Welch (S.W., 555) were afterwards exalted to the degree of Royal Arch Masons. Comp. Bemister delivered with great effect the historical lecture, and Comp. Abraham was equally successful in the mystical lecture. The delivery of the other lecture was deferred till the next meeting. The voting paper for the Girls School was signed, and directed to be sent to Comp. J. Rankin Stebbing, P.Z. Comp. Payne proposed, in very kind language, Comp. Perkins seconded, and it was unanimously resolved, "That in recognition of the honorary services of Comp. G. W. Clarke as Scribe E., from the opening of the Chapter to the present time, he be presented with a set of Provincial Grand Secretary's clothing, and that he be requested to accept it as a mark of appreciation of his assistance to the Chapter, and of the satisfaction felt on his appointment to the important office of Prov. Grand Secretary." The Companions then adjourned to refreshment, and closed the evening in harmony.

KNIGHTS TEMPLAR.

METROPOLITAN.

Kemeys Tynte Encampment.—An Encampment was holden on Friday, September 30th, at Bro. De Grey's, the Freemasons' Tavern, Woolwich, under the presidency of Sir Knt. Major Henry Clerk, E.C., assisted by Sir Knt. J. How, as 1st Capt.; Sir Knt. Figg, 2nd Capt.; the V.E. Fr. Dr. Hinxman, Prov. Grand Commander, as Prelate; Sir Knts. Laird, Taylor, W. Smith, and others. There was no business, as some Companions who had been balloted for and elected for installation did not appear. The Eminent Commander therefore worked the ceremony of installation to exercise his officers. The furniture and fittings of this Encampment are in most perfect order; and we were much gratified by an inspection of a very handsome present made to it by the E. C., Major Clerk; the donation consists of a silver gilt salver and a pair of cups, the bowls being glass and the stems of silver gilt; the cup of refreshment bearing Craft emblems, and the cup of memory those of the Templars.

PROVINCIAL.

Plymouth.—*Loyal Brunswick Encampment.*—The regular quarterly meeting of this Encampment was held in the Freemasons' Chapter Room, St. George's Hall, Stonehouse, Plymouth, on Friday, the 23rd September, 1859, when Companion S. F. Brizzi, of Royal Arch Chapter Fidelity, No. 3, was duly installed a Knight of the Order.

Southampton. — *Royal Gloster Encampment.* — This Encampment met on Thursday, September 30th. The Eminent Commander, Sir Knight Bromley, presided, assisted by Sir Knts. H. Clark, 1st Captain; J. T. Enright, 2nd Captain; J. R. Stebbing, Prelate; G. W. Clarke, Registrar; Geo. Lungley, and others. The minutes of the previous meeting were read and confirmed. Upon the motion of the Registrar, Sir Knts. Stebbing, H. Clarke, and Lungley, were appointed a committee to make arrangements for completing the equipment of the Encampment, prior to the next meeting. Some beautiful charge glasses were placed on the banquet table, being a sample of a set about to be presented to the Southampton Lodge by Sir Knt. Stebbing, and were greatly admired. The muster roll contains just double the number of members that belonged to the Encampment last year, which is a pleasing sign of the increasing interest taken in this degree.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

A QUARTERLY communication of the District Grand Lodge of Bengal was holden at the Freemasons' Hall, on Friday, the 24th June, 1859, at which were present the R.W. Bros. John J. L. Hoff, D. Prov. G.M., as Prov. G.M.; Philip W. LeGeyt, P. Prov. G.M. of Western India; William Clark, Prov. S.G.W.; John B. Roberts, Prov. J.G.W.; Duncan Monteith, P. Prov. S.G.W.; William J. Judge, P. Prov. J.G.W.; John G. Llewelyn, P. Prov. J.G.W.; William H. Hoff, Prov. G. Sec.; Frederick Jennings, Prov. S.G.D.; Charles F. Tonnerre, Prov. J.G.D.; Thomas Jones, Prov. G. Supt. of Works; Henry Fraser, P. Prov. G. Supt. of Works; William Handford, Assist. Prov. G. Dir. of Cers., as Prov. G. Dir. of Cers.; Alexander Speirs, as Prov. G.S.B.; John E. Clinger, Prov. G. Org.; Louis A. Emanuel, P. Prov. G. Org.; Joseph K. Hamilton, Prov. G. Purst.; and the representatives of various Lodges.

The District Grand Lodge was opened in form, and the minutes of the quarterly communication of the 21st March, 1859, read and confirmed.

The Deputy Prov. Grand Master informed the District Grand Lodge that Freemasonry was recovering from the injuries which it had sustained in the upper provinces of Bengal during the mutiny. Lodge True Brothers, No. 609, was again working at Dinapore; and Lodge Morning Star, No. 810, which had been quenched immediately after its reappearance previous to the disturbances, had again risen in December last, and a new warrant of confirmation had been procured for it from England. The warrant of the new Lodge, Hope and Perseverance, No. 1,084, at Lahore, had also been received from England, and forwarded to the Master. This Lodge was already so strong, that a Royal Arch Chapter was about to be attached to it.

The Deputy Prov. Grand Master announced his intention of conferring the rank of P. Prov. J.G.W. on W. Bro. H. D. Sandeman, Master of Lodge Hope and Perseverance, No. 1,084, in consideration of the valuable services rendered by him in the cause of Freemasonry in this province, and of the high estimation in which he was held in the Craft.

The Prov. Grand Secretary read the following letter from the Secretary to the Calcutta Freemasons' Hall Building Committee:—"Dear Sir and V.W. Brother,—I beg to acknowledge the receipt of your letter of the 1st inst., and in reply to state for the information of the R.W. the Prov. Grand Master, that the committee appointed to submit a scheme for the erection of a Masonic Hall, have held several meetings on that subject, and that a minute plan, showing the description of the building they would recommend, its probable cost, as well as a scheme for raising the necessary funds, had been drawn up several months ago; but owing to a suggestion of one of the members of the committee to adorn the building with a balcony covered with corrugated iron, and dispense with the old fashioned verandah, it was necessary to make a reference to England, in order to ascertain the probable cost of the material which would be required for that purpose. Until a reply to that reference is received, the committee regret they shall not be able to submit the report in question; but they hope to be in a position of doing so before the third quarterly meeting of the Prov. Grand Lodge. —I am, dear Sir and V.W. Brother, yours fraternally, A. M. DOWLEANS, Secretary Freemasons' Hall Committee."

The Deputy Prov. Grand Master stated that he had confirmed the exclusion, from their respective Lodges, of brethren who would neither pay the arrears of their dues, nor appear in Lodge when summoned to show cause why they should not be excluded.

The Prov. Grand Secretary then read a letter from the Master of Lodge Humility with Fortitude, No. 279, relative to "J. Hardy *alias* Richard Henry Jones," who had been found guilty of having "forged and uttered a cheque on the Government Savings Bank for Rupees 230, in the name of James Stephen Morton," and also on a charge of "theft of some wearing apparel, the property of the said Morton," and sentenced to six years' penal servitude, and who it appeared had in April, 1858, been made a Mason in Lodge Humility with Fortitude.

On a motion made by W. Bro. Thos. Jones, Prov. G. Supt. of Works, seconded by W. Bro. A. Speirs, P.M., Lodge No. 1,058, with reference to the above letter, Richard Henry Jones was expelled from Freemasonry, and formal proclamation of his expulsion was made by the Prov. Grand Pursuivant.

The Prov. Grand Secretary then read the following report of the Finance Committee on the audit of the Prov. Grand Treasurer's accounts: —District Grand Lodge—Balance of first quarter of 1859, £3,130 13*s.* 8*d.*; receipts during the second quarter, £1,111 14*s.*; disbursements during the second quarter, £885 7*s.* 1*d.*; balance in hand, £3,357 4*s.* 7*d.* Fund of Benevolence—Balance of first quarter of 1859, £1,852 10*s.* 5*d.*; receipts during the second quarter, £560; disbursements during the second quarter, £531; balance in hand, £1,881 10*s.* 5*d.*

On a motion made by W. Bro. F. Jennings, P.S.G.D., seconded by W. Bro. R. T. Callan, P.G. Steward, the Provincial Grand Treasurer's accounts, as audited, were passed.

It was moved by R.W. Bro. W. Clark, P.S.G.W., seconded by W. Bro. A. Spiers, that Rs. 491-10-3, expended on account of banquets in excess of the Grand Officers' quarterly payments, in consequence of the Grand Officers' Fund being deprived of assistance from patent fees, whilst the representatives of Lodges were continued to be received as guests, should be made up by a donation from the Fund of the District Grand Lodge.

W. Bro. W. Kirkpatrick, P.M. Lodge, No. 740, seconded by Bro. E. M' Rebeiro, J.W., Lodge No. 740, moved the following amendment:—That the motion be postponed, and that the Resolution of the 28th December, 1857, which provides the mode in which the deficiency shall be made up, be carried out.

A discussion ensued regarding the banquet, which was followed by some very stormy proceedings and recrimination, caused by the publication of some letters in the Indian newspapers referring to Masonry in India, and particularly in that Prov. G. Lodge. Some brethren were present who were supposed to have communicated the information in question and to have originated the offensive comments in the journals; these brethren were taken to task in a style which showed that, unfortunately, strong language in Grand Lodge is not confined to Europe, but that coarseness and vituperation unworthy of gentlemen and of Masons, are to be found on both sides of the water. At the same time it cannot be denied that if the assertions made against these brethren be susceptible of proof, they have been guilty of most reprehensible conduct.

The Provincial Grand Secretary read, for the information of the District Grand Lodge, a letter addressed by the D. Prov. G.M., to the Grand Secretary of the Grand Lodge of England, dated 3rd June, regarding a complaint made by Lodge Marine, No. 282, that an insult had been offered to the Past Master of that Lodge by the Scottish Lodge St David in the East, and at the same time referring to the evils of a mixed jurisdiction in a Province.

The Deputy Provincial Grand Master drew the attention of the Masters of the Lodges to the 12th of the "Antient Charges," under which they had promised their attendance at the communications and committees of the District Grand Lodge.

There being no further business, the District Grand Lodge was closed in form.

AMERICA.

GRAND LODGE OF NEBRASKA.

THE Grand Lodge of Nebraska held its annual communication on the 14th June last. All of the subordinate Lodges in the jurisdiction, six in number, were represented. The M.W. Grand Master, Robert C. Jordan, delivered an able and instructive address. He makes some very sensible and judicious remarks upon the subject of there having been "no increase in the number of Lodges during the past year." He mentions that brethren in different portions of the territory had in contemplation the forming of three new Lodges, but he recommends a postponement of action in the matter.

GRAND LODGE OF WISCONSIN.

THE Grand Lodge of Wisconsin held its annual communication in June last. Eighty-four subordinate Lodges were represented. The M.W. Grand Master, Luther M. Tracy, read his annual address. He represents that peace and harmony prevailed among the brethren throughout the jurisdiction, and that at "no time since the organization of Grand Lodge has there been greater caution used in the selection of materials." He granted eleven dispensations for new Lodges, ten of which were granted charters, and the dispensation of the other was continued for another year. There are 107 Lodges in the jurisdiction, having a total membership of 3,363 Master Masons, 200 Fellow Crafts, and 311 Entered Apprentice Masons.

OHIO.

MASONRY in Cleveland is in a fine and flourishing condition. We have two blue Lodges, the Cleveland City, No. 15, of which Bro. Chas. A. Woodward is W.M., and Iris Lodge, No. 229, Bro. G. H. Burt, W.M., both of which for the last few months have been as busy as possible, holding meetings about every week, and we are glad to know that almost every candidate who has knocked at the door has been found worthy and well qualified. Webb Chapter, No. 14, of R.A.M., has also been busy, for, as the beauties of Masonry are revealed to the candidate he seeks for further light, and is desirous of climbing to the topmost round in the ladder ere he can relinquish his desire for more. Never has Masonry been in so flourishing a condition in this city as at the present time, and we sincerely believe that if the leading members of both Lodges will exercise due caution in the selection of candidates, seeing that none are permitted to enter but those who are properly vouched for and whose character and standing, like Cæsar's wife, is above suspicion, then will Masonry continue to flourish for evermore.

Obituary.

THE LATE BRO. COLONEL THOMAS WILDMAN,

PROVINCIAL GRAND MASTER OF NOTTINGHAMSHIRE.

A BROTHER who forwards an occasional contribution to the *Magazine* thus alludes to the demise of the late highly esteemed Prov. G.M. of Notts:—"Our able chief has been summoned by the Grand Master of all to appear in his celestial Lodge, to undergo the ordeal, there to

dwell for ever. A void has been created in the Craft in this neighbourhood not easily filled up. One has left us who loved Masonry for Masonry's sake. The sad event took place early on the morning of Tuesday, the 20th ultimo, at Newstead Abbey. Bro. Colonel Thomas Wildman was born August 27th, 1787, and for a period of nearly forty years enjoyed the esteem of the Free and Accepted Masons, having presided over the province of Nottinghamshire as Provincial Grand Master since 1824. Our deceased brother received his appointment and patent from the late Grand Master his royal highness the Duke of Sussex, whose friendship was esteemed by the deceased as one of the highest honours of his life. Although Masonry does not now stand very high in our province, still an immense deal of work has been done since Colonel Wildman's appointment. When he succeeded Sir John Borlase Warren in the high capacity of Prov. G.M., he found that Masonry had fallen into decay: he laboured hard, and was strenuously seconded in the good work by many able Craftsmen, and three additional Lodges were consecrated—(the Commercial, No. 594, Nottingham; the Marquis of Granby, No. 658, Eastwood; and the Forest, No. 840, Mansfield);—and the science raised to a greater eminence in the province than it had been before. Those who have had the pleasure of co-operating with our brother in the solemn ceremonies of the Craft can well remember the deep feeling, earnest voice, and impressive manner with which he initiated the neophyte into the mysteries of our Order; and those who have noticed his courteous bearing to all, must say he was a true and upright Mason; his name ever being a stereotyped illustration of friendship, kindness, and brotherly love. So highly were his merits appreciated by the Craft, that they presented him with a magnificent testimonial on the 7th December, 1854. It consisted of a silver epergne, valued at two hundred guineas. The presentation took place at a banquet held at the Exchange Hall, Nottingham, at which our brother, the late Earl of Scarborough presided. At that festival Bro. Thomas Close, Prov. Grand Treasurer, pronounced a high but well deserved eulogium on the colonel's life and qualities.

Although our deceased brother had been suffering lately for many months from the gout, a disease which left no hope of his complete restoration to health, still there were no apprehensions of any immediate danger. On the 19th (the day preceding his decease) he wrote a letter to Bro. Percy, D. Prov. G.M., inviting him to Newstead for a day's shooting. Half an hour before that letter arrived in due course by mail, a special messenger came to inform him of the decease of his chief. The colonel, it appears, went to bed as usual on the evening of the 19th, but felt nothing inconvenient until twelve o'clock, when he experienced a difficulty in breathing. A messenger was instantly despatched for Bro. Hart, surgeon, of Mansfield, who promptly attended, but his spirit had fled. He passed away as a Mason should die, as calmly as he had lived. The disease had flown to his heart, and death was almost instantaneous.

Col. Wildman leaves a widow but no family, and was seventy-two years of age. Our esteemed brother entered the army in the year 1808 in the 9th Lancers, but subsequently exchanged into the 7th Hussars, and during that and the following year served with his regiment in Spain under Sir John Moore. He afterwards participated in all the actions in which his regiment was engaged in the Peninsula, in 1813–14, and was *aide de camp* to the Marquis of Anglesey at the battle of Waterloo. In the year 1818 he became the purchaser of Newstead Abbey, the ancestral estate of the Byrons, at a cost of £100,000. He retired from the army in 1837, and devoted himself to the duties of a country gentleman, in addition to which it was his greatest anxiety to preserve the ancient associations of Newstead. His kindness in throwing open this romantic spot at all times, often afforded the greatest delight to thousands of pleasure seekers and tourists; many pilgrims having gone thousands of miles to wander over the grounds and home of the poet.

The funeral took place on Tuesday, the 27th, the place of interment being Mansfield Cemetery. In consequence of the family wishing it to be as private as possible, it was considered more respectful for the Craft not to intrude upon the solemnities as a body. The procession left the Abbey between ten and eleven o'clock, and the body was received by the Rev. L. Jackson (private chaplain to the deceased), Prov. G. Chaplain and incumbent of Hucknall Torkard, who officiated. As a mark of respect to the memory of the deceased, nearly all the factories and shops were closed in Mansfield, and the business premises of the brotherhood in Nottingham were partially closed.

THE LATE BRO. BARNES.

At the meeting of the Committee of the Royal Benevolent Institution for Aged Freemasons and their Widows, held at the Grand Secretary's offices on Wednesday, October 12, Bro. Udall in the chair, the minutes of the last meeting having been read, Bro. Farnfield, the Secretary, called the attention of the committee to the loss which the institution had sustained by the death of Bro. Barnes, a Vice President, and one of the most active members of the committee, upon which it was resolved unanimously, "That this committee deeply regret the loss this Institution has sustained by the lamented decease of our well beloved brother John Barnes, a Vice President, who for many years has promoted its general welfare and usefulness, both by his liberality and the time he has devoted to its interests whilst serving as a member of the committee of management; at the same time they desire to express their sympathy and condolence with his family in their sad bereavement." Resolved unanimously, "That the secretary be directed to forward a copy of the foregoing resolution to the father of the late Bro. John Barnes."

THE WEEK.

The Court.—Her Majesty and her family continue all in good health, and it is announced that they will leave Balmoral this week. The Prince Consort and the Prince of Wales have been deer stalking, while we learn that the queen has made the acquaintance of Ben Muick Dhui and the Bettie of Gairn, besides excursions to Balloch, Buie, Loch Bullig, Larich, Craig, Spanie, and various other picturesque localities with unpronounceable names. Her majesty returns to Windsor previous to her departure for Wales.

Foreign News.—The Emperor and Empress of the French arrived in Bordeaux on Monday evening. They were most enthusiastically received, and general rejoicings took place in the city. The Cardinal Archbishop of Bordeaux, having addressed the Emperor Napoleon on his arrival in that city, in doing which he alluded to the temporal power of the pope, the emperor said he hoped that "a new era of glory will rise for the church on the day when every one will share his conviction that the temporal power of the pope is not opposed to the liberty and independence of Italy. The government which was the means of restoring the holy father to the pontifical throne would only give utterance to such respectful counsels as were dictated by sincere devotedness to the interests of his holiness, but his majesty cannot but be alarmed about the day, which is not far distant, when Rome will be evacuated by our troops, for Europe will not allow that the occupation of Rome by the French troops, which has lasted for ten years, should be prolonged indefinitely. When our army shall be withdrawn, what will it leave behind—anarchy, terror, or peace? These are questions the importance of which cannot escape any one. At the present time, in order to resolve these questions, it is necessary, instead of appealing to the ardent passions of the people, to search with calmness for the truth, to pray to Providence to enlighten the people as well as the sovereigns upon the wise fulfilment of their rights, and that they may well understand their duties." A new pamphlet has made its appearance in Paris, entitled, "The Emperor Napoleon III. and France." It is from the pen of M. de Girardin. The writer boldly pleads for more liberty and less governing. "Let everything," says the celebrated journalist, "be free."——The pope has rather ominously absented himself from Rome. "He will prolong his stay at Castel Gandolfo," we are told, "on account of the agitation reigning in Rome." A telegram from Rome says, that after the departure of the Pope a demonstration took place in honour of the Sardinian ambassador. Another demonstration is expected when the ambassador leaves.——A telegram from Paris, dated October 8, states that the French consul at Parma had received orders from his government to leave his post unless prompt justice is done and exemplary chastisement inflicted on the murderers of Colonel Anviti. Active measures are being taken to inflict condign punishment on the assassins of Colonel Anviti at Parma. The principal parties implicated have been arrested.——Garibaldi has issued a stirring appeal to the people of Lombardy. The hour of a new struggle, he says, is at hand.——Letters from Madrid report that the Spanish consul at Tangiers had received orders to leave his post on the 15th of October, and that hostilities would commence on the 18th should pending disputes not be arranged.——The conferences at Zurich, we are informed by telegram, make no progress. The several powers seem as far off as ever from agreement. Paris correspondents state that the impression there is general that the signatures to the treaty will shortly be affixed.——Additional discoveries have been made from Constantinople concerning the conspiracy, and it is asserted that incendiary machines have been discovered which were destined to burn the European quarter of the town. The ambassadors had held deliberations as to what measures should be recommended for public safety. Two of the conspirators brought before the Sultan proclaimed boldly the public wrong they conspired to redress, and accused the government of wasteful extravagance, of which the people and the army were the victims. The Grand Vizier had offered his resignation, but it had been refused, but evident disunion reigned among the ministry, and dissolution imminent. The Sultan has ordered the Viceroy of Egypt to oppose the continuation of the works at the Suez Canal. The *Persia* has arrived at Liverpool, bringing advices from New York to September 28, and from British Columbia to August 22. Colonel Rankin, an American official, had arrived at Washington from San Juan. According to Washington advices he stated that General Harney was instigated to occupy San Juan by Boundary Commissioner Campbell, who asserted that the American title was unquestionable. Harney, in a reply to Governor Douglas's protest, intimated that he landed his troops to protect American citizens from the insults and indignities of the British authorities of Vancouver's Island and the Hudson's Bay Company, who had seized an American citizen and forcibly transported him to Vancouver for trial. Governor Douglas had replied to Harney's note alluded to above, denying absolutely that there had been any outrage upon an American citizen. The governor's letter, which was a very temperate one, calls upon Harney to withdraw his troops, whose presence on the island was likely to complicate affairs.

India and China.—By the telegrams in anticipation of the overland mail we learn from Calcutta that a large public meeting had been held at Calcutta to petition parliament for an inquiry into the affairs of India on the spot. The bill taxing trades and professions has passed its second reading, and been referred to a select committee. The Chamber

of Commerce and other bodies have petitioned against it. An act has been passed enabling the Governor General to leave Calcutta for the north west, retaining full powers, for seven months. The clause in the Criminal Procedure Bill rendering Europeans liable to preliminary investigation before native magistrates, has been successfully resisted. The rebels on the Nepaul frontier are still troublesome. Some of the discharged Europeans have already sailed from Calcutta. The behaviour of all has been good. —— There is news from China to the 10th August. The Peiho and Grand Canal are blockaded by the British and French ships of war. Captain Vansittart, of the *Magicienne*, died on the 17th July; Admiral Hope is in a precarious state, and will have to be invalided. The American minister was still negotiating about proceeding to Pekin. Ching-King-Kang, the celebrated leader of the rebels, has been killed by his own people.

General Home News.—The Social Science Conference has commenced its sittings at Bradford. The Bishop of Ripon preached the preliminary sermon, and Lords Shaftesbury and Brougham delivered addresses. The preliminary meeting of the International Association was also held. This body is presided over by M. Chevalier, member of the council of state of France. In the sections papers have been read on legal and social reform, one of these by Vice-Chancellor Page Wood, and another, on chancery reform, by Mr. Daniel, Q.C. The statistics of intemperance have also, of course, received a large share of attention. ——We were in hopes that to-day we should have been enabled to announce a settlement of the dispute in the building trades; but as the masters' meeting was strictly secret, and as we were unable to ascertain the result of their deliberations, it is not in our power to state whether the employers decided upon withdrawing the "declaration."——The deaths last week were nearly a hundred below the average rate. The mortality from diarrhœa declined to 84, but there were 95 fatal cases of scarlatina and 11 of diphtheria; 22 children and 6 adults died from small pox. The total of deaths was 996, and of births 1757. The mortality returns for the week for the city are above the average of the last four years, the number of deaths having been 58.——The City Commissioners of Sewers sat this week at Guildhall. A report was agreed to for granting £700 for fixing charcoal purifiers in the air shafts of the principal city sewers, to be carried up above the houses. The attention of the court was called to the alleged irregularity in clearing away blood and offal from the slaughter-houses in Newgate-market, and the inspector of the district was ordered to summon in future all offending parties. Measures were also ordered to be taken to get rid of the existing nuisances in Leadenhall-market. Some conversation then took place respecting the difference between the mode of visiting common lodging-houses in the city and that in the metropolitan districts; but the chairman (Mr. Deputy Christie) reminded the court that there was no motion before it, and the matter dropped.——The Great Eastern arrived at Holyhead a little before four on Monday afternoon. She is reported to have behaved well during the passage. Judging from her performances, she would, it is thought, occupy thirty-six days to Melbourne. The vessel will, it is said, be at her present anchorage on Christmas Day. Her majesty will pay a visit to the great ship on the 17th or 19th inst.——The official inquiry respecting the loss of the Peninsular and Oriental steam ship *Alma*, in the Red Sea, was proceeded with at Greenwich on Tuesday. Sir John Bowring, who was a passenger on board at the time of the wreck, gave it as his opinion that from the clearness of the night the reef on which the vessel struck ought to have been descried at a distance of at least two hundred yards. Opposed to Sir John's evidence, however, was that of Mr. Gisborne, C.E., also a passenger, who thought the reef could not have been visible at that distance. A reexamination of the officers of the *Alma* was also made.——Mr. Macqueen, the revising barrister, has held a second court for the revision of the lists of voters for the city of Westminster, which brought the proceedings to a close. A considerable number of objections and new claims were made by the radicals, but none on behalf of the conservatives. The total gain in the conservative interest up to this time on the West Kent lists is two hundred and twenty-one.—— At the Court of Bankruptcy, the case of J. E. Buller, money scrivener, of Lincoln's-inn-Fields, was brought under consideration, and an adjournment was ordered for two months, protection being afforded to the bankrupt, who surrendered in the course of the proceedings. His debts and liabilities are extremely heavy; but, according to his own estimate, the assets will eventually liquidate the whole of the claims that can be sustained against him.——From Leeds we have a painful narrative of an attempted wife murder. The husband has been apprehended.—— Another of those colliery explosions which are now becoming so common has occurred. A poor fellow, whose carelessness apparently was the cause of the accident, has been killed by the explosion.——A horrible narrative of drunkenness and murder comes from the Potteries district. A number of pothouse scamps, not being able any longer to drink in a public house, got drunk in a field, and a brutal quarrel was the result, one of the drunken brutes being mortally stabbed by one of his companions. ——John Norris, of De Beauvoir road, Kingsland, was charged before Mr. D'Eyncourt, at Worship Street, with forging and uttering certain receipts for the payment of money. Evidence was adduced to show that the alleged frauds had been committed on an estate of which the prisoner was sole executor. The prisoner was committed for trial.——An operative engineer named Robert Ritson was fined 25*s.*, by Mr. Elliott, at Lambeth police court, for assaulting a fellow workman, the reason for such assault being that the complainant had presumed to do rather more work than Mr. Robert Ritson himself felt inclined to do.—— Outrages on machinery employed in productive industry have been but too common in the neighbourhood of Sheffield of late. Another, which it is to be feared must be placed in this class, was perpetrated at an early hour on Tuesday morning in the little village of Eckington, when the scythe manufactory of Mr. Keeton was shattered to pieces by the explosion of a barrel of gunpowder, which had been conveyed into the premises. It is to be hoped that speedy detection and condign punishment will follow the perpetrators of this atrocity.——Yesterday transactions in the funds created a partial rise, but it was not supported, and Consols eventually left off 95¾ ⅞ for money and account. During the hours of business, however, bargains were effected at 96. Lower prices from Paris, and the apprehension of fresh difficulties between Louis Napoleon and the King of Sardinia caused speculative sales to be freely supported just before the close of the market.

TO CORRESPONDENTS.

☞ SPECIAL NOTICE.—A few proofs of the portrait of the Earl of Zetland (presented with our number of this day), on large paper, for framing, may be had, price 3*s.* each, India proofs 5*s.* each.

"H. D."—Put not your trust in books.

"G. C."—Your question shall be answered *in extenso*.

"A Correspondent," York.—Next week.

"J. O. E."—It is not imperative for the first Master of a Lodge to be a Past Master or even a Past Warden. The M.W. Grand Master can appoint, by the warrant constituting the Lodge, any Master Mason as the first Worshipful Master.

"O. P. Q."—Everything being done in due form, we should say a warrant for a new Lodge might be obtained in a fortnight or three weeks at farthest, it depending in some measure upon what part of the kingdom the Grand Master and the Deputy Grand Master may be in, the warrant requiring their signatures.

"J. W."—The advertisement in the *Manchester Examiner*, "Wanted to purchase a Craft Warrant," is illegal and unmasonic. Brethren would not be allowed to work under a warrant so obtained if it came to the knowledge of the Board of General Purposes, and it must do so if the returns are properly examined in the Grand Secretary's office.

"T. G."—Trust not in printed rituals.

"G. F."—1. It is most irregular to pass a strange brother without notice, and without a request from the W.M. of his mother Lodge.

2. The Lodge having been regularly opened in the various degrees, can be resumed as convenience may require without the ceremony of closing and reopening. At least that is the practice.

3. A brother may be proposed as a joining member whilst only a Fellow Craft.

4. An Entered Apprentice should not sit on the dais during Lodge business; but there is no absolute law against it.

5. It is not proper to confer a degree on a brother from another Lodge without a request from the W.M., unless indeed he has been initiated in a distant part of the world, with which it may be difficult to communicate, and he hold a Grand Lodge certificate.

6. If reports of the proceedings at your Lodge do not appear in the *Freemasons' Magazine* it is because they are not supplied to us, and it would be impossible for us to send reporters to private Lodge meetings a distance of 200 miles or more.

7. We do not make up our list of country appointments from the Calendar, but from returns made to us by the Lodges. Those which have not made returns are not noticed.

"J. M." is thanked for his photograph of the Masonic Hall, Newport, Monmouthshire. It is certainly a very elegant building.

The Provincial Grand Lodge of West Yorkshire.—In consequence of the pressure upon our columns, and the very imperfect report we have received, we postpone our account of the laying of the foundation stone of the Mechanics' Institution at Huddersfield.

"P. M., No. 655."—We can only imagine that the Lodge had been duly expunged before any attempt was made to resuscitate it by the brethren who were prepared to pay the fees. When a Lodge is once removed from the roll, it cannot be replaced. The Lodge was expunged in 1853, and the new warrant (No. 1073) for a Lodge of the same name, only obtained in the past year; and it was not expunged until the brethren had been repeatedly urged to make a return to Grand Lodge, and work it.

LONDON, SATURDAY, OCTOBER 22, 1859.

CLASSICAL THEOLOGY.—V.

JUPITER AND JULY.

In the collective arrangement of the heathen mythology the gods were divided into four classes, the celestial, the terrestrial, the subterranean, and the oceanian.* But these again were severally sub-divided. Yet still, there was another description of them which might be considered as a separate class, although, strictly speaking, they formed three orders of themselves under their denomination of the second class. Thus the select, or superior gods, to whom was paid the highest worship, were styled *Dii Majorum Gentium.* Of these were the twelve most exalted, principal, and ruling *Dii*, called *Concentes* or the *Dii Magni.* These dignities were bestowed upon them because in all affairs of great moment, deliberation, and importance they were admitted to the confidence and council of Jupiter in his government of the universe. Genius was made a heavenly god; and, oddly enough, so was Bacchus, and Janus also. Including Pluto, Sol, as distinguished from the sun god, and Luna made distinct from the moon goddess, with Tellus and Saturnus—these eight complete the twenty which is the total of all the select and superior deities of the ancients.

The next in rank were the *Dii Minorum Gentium*, that is, gods translated from this earth into heaven, as Tully observes, "by right of their own meritorious qualities," for which reason they are also called, as we have observed, *Adscriptitii dii, Patatitii* and *Semidei;* of these, in the manner described by Ovid, Æneas, by his mother Venus, was made a god.

> "Lustratum genitrix divino corpus odore
> Unxit, et ambrosia cum dulci nectare mixta
> Contigit os," &c.

"With divine odours, and sacred ambrosia mixed with rich nectar, he purified his body and deified him."

The next in order, among the ancient deities were the *Minuti*, more frequently called *Semones*, the *Vesci*, and the *Miscellanei;* these likewise were sometimes styled *Patellari* after the name of certain small pans in which sacrifices were offered to the gods which were thought to appease and please them. Their merits although sufficiently great to elevate them in the estimation of the people to a superior rank to merely mortal men were, nevertheless, still found wanting in the scale to advance them to a place in heaven.

To these again were joined an infinity of other deities, called *Novensiles;* such as by command of Tatius, the king, the Sabines brought to Rome; and to these, as some believe, we must add the gods and goddesses of conquered countries.

Lastly, to this vast class we must not neglect to add the *Divi Penates, Penetrales*, or secret spirits or gods, composing again three orders. So mighty were these, that one might suppose them to comprehend all the other orders; to which, indeed, they were thought to belong. As the great gods—"the gods of the country"—they ruled over kings and kingdoms; they watched over communities and cities; and, "as the small gods," they presided over particular houses and families. Then, not the least, and more truly as opposites to the deities of the cardinal vices, were those of the cardinal virtues, "through whose guidance, and aiding by our means," remarks Tully, in his perceptive way, "men are advanced to heaven." Some indeed, compute Minerva, and Jupiter himself among the Penates. But a *prosopopœia*, or personification, may substitute but cannot substantiate a personality or antitype—Jupiter in what manner soever disguised to represent Jehovah, could only be a counterfeit.

In pantheology or mythistology, this plural rendering of gods, as in the Bible, has the significancy of spirits. God himself is represented by his holy angels. Satan himself is a person of numbers. Beel, Belzemen, Beelzebub, and Baal are all names of Jupiter, from Belus; but, as the son of Saturn, we can trace him to the Satan called the Serpent, with as certain a genealogy as any can tag him to Nimrod or to Noah. We admit that his Egyptian name, Ἀμοῦν, was derived from the African Ἄμμον, or Hammon, in which respect, by a wonderful congruity of all accounts he was the first postdiluvian who caused an idol to be set up.*

The learned of antient ages have believed that up to the time of Noah, and the traditional confusion of tongues, the inhabitants of the earth spoke one language—or as it is more plainly expressed in the commencement of Genesis xi., "The whole earth was of one language, and of one speech:" some indeed go so far as to assert that all beasts understood this language. The same was said of the Saturnian age, in which one speech was common to men and brutes; then was no servitude, as we are assured by Ausonius, but perfect liberty prevailed. It may have been so—we do not venture to say it was, or it was not, or it may be so again. All that we require to know about it is—how "the serpent was more subtil' (cunning, nitid, thin, or rare), "than any beast of the field which the Lord God had made." He said unto the woman, "Yea, hath God said, ye shall not eat of every tree of the garden?" We have therefore a just right to presume that this animal could speak better than a parrot; or any other, not human, tangible thing; and we are able to premise that it could glide about in a tree and also move about erectly. No doubt then but these facile and fluent qualifications induced Satan to assume the serpent, or to make use of him as a ready factitious instrument to his hand.† At all events, something in the shape of a serpent we are told tempted the woman to violate God's orders, to eat of the only tree that was not then to be eaten of, the tree of the knowledge of good and evil, by which beguilement hell, death, and the devil became a part of our religious system. The consequences of the first disobedience to God's instructions were very terrible we all know. The tree of life was to remain in the paradise from whence man was driven, and a guard of one of the highest order of angels‡ was set upon it to

* The constituent elements of Aristotle. As here ranked, it signified that the deities were of, or belonging to, the air, the earth, the fire, and the water.

* Asshur, or Ninus, was the son of this individual, and built the city of Nineveh so called after his name.

† We are not theorizing on the shape and size of this extraordinary serpent. Some ingenious guessers have surmised it to have been a crocodile! We cannot, however, suppose that Moses's rod was transformed into an alligator and then called a lizard. It appears to have represented the genus of the common serpent of the Asiatic charmer, although it might have been much larger. It was doomed to eat dust all the days of its life; there is, we may also remark, no mention made of its death; in fact it has been made to prefigure death itself, and Satan. This reptile has been the cause of a wide spread superstition; the heathens still think it retains supernatural acquirements. However, we can scarcely imagine that "that wicked one," who, in the presence of the Lord, said he came "From going to and fro in the earth, and from walking up and down in it," stood, or "came hissing there" in the corporeal form of a serpent. "Olympias, the mother of Alexander, avowed to Philip, her husband, she had conceived Alexander not by him, but by a serpent of a great size." Philip in the latter part of his life declared that Alexander was not his son, and divorced his wife as guilty of adultery. At Epidaurus it was believed that Æsculapius, under the form of a huge yellowish serpent, gave notice of his approach by loud hissings. The worship of the serpent was not confined to the Epidaurians, nor alone to those places where Æsculapius had a temple. A serpent was adored in Egypt as an emblem of the divine nature; and in Cashmere there were no less than seven hundred places where carved figures of snakes were worshipped," this we find in Maurice's "Indian Antiquities." It was sacred to the healing god, and as a type of his office it is coiled round his wand; indeed in the prescriptions of the ancient physicians snake's flesh was often used. At Florence, in the Medici Gallery, there are two very fine antique statues of Æsculapius and of Hygeia, distinguished by these characteristics.

‡ It has been conjectured that there were different orders of angels with God when he created the earth; and in support of this theory, passages in the psalms and in the prophets have been brought forward. Christ (Mark, viii.) speaks of his coming "in the glory of his Father with the holy angels." Also, in John, x., he says "It is not written in your law, I said, ye are gods?" In Job xxxviii., v. 4, occurs the following remarkable passage: "Where wast thou when I laid the foundations of the earth? When the morning stars sang together, and all the Sons of God shouted for joy?" Saturnius of Antioch, who spread the heresies of Simon Magus, with some additions of his own, held the opinion (which is said to have been cherished by many Jews), that the world and man were created or made by gods or angels.

prevent him from partaking of it. But Adam, with his eyes supernaturally opened, had beheld it; and we know in what way it has been typified as "the branch;" "the vine;" and the "bread of life;" our first parents, to their sorrow, gained a full knowledge of it.

There were three influential sects among the Jews—the Sadducees, who believed in no spirit or resurrection; the Pharisees, who professed the doctrine of spirits, and the last day's rising again and judgment; and lastly, the Essenes, of which persuasion we feel assured the apostles were, and almost all those Jews who early embraced Christianity. These believed in the immortality of the soul, and of the resurrection of the dead, of the unjust as well of the just, in like manner as does the Christian. Essenism and Christianity have become, in fact, united—for Christ himself was an Essene, in his conformity to their ordinances as a Jew.

He wished all Jews and all mankind to be like what he was with respect to his commandments; even as a Son of God. Is it human nature for one brother to forgive another brother seventy times seven, if he says he repents? Or if we are smitten on one cheek do we give the other? Nay, do we unto others what we would they should do unto us? If we have not done so, why should we grumble that this state of things has not come to pass—or expect any other state of things so promised, so to happen as if we had done those things? Some may sneer, but this state of things is devoutly to be wished for.

Nearly two thousand years has it taken to humanize us with the leaven of Christianism, and to make us a little better than we were; but we may gratefully say, that at length we can show some evidence of progress. It is but a few years back that human beings were imbrutalized at the demoralizing halberts, by the sentence of five thousand lashes —a blood-bestained immolation—while, for a pennyworth of purloined cabbage sprouts, (*instar omnium*,) they were hung up by the neck, at the rate of a round dozen per week. Hanging also may be condemned altogether, under the hypothesis, (fanciful or well founded) that the soul of a murderer is an unclean spirit, that will find somewhere, (who can tell where?) a "garnished" habitation for itself. Here, say the advocates of this hypothesis, we perceive that the *ego*, or *ille ipse*, by which is meant the idiosyncrasy, or personal identity, in the spirit, is no other than an evil thing, which has never been purified by repentance, or otherwise ameliorated by the spirit of prayer, nor by any exorcism, modified or corrected. So foul and unwashed a tenant savours of soot and damage.

Howbeit, let none faint; we are glad to agree with those ancient brethren in their investigation of the fathers, who said that "the greater the saint the more haunted by the devil." But this, even were we to add, "from the time of the righteous Job pleading his cause, to that of the holy St. Peter weeping for his offence," would still be too paradoxical an anomaly, did it not include a meaning of an anagogetical nature and foreshadow an Almighty precognition.

As the high priest for ever after the order of Melchizedec, Christ was a Freemason, we know by his symbols as well as by his words. Our glorious brotherhood can understand these things; but there are those with the Bible before them —those pages they dare not gainsay—who will indirectly assert that the age of supernatural occurrences has passed; there is no longer such a dispensation as hearing by the ear, and seeing with the eye, what is not palpable. By most people such ideas are termed hallucinations. Now, with regard to heaven, our view is not the old Greek idea of Elysium; nor what is so much like it as almost to be mistaken for the same, the idea of paradise, which too many Europeans conceive. We pray, "Thy kingdom come on earth as it is in heaven"—that heaven wherein the morning stars sang together, and all the Sons of God shouted for joy "to see the foundations of the earth laid, or the corner stone thereof;" literally ours is the starry heaven.

It has been thought by some that until the Sabaoth of salvation or day of judgment, when there will be no more souls to save, and we shall all rest from our labours, the angelic host themselves will not be free from care, anxiety, and toil. We are told in Zechariah, that the angel or the Lord had to contend with Satan over the body of Joshua, and likewise, as it is written in the epistle of Jude, the Archangel Michael had to dispute with the devil about the body of Moses. All through the Scriptures, from the time of Lot at his threshold to the blood sweat hour of the Passion, there is the relation of the painful and terrible work of the angels. The personage called Satan is described as having his work; but where his work is he knows like Sisyphus he is condemned to labour in vain; so be it—the brand is not for our burning. This Satan we are told has contended with the Most Holy from the creation of the world with God to the ending thereof with Christ.

Some men there are, it cannot be doubted, who do not like social morality and who see nothing but puerile weakness in religious belief. We are instructed by the famous Phrygian philosopher Æsop, who rendered histories into fables because he dared not write in plainer language—"The frogs, under the government of a gracious ruler, wished to be thought more than frogs—full of peace and pride they forgot what they were and the careful watch over them of King Log: in fine, they petitioned Jupiter for another sort of king." We all know how justly he sent them a crane which swallowed them up alive.

But, we must return from this long digression, and endeavouring to make ourselves clearly and truthfully understood, we will consider the origin of Jupiter and the first cause of idolatry in connection with what we believe to be the truthful record of the history of Cain and his sons, and of Ham and his sons; which of course comprises the subject of the first and second peopling of the world.

(To be continued.)

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

It has been shown that the rise of architecture was coincident with the earliest wants of the human race. The period however embraced between the decline of the nomadic habits of the first tribes and the settlement of men in communities within walled towns, comprised an inconceivable variety of changes, which, though contributing largely to a final result, were themselves short lived. If a tribe or tribes migrated towards the equator, it is likely that the forms which nature presented to their eye, and by its means impressed vividly upon the mind, would be those with which they would adorn their abodes, and from which they would take their standard of the beautiful or the sublime. As men penetrated northwards, the outlines of nature suggested combinations altogether different; and between these extremes lay the sources of inexhaustible modifications. We can imagine the thoughts of an inhabitant of the desert who comes into an oriental grove abounding in palms, tamarind and orange trees, through which peer gorgeous flowers, interlaced in wonderful fantastic yet graceful fashion, as by the hand of a wood nymph, and to whose touch falls the ripe fruit, whose juice is like nectar to his parched tongue. Nor is it more difficult to realize the feelings of him who, fresh from the tents and flocks of his people, has ventured due north. To him the black mountain, topped by a thousand pinnacles, far as the eye can discern, and through which glitter the countless gems of the aurora borealis; the lake upon whose frozen border the solitary reindeer browses, and in whose bosom the glory of the northern heavens are reproduced, the scream of the eagle, the bark of the wild dog, and the melancholy voice of the bittern—must be things and sounds to take a form and shape in the mind.

There can be little doubt that the spirit which directs the emigration in either of these cases, is indicative of the end which will in either case be attained. The reveller in his

newly found Eden models himself an abode fashioned upon the most beautiful shapes; and if he builds a temple, the forms of flowers and fruits and trees will manifest themselves in his designs. But satiety eats at the heart of the worshipper. He places a hideous monster upon a gorgeous altar. A gloomy asceticism drags him downward from his exalted conception of the Great Spirit, until he imprisons his God in a cavern. This may be assumed as the origin of the ὑπόγαιοι, or cave temples. The courage, however, which conquers the earth over which it passes arrives at a very different conclusion. Each conquest unfolds new triumphs to be achieved. The forms of nature, though less brilliant, are more diverse, and what they want of brilliancy is compensated by their convertibility to typical meanings, by which faith is nourished and zeal warmed. Our poets have set value upon the daisy springing up in the waste places of the earth, as typifying faith, hope, and purity, whilst those of the east have none other meaning for the bright profusion that surrounds, than as semblances to gratify epicurean tastes. He who had to wend his way up the mountain, clearing the pathway as he went and instructed by the lesson which the uncovered bosom of the earth revealed to him, must have formed a higher conception of his own destiny and relation to the Godhead—at the same time that the notion of the omnipotence and benevolence of the Godhead was not diminished, but enhanced—than he who lay down amongst plenty, and to whose enjoyment the future appeared in the present.

We may pass in review the temples of Greece and Rome, as examples not only of dominant races, but embodying psychological phenomena, which have in every other outward form passed away. It would not answer any immediate purpose to enter here into details which would far exceed the limits to which we are confined, but we may say that in these crumbling monuments are found at once the glory of that great art which rears from the quarry the temples to the Most High, and the imperfections of every system of religion which attempts to combine the earthly and ethereal under outward visible forms.

It was not until architecture had become nearly extinct among the Romans, and when the seat of empire had been transferred to Constantinople, that a new system of religious architecture arose, as yet rude in form but containing within its rugged outline the elements of an original beauty—to which in after times new combinations were contributed, making the whole structure one in its appearance, in its arrangements, and for the uses to which it was to be given up singularly suitable. The change of religion under Constantine led to the destruction or destitution of many of the noblest temples of Rome. The Christian basilica had in many instances stripped the Pagan edifice of its columnar arrangements, bringing into harmony with the simpler and more exalted worship a somewhat severer taste, by which architectural redundancies were dispensed with.

The extent and magnificence of the architectural works of the Romans was unquestionably due to their knowledge of the properties of the arch. The Grecian taste, severe and chaste, had either rejected or did not know the property of the arch; but one obvious reason perhaps was that the Romans constructed most of their buildings of brick, whilst Grecian architects would condescend to nothing beneath stone. The barbarians, however, which surrounded the Roman empire were not long in completing the destruction of what remained of the glory of the vastest Pagan dominion the world had seen. Those countries which now received their Christianity from Rome, but did not themselves contain mines of architectural material in temples, amphitheatres, and palaces, were not slow to adopt those changes which convenience at first, and afterwards zeal, suggested to Christian neophytes. The first essays were necessarily rude, but rude forms by no means exclude originality of design. The Roman arch was preserved, but met, through a variety of modifications being applied, numberless new purposes.

The introduction of the pointed arch was a graft upon the early Gothic of northern Europe, as the circular arch of the Romans had been on the columnar arrangements of the Greeks. The result was, however, widely different. The amalgamation in the latter case destroyed the beauty both of the stock and scion, while in the former the stock contributed to the modification of its parasitical nursling, gradually gave up its heavy, dull, and cheerless form, and was eventually lost in its beautiful offspring—as the unlovely caterpillar is in the gay and graceful butterfly. Where originated, or by whom invented, the pointed arch has been for ages the subject of controversy, more fruitful however of fanciful hypothesis than reliable facts. Some have contended that it was at first suggested by the intersections of the semicircular arch; but if this solution of the difficulty were the true one it would hardly have taken seven centuries to make the discovery. The ornamentation of early Gothic structures must have frequently led to such intersections, and to a refined taste the new combination would have presented itself at a much earlier period. It has been again referred to the interlacing of the branches of trees when planted in parallel rows, also to a figure used on the seal of monastic establishments—to an imitation of wicker work—to Noah's Ark—to chance—and to other sources too numerous to mention. Its invention has been claimed by and alternately accorded to every nation in Europe.

All these opinions are put forward with more or less force of argument and show of reason. It is a fact, however, that the pointed arch made its appearance almost at the same time in different countries, and this fact would seem to import that it was rather an adaptation than an invention. If it had been an European invention, some specimens could be shown of a date anterior to others, for the difficulties which then presented themselves in travelling would be calculated to show a considerable difference in the dates at which it arrived at different places. There is another fact which strengthens the theory that it was an importation—namely, that its coming into general use was coeval with the return of the crusaders in the twelfth century. There are many analogous figures instanced in the form of drawing the cross, by those who visited the holy land, which would incline one to the belief that there was in the first instance found the prototype of this now far famed Order of Masonry. But whether this view of the case be the correct one, there seems no reason to deny its great antiquity; for it is undeniable that Saracenic nations used the lancet arch, as it has been by some not unappropriately termed.

Although it has not been discovered that the properties of this peculiar form of the arch were known to either the Egyptians or the Indians, structures have been found among those nations, in which chambers are adorned and apertures made in the form of the pointed arch, produced by battening or corbelling over. It would seem then not improbable that this form found in the east would suggest, and lead to its repetition, greatly improved by those who had a knowledge of the properties of such a mode of construction and a more scientific manner of constructing them.

The pointed arch does not seem to have come into Europe accompanied by its ordinary accessories in after times—its light clustered pillars, mullions, foliations, or featherings, and graceful tracery, which contribute so effectually to its light and elegant appearance. Venice appears to have been certainly the first adoptive parent of the style, for the earliest specimens are found there in private houses as well as in the famous basilica of St. Mark. Nor was the pointed arch an unworthy offering to christian architecture by those who had fought for christianity amid the sanctity of the places where christian precepts were promulgated, and upon the sepulchre where the earthly form of their divine Author was supposed to have been laid.

It has been shown that architecture had its origin in religious feelings and observances. Its noblest monuments,

even among pagan nations, were temples to the Deity; and the rude nations of the north in the middle ages also devoted their energies to the construction of edifices dedicated to the worship of the Almighty; and when the light of learning had begun to shine on these same people, temple after temple gradually rose in the beautiful places of their land, in towns and cities, and the toil worn and weary approached with devotedness and humility, but with confidence and freedom, and poured out their misfortunes in prayer, and paid their grateful thanksgivings for the mercies that remained to them.

ARCHÆOLOGY.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.

The members of this association met at Harrow on the Hill, on Thursday, the 6th instant. The members and visitors assembled in the speech room of the school, and repaired to inspect the parish church and other objects of interest in the vicinity. The day being the anniversary of the founder, the bells rang, and the students celebrated the event by a holiday. A collection of antiquities was displayed in the statute room. Among these were Saxon crosses and ornaments found among recent excavations in London, ancient Roman fibulæ and hair pins, tiles from the old Temple church, coins in gold, silver and copper, specimens of Samian ware, molten nails from the great fire of London, Captain Cook's tea kettle, ancient black letter grants and other documents, all tending to throw light upon the history of forgotten ages. Some curious volumes were also exhibited—one the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, a pocket manual of Charles II., bearing on the outside the cypher "C. R.," surmounted with a crown, and beneath a death's head. This curious volume, which was printed by R. Royston, of Ivy-lane, in 1649, contains an emblematical portrait of Charles I., and a portrait of the Prince of Wales in his nineteenth year. It is said to have been the constant companion of the "merry monarch." The title page bears the following quaint inscription: "The portraiture of his sacred Majesty in his solitudes and soufferings, with the papers which passed at Newcastle betwixt his Majesty and Mr. Alexander Henderson concerning church government, A.D. 1645; also prayers used in the time of his restraint." The church at Harrow contains a few fine monumental brasses, which escaped the zeal of the Puritans. Tracings of these, many evidently of Flemish origin, and dating from the thirteenth century, were exhibited. The church itself, which was restored about ten years since, under the direction of Mr. Gilbert Scott, is a fine building in the early Gothic style. The pews erected subsequent to the reformation were removed at the restoration, and oak benches substituted. In the course of removal some fine brasses were found, which are now converted into mural entablatures. The ancient door of the church, with a huge box lock three feet long, is still preserved in the north porch. The members having examined the fourth form room containing the signatures of Lord Byron, Sir Robert Peel, Lord Palmerston, Mr. Spencer Percival, and others whose names have become famous, assembled in the speech room, under the presidency of the Rev. Mr. Cunningham, vicar of Harrow, when the business of the meeting was proceeded with. The chairman, on the part of the inhabitants of Harrow, welcomed the association to its classic precincts, and remarked that when he was invited to enrol himself as an associate, he not only gave his ready consent, but offered himself as an archæological specimen, being the oldest man in the parish. Mr. Henry W. Sass, the honorary secretary, having read the minutes of the last meeting, and letters of apology from Mr. Beresford-Hope, Lord Londesborough, Lord Northwick, and others unable to attend, the Rev. Thomas Hugo gave an archæological and historical notice of Harrow. A paper by Mr. Niblet, on the ancient monumental brasses in the parish church was next read, and at the conclusion attention was called to the chalice from which Archbishop Laud received the holy sacrament on the evening prior to his execution. The cup, which is elaborately wrought in ivory, and with the cover stands twenty-four inches high, was given by the archbishop to his chaplain Hearn. This gentleman's daughter married the page of Master Wemley, by whom it came into possession of the Young family, its present owners. Archbishop Laud immediately previous to his execution also presented some gold coins to the son of Hearn. These were afterwards made into a medal commemorative of the faith of the deceased prelate, but in the fulness of time found their way, like other relics of the kind, into the melting pot. The formal business having been concluded, the associates and their friends visited the cemetery, the "Byron Tomb," as it is called, and other memorials of the poet. Among the relics shown at Harrow, and carefully preserved, is a piece of the panel of the pew in which Byron used to sit, with his name inscribed in pencil—"Byron"—and a brick (in a glass case) with the letters "R. Peel" engraved with a penknife. The baptismal font, of Purbeck marble, was likewise shown, and attracted attention as a curious illustration of the sculpture of the twelfth century.

SUFFOLK ARCHÆOLOGICAL INSTITUTE.

This society held a meeting at Framlingham on the 7th inst., under the presidency of Lord Arthur Harvey. The members first met at Framlingham Castle, a large and somewhat perfect Norman building, where Mr. R. M. Phipson read a paper upon its history, elucidating his remarks with large plans of the castle in its past and present state. This remnant of antiquity appears to have been erected as early as Redwold, King of East Anglia, in 592, and afterwards, having been partially if not wholly destroyed in 1173, was rebuilt by Hugh Bigod, one of the Norman barons. Subsequently "Bloody Mary" made it the rallying point for her friends previous to her obtaining the crown, and upon her succession to the crown, gave it to John Howard, Duke of Norfolk, the descendants of whom sold it to Sir Robert Hitcham, who bequeathed it at his death to charitable purposes. The meeting, after visiting the castle, adjourned to the church, where Mr. Shawe Gowing read a paper on the edifice and the beautiful tombs of the Howards and the Earl of Surry (the poet) which it contains; and after visiting Dennington church, about three miles from Framlinghan—a very beautiful structure—returned to Framlingham to dinner. In passing from Dennington to Framlingham, the society visited Parham Hall, the ancient seat of the Willoughby de Eresbys, a fine old moated grange of the fifteenth century. The day was exceedingly favourable, and the visitors appeared to enjoy themselves very much.

SIR CHRISTOPHER WREN'S CIPHER.

Sir David Brewster, at the meeting of the British Association, gave some very interesting particulars of a cipher of our Grand Master Wren's, containing "Three Methods of finding the Longitude," by Sir D. Brewster.—Sir David said that at page 263 of his "Life of Sir Isaac Newton" the following paragraphs would be found:—"The bill which had been enacted for rewarding the discovery of the longitude seems to have stimulated the inventive powers of Sir Christopher Wren, then in his eighty-third year. He communicated the results of his study to the Royal Society, as indicated by the following curious document which I found among the manuscripts of Newton:—'Sir Christopher Wren's cipher, describing three instruments proper for discovering the longitude at sea delivered to the Society November 30, 1714, by Mr. Wren:—

OZVCVAYINIXDNCVOCWEDCNMALNABECIRTEWN GRAMHHCCAW.

ZEIYEINOIEBIVTXESCIOCPSDEDMNANHSEFPRPIW HDRAEHHXCIF.

EZKAVEBIMOXRFCSLCEEDHWMGNNIVEOMREWW ERRCSHEPCIP.

'Vera copia. Edm. Halley.'

We presume that each of these paragraphs of letters is the description of a separate instrument. If it be true that every cipher can be deciphered, these mysterious paragraphs, which their author did not live to expound, may disclose something interesting to science. Sir David Brewster went on to say that soon after the publication of 'The Life of Sir Isaac Newton,' he had received a letter from Mr. Francis Williams, of Grange Court, Chigwell, suggesting very modestly that as the deciphering of the cipher, as published, was so simple, he supposed many persons had already done so; but if not, he begged to say that the mystery could be solved by reading the letters backwards in each of the three paragraphs, omitting every third letter. He had, on the approach of the Meeting of the British Association, received permission from Mr. Williams to give an account of this section of Mr. Williams's method of solving the enigma. In his letter conveying the permission, which Sir David read, he suggests that "Sir Christopher Wren's object was to make it too mysterious to be of use to any one else. It is possible he may have wished to delay for a time the publication of his inventions, perhaps till he had improved his instruments, but was afraid that in the interval another would hit upon and publish the same discovery. He would send this cipher, then, to the Royal Society

as a proof to be used at any future time." Sir David had the following explanation then, in accordance with Mr. Williams's suggestion, written upon the black boards, the letters to be omitted being written in small characters to distinguish them, and backwards :—

WAcCHhMArGNwETrICeBAnLAmNCdEWcOUcNDxINiV AvCUzO.—Wach magnetic balance wound in vacuo (one letter a misprint). The omitted letters similarly read are—Chr. Wren, mdccxiv.

FIcXHhEArDHwIPrPEeSHnANmDEdSPcOIcSExTUiBEiO NiEYiEZ.—Fix head hippes handes poise tube on eye (one letter a misprint). Omitted letters make—Chr. Wren, mdccxiiii.

PIcPEhSCrREwErMOeVInNGmWHdEEcLScFRxOMiBEv AKzE.—Pipe screwe moving wheels from beake. Omitted letters make—Chr. Wren, mdccxiv.

The three last omitted z's occurring in the first part of each cipher to show that that part must be taken last.

MASONIC NOTES AND QUERIES.

THE LANCASHIRE SONG BOOK.

An eminent brother told me lately, that in the Lancashire Lodges they are in the habit of laying on the table a book containing the words of a large collection of Masonic songs. Unfortunately he could not remember its title, and I should be obliged to any brother of that province who would kindly give me an exact copy of the title page, as I wish to see the work in question. —M. Cooke.

ADMIRAL SIR PETER PARKER, BART.

A biography of this distinguished Mason, who was Deputy Grand Master, is in preparation, but the writer is in want of information concerning his Masonic career, and would be glad of any dates that could be furnished him, more particularly those which are connected with his initiation, passing, &c., as well as the Lodge, or Lodges, to which he belonged.—Scriba.

THE STORY OF MISS ST. LEGER.

I have copied the following from an old magazine; though the story has often been told before, the present version may interest some readers of the *Magazine;* I therefore hand it to you for insertion if you think fit.—G. B. M. M., Cambridge:—

"The Hon. Elizabeth St. Leger was the only female ever initiated into the ancient mystery of Freemasonry. How she obtained this honour, we shall lay before our readers. Lord Doneraile, Miss St. Leger's father, a very zealous Mason, held a warrant, and occasionally opened Lodge at Doneraile house, his sons and some intimate friends assisting; and it is said never were the Masonic duties more rigidly performed than by them. Previous to the initiation of a gentleman to the first steps in Masonry, Miss St. Leger, who was a young girl, happened to be in an apartment adjoining the room generally used as a Lodge room. This room at the time was undergoing some alterations, amongst other things, the wall was considerably reduced in one part. The young lady having heard the voices of the Freemasons, and prompted by curiosity to see the mystery, so long and so secretly locked up from public view, she had the courage to pick a brick from the wall with her scissors, and witnessed the ceremony through the first two steps. Curiosity satisfied, fear at once took possession of her mind. There was no mode of escape except through the very room where the concluding part of the second step was still being solemnized, and that being at the far end, and the room a very large one, she had resolution sufficient to attempt her escape that way, and with light and trembling steps glided along unobserved, laid her hand on the handle of the door, and gently opening it, before her stood to her dismay, a grim and surly Tyler, with his long sword unsheathed. A shriek that pierced through the apartment alarmed the members of the Lodge, who all rushed to the door, and finding that Miss St. Leger had been in the room during the ceremony, in the first paroxism of their rage, her death was resolved on, but from the moving supplication of her younger brother, her life was saved, on condition of her going through the whole of the solemn ceremony she had unlawfully witnessed. This she consented to, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of their Craft a member that would afterwards reflect a lustre on the annals of Masonry.

"The lady was cousin to General Anthony St. Leger, governor of St. Lucia, who instituted the celebrated Doncaster St. Leger stakes. Miss St. Leger married Richard Aldworth, Esq., of Newmarket. Whenever a benefit was given at the theatres in Dublin or Cork for the Masonic Female Orphan Asylum, she walked at the head of the Freemasons with her apron and other insignia of Freemasonry, and sat in the front row of the stage box. The house was always crowded on those occasions. Her portrait is in the Lodge room of almost every Lodge in Ireland."

MOST EXCELLENT MASTER.

As Mark Masonry is likely to become a necessity in English Masonry, could there be any objection to the American degree of M.E.M. being generally adopted to distinguish their W.M.? The advantages of this will be so evident to every Mark Master that it is superfluous to enumerate them. The degree is extremely appropriate, and the brethren who had advanced thus far would have the defined series leading to the Royal Arch in other countries. Permit me to recommend this to the attention of the body of Mark Masters.—Δ.

Literature.

REVIEWS.

Poemata. By Anthony Oneal Haye, of the Lodge Canongate Kilwinning, No. 2. 12mo. Paterson, Edinburgh.

It has been said, and truly, that the age in which we live is not a favourable one for the production of great poems. Compared with the earlier portion of the present century, when we had Byron, Scott, Crabbe, Moore, Shelley, Wordsworth, and many others, we have now but very few men of renown, and they, none of them, equal any of the forementioned; indeed, poetry has descended to the art of rhyme, and rhyme, in its turn, has much degenerated. Of rhymers we have plenty, and their productions are to be found, arrayed with gorgeous green and gold, at every railway bookstall, as well as in the "Poet's Corner" of almost every local journal; and still lower, descending through the epics of Messrs. Moses' own poet, until we arrive at the choice set of verses, on the benefit of economy, that is issued from the sign of the "black doll," in every crowded neighbourhood. Amid all this pressure of poetical fervour, alas! we have no poets, and sadly and sorrowfully are we obliged to tell our Brother Haye that we cannot recognize in him the coming man, so ardently expected by every lover of true poesy.

"Poemata" is a series of four larger and nineteen minor effusions. The subjects of the longest are "The Mirage of Life," "Darnick," "The Rose and the Stream," and "Phantom Love;" the lesser attempts are on various themes. Let us examine the first part of the first in priority, "The Mirage of Life."

Bro. Haye commences with an introduction that, at the first glance, told us he had not learned the trick of numbers or of measure; nor do we know who the second person, "when struggling with the motes of light," can possibly be intended for; but let it pass; perhaps it is our own obtuseness. Taking another portion of this invocation to the Great Architect, we have:—

> "Oh, Thou, to whom the tempest-laden wave
> Of life's uncertain tide is known—to whom
> The minute particles of sea ground sand
> Are writ—and all the vast unnumber'd leaves
> That bud in spring and brown 'neath autumn's breath,
> Are marked—aid my weak verse with thine inspire."

Now this is a fair specimen of the want of art in our Brother Haye; he takes one of the most beautiful images of holy writ, God's knowledge of the sands of the sea shore, and spoils it most admirably. What can it mean? Are the sands of the sea written and marked? or does the prayer, "Aid my weak verse with thine inspire," ask for an inspiration on the poet's weakness, or inspiration from God's own inspired word? Again, the word inspire is, if not bad English, at least very inelegant. The whole passage shows the mind of a poet, for every individual possessed of sufficient perception to see beauty, in whatever shape it is presented, is a poet in *embryo;* but it by no means follows that a poetical mind can clothe poetical thoughts with language, as is the case in the above extract, where nothing but a want of connexion and terseness of expression could have marred so beautiful an idea.

Again, in the concluding part of the introduction, we have a figure presented to us which upsets all our preconceived notions, of—

> "The busy school: the ceaseless hum of tongues;
> The unspelt lesson and the master's frown:
> The aching rod and withheld holiday."

Now, for the first time in our lives, we learn that the rod, and not the part on which it descends, is the aching member!

Look back to many a thrashing, as we can, still we have no remembrance of such a phenomena, nor do we believe any urchin of our acquaintance will endorse Bro. Haye's description.

Let us now turn to "The Mirage of Life," and endeavour to give its story. The last four lines of the Introduction ends thus:—

"I came one day upon a scroll hid in
A secret drawer of my bureau; 'twas writ
With a firm hand, tho' here and there a blur
Told where a tear had fall'n. This was its strain."

The writer of the scroll was sitting, musing by firelight, when midnight overtook him, and he places a chair for a skeleton—

"Whose presence no one wots of but myself,"

and gazes upon it—

"till my fear became
A joy: my grief, gladness: like him who eats
The fatal death, and fattens on disease."

Then, after "the cupboard skeleton" has taken himself off, comes the retrospect of his childhood's charms. Then a picture of war. Next a landscape in harvest time, followed by the faces of those beloved in days of yore, and—

"The tears stole to mine eyes, when in the flame
Some dear friend's face shown full upon my view."

The scene, or rather the old familiar sport of faces in the fire, changes, and the beholder sees a tomb—

"The resting place of my heart's youthful core."

Lashed into madness at the sight, he apostrophizes the "impalpable shades," and upbraids them with their presence, asking them where the calm joy of heaven's fair courts is to be found? A voice from one of them tells him "there is no joy on earth; it must be sought above;" then, as his candle goes out, the ghosts or faces go out with it. After opening the window, and watching the stars—

"I sat awhile and gazed upon the scene,
So lovely in its tranquilness, and thought
How puny man appears, compared to God.
He who can move the hearts of crawling worms,
And raise a mansion towering to the clouds,
Cannot displace a star, nor force a wind
To be his slave."

Pacing around his room he describes it, and how in it he framed tales and legends, and in his musing we have the first gleam of a bit of good description, thus:—

"I coursed mine eye o'er all wild follies past,
And lived the moments bitter back again,
Like him who in a secret corner stores
Portraits and locks of hair—ribbons of blue
And divers colours—letters and odd things—
Remembrances of byegone, happy days,
Round which a thousand waking memories cling
Like bees around their queen."

We are then made acquainted with the fact, that the narrator cannot weep; that his is "a statued grief;" and that he has always sought for joy, defining what it is to him. Then there are reflections on what constitutes the aim of men, and moralizations on Wolsey, Saladin, Poe, Byron, and Shelley, telling us his hopes were for fame, and how it came upon him in the schoolroom; and also when he joined his country's (Scotland) banners against Napoleon, how he captured a standard, and received the Duke of Wellington's thanks, and found no joy in this. And thus ends the first part of "The Mirage of Life."

Without going through the second part, which is very much akin to the first, in being like Canning's knifegrinder, "Story, God bless you, I have none to tell, sir," and not offering any very particular beauties, we turn to the "Masonic Song," and present it to our readers, as a favourable specimen of Bro. Haye's powers, and thoroughly Masonic sentiments:—

"The fleeting years that glide away
Upon oblivion's wave,
Oft drop a wreath of heaven born bloom,
To beautify the grave.
So with our heart's fond memory will
Keep green this festal night,
And in the midst of coming cares,
Entrance us with delight.

"The year that's past, has had a cloud
Of glory o'er it shed;
A thousand flowers have sprung to life,
To elegise the dead.
Our temple, with a friendly hand,
Receives us to delight;
And after days will fond recall
The pleasures of this night.

"Around are set our brethren staunch,
In love responding bands;
For, where the square and compass gleam,
Hands cling to brother hands.
And where the ever sleepless eye,
Beams on with radiance bright,
Each present Mason will remind
The pleasure of this night."

"The sun is dawning in the east—
His beams shoot to the west;
A star is glimmering in the sky
Above the Mason's crest.
Soon fail will feuds, fierce warfare's clang
Will cease the ear to fright;
But brother bands will join our hearts,
As joined are ours to-night."

"Old Time his watches still will ring,
Till days and years are gone;
And humble suppliants we will kneel
Before our Master's throne.
As thro' the lone and dangerous vale
We stumble without light,
Our eyes will hail the glorious beams
Which pierce that dreary night.

"And when our work and warfare's o'er,
Oh, may the light of Heaven
A halo shed around the path
Lost in the mists of even!
So that, when to our Master bound,
Our labours for requite,
We may, within the Lodge on high,
Forget death's gloomy night!"

Glancing our eye over the last page, we caught sight of a line that would sorely puzzle a cockney; it reads—

"Mortal, you may vain veil woe."

Such obscurity and alliteration spoil many of Bro. Haye's efforts.

We cannot close these remarks without a few words of advice to Brother Haye. What we have written has been penned in sober truth, for a reviewer has no right to import his own prejudice into a notice which his readers look to for the real state of the case, and glad as we should have been to have accorded to our brother unlimited praise, yet justice demands that our verdict be a true one. Offering this to our brother in a fraternal spirit, we hope he will accept it as such, and permit us to advise him for the future. If so, we would strongly counsel him to avoid obscurity, to narrate naturally, to condense considerably, to revise continually, and to study the laws of verse and metre. Let him not be deterred at this, for one of our most elegant poets, Gray, in his *Elegy in a Country Churchyard*, has left the well known lines behind him in manuscript transposed as follows, in each and every case retaining the measure and the sense. It stands in the copy published as "The ploughman homeward plods his weary way;" Gray's variations are:—

"The weary ploughman plods his homeward way.
The weary ploughman homeward plods his way.
The ploughman, weary, plods his homeward way.
The ploughman, weary, homeward plods his way.
Weary the ploughman plods his homeward way.
Weary the ploughman homeward plods his way.
Homeward the ploughman plods his weary way.
Homeward the weary ploughman plods his way.
Homeward the ploughman, weary, plods his way.
The homeward ploughman weary plods his way.
The homeward ploughman plods his weary way."

No doubt it may be said this is but changing the places of the words, and so it is; but it shows to what length an author who feels a line tries how far his idea will bear improvement before he gives it to the world.

Strongly advising our Brother Haye, who has no mean perception of the beautiful, and occasionally strikes out a brilliant idea, to polish his effusions carefully, to pause frequently and rewrite often, we yet hope to see another volume, of what we may be able to call poems, from his pen; and if he but takes our advice and improves, as we are sure he can if he will but study, no one will hail his labours more genially and fraternally than ourselves.

NOTES ON LITERATURE, SCIENCE, AND ART.

Among the principal books in Messrs. Longman's new list of forthcoming works are:—Palleske's "Life of Schiller," translated by Lady Wallace; the third and fourth volumes of Capt. Brislmont's "Life of

the Duke of Wellington," translated by the Rev. G. R. Gleig, M.A.; Moore's "Lalla Rookh," illustrated by John Tenniel; Bunyan's "Pilgrim's Progress," with a preface by the Rev. Charles Kingsley, with steel and wood engravings after designs by Charles Bennett; a new edition of "Italy in the Nineteenth Century," by the Right Hon. James Whiteside, M.P.; Vol. II. of the "History of France," by Eyre Evans Crowe; "The Sea and its Living Wonders," by Dr. George Hartwig; a "History of Constitutional and Legislative Progress in England, since the Accession of George III.," by Thomas Erskine May; the Abbé Domenech's "Seven Years' Residence in the Great Deserts of North America;" "Travels in Peru and Mexico," by S. S. Hill, Esq.; Vol. VII. of the Works of Lord Bacon, collected and edited by J. Spedding, M.A.; R. L. Ellis, M.A.; and D. D. Heath, Esq.; an improved edition of M'Culloch's "Commercial Dictionary;" a new edition of Dr. Ure's "Dictionary of Chemistry," by Henry Watts, B.A., F.C.S.; an entirely new edition of Ure's "Dictionary of Arts, Manufactures, and Mines," edited by Robert Hunt, F.R.S., F.S.S., assisted by some of the first scientific men of the day, and many other minor works.

Mr. Bentley's literary announcements for the season include "Lives of the Archbishops of Canterbury from the Mission of Augustine to the Death of Howley," by Dr. Hook, Dean of Chichester; "The Diaries and Correspondence of the Hon. George Rose," with original letters of Mr. Pitt, Lord Castlereagh, Marquis Wellesley, Mr. Wilberforce, Lord Eldon, Mr. Perceval, Lord Sidmouth, Lord Bathurst, with a correspondence with Lady Hamilton respecting Nelson and his daughter, edited by the Rev. Leveson Vernon Harcourt; "Say and Seal," by the author of "Queechy," &c.; "Memoirs of the Life and Writings of the Right Rev. Richard Hurd, D.D., Bishop of Worcester," by the Rev. F. Kilvert, M.A.; "The English Satirists," with a Preliminary Essay on Satire; "The Autobiography of a Seaman," by Thomas, Earl of Dundonald; "Lives of the Princes of Wales," by Dr. Doran; "Anecdote Biography," by John Timbs; the third volume of M. Guizot's "Memoirs of my own Time;" the third and concluding volume of "The Life of Charles James Fox," by the Right Hon. Lord John Russell, M.P.; "The Court of England under the Reign of George III.," by J. Heneage Jesse; "Erin-go-Bragh, or Irish Life Tales," by W. Hamilton Maxwell; "Women Artists in all Ages and Countries," by Mrs. E. F. Ellet; "History of the Governors General of India," by John William Kaye "Jean and Nicolette," by the author of "The Mill in the Valley;" "London and Paris, Social and Religious;" "Shakespeare Papers, or Pictures Grave and Gay," by Dr. Maginn; and numerous less important books.

The Academy of Fine Arts, at Paris, held a solemn meeting on the 1st of this month, for the distribution of prizes for painting, sculpture, architecture, and musical composition. M. Gotteaux was president; M. Halévy, secretary, spoke on the works of the pupils of the French painting school at Rome. After this the prizes were distributed; then M. Halévy spoke on Adolphe Adam; after which the solemnity was closed with the execution of the scene that had won the first great prize of musical composition.

It is said that M. Victor Hugo's new poem, "La Légende des Siècles," has made such an impression on the public, that more than 3000 copies of it were sold in ten days.

The *Indian Lancet* contains much matter that is interesting to the medical profession, and is, as far as circumstances will permit, what its name imports. There is a report on the sanitary condition of Indian gaols, an epitome of medical news from the English medical journals, and original accounts of several cases in this country. The *Indian Lancet* is a bi-monthly publication, and deserves the support of the medical profession.

The entrance of the Museum at Berlin will receive a second door, one on which Art has been at work for thirteen years, and which is said by Berlin critics to surpass the celebrated doors of the Church of the Madeleine and of the Pantheon at Paris. The design of this work is by the architect Herr Hüler.

Mme. Lenormand's "Souvenirs et Correspondances Tirés des Papiers de Madame Recamier" have created quite a literary *furore* in Paris. Full of anecdote and reminiscences of this charming lady, who knew how to be attractive without being vicious, and in the midst of a kind of moral sink preserved a snowy purity that nothing could ever sully. This volume is the most readable that can be imagined.

The Philosophic Institution of Edinburgh will commence its new session on the 4th of November, when Professor Aytoun will deliver an inaugural address on "The Popular Traditions and Poetry of the North of Europe." The succeeding lectures include the subjects of Early Scottish History and Literature, by Mr. Carruthers—The Elizabethan Age, by Dr. Daniel—The Huguenots, and Protestantism in France, by Dr. Hanna—and the English Puritans, by Dr. Tulloch. In the miscellaneous section, there will be lectures on "China," by Sir John Bowring,—"Japan," by Mr. Oliphant—"Volcanoes," by Mr. Jukes—"The Phenomena of Superficial Formations," by Mr. Robert Chambers—"The Poetical Literature of the Elizabethan Age," by Mr. M'Donald.—"Abstract Science in Relation to Industrial Applications, with Illustrations from Chemistry," by Professor Playfair—and "The Electric Telegraph," by Dr. Wilson.

Mr. W. Moy Thomas, who is so well known as a contributor to our periodical literature, and also as a learned and persevering archæologist, has in the press a selection of stories, originally written by him for *Household Words*. The volume is to be called "When the Snow Falls," and will be produced by Messrs. Sampson Low and Son.

The *Boston Courier* publishes the following letter, which Lieut. Col. John S. Forster, of the Lecture Committee of the Mercantile Library Association, has received from Mr. Charles Dickens:—"I beg to assure you, in reply to your obliging letter, that you are misinformed, and that I have no intention of visiting America in the ensuing autumn.—Charles Dickens."

It has recently been announced that the late Earl Minto has left a MS. work of "great interest and value," from which his admirers (if any) anticipate much. The name which the work is to receive, however, has not yet been announced.

The opening lecture for the winter session of University College, was delivered by Professor Newman last week, in the Faculty of Arts and Laws. The professor sketched the progress of philosophy and science in ancient Greece and through the Roman Empire, tracing the advance of learning and philosophy from Socrates and Plato to Cicero. Mathematics culminated into the wonders of astronomical science at Alexandria, and gave the Romans greater advantages than ever fell to the Greeks. The connection between astronomy and religion was then traced, and the lecturer came to the decay of arts and arms in Greece. Generalising upon his subject, the professor pointed out that it was not by the exclusive cultivation of one science that the mind is best educated. We need the cultivation of numerous branches to ensure the due cultivation of the mind. After the overthrow of the Roman Empire, education fell into neglect; but with the rise of the baronial and aristocratic power a superior training was required. Here the professor pointed out the assistance to mental education derived from physical training. In conclusion, the professor pressed upon all young men studying for professions, not to be contented with the mere requirements of the individual pursuit alone, but by strenuous cultivation to strengthen all their mental powers. A man of more learning than sense is like a general at Balaklava starving his troops for want of knowledge how to get at the stores which are within his reach. The object of the student should be to attain the power of arrangement and a sound judgment, by which to bring as it were into a focus all points of value. Variety of thought and versatility are best attained by broad and liberal culture; and there is a danger of beginning purely professional study at too early a period. A really liberal education makes the man a better citizen, and enables him to sympathise with all science, and to gain knowledge from every source.

Madame Dubois Davenne has been entrusted with the execution of Béranger's bust in marble, for the sessional room (*Salle de séance*) of the French Academy.

MM. Garnier Frères have published a history of the late Italian war, entitled "L'Italie Confédérée." It contains the plan of campaign said to have been drawn up by Napoleon III. during his stay at Alessandria.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—At the quarterly meeting of the province of West Yorkshire, on Wednesday the 5th, the Prov. Grand Chapter was held in the same building, and the Companions were admitted (after some discussion) in their Royal Arch clothing into the Provincial Grand Lodge. I beg to ask, was the law infringed?

The crowd being very great, the brethren were admitted so fast that they could not be proved separately, and a constant stream

was the consequence. Was there not a want of firmness somewhere?

At the banquet, when Lord Ripon rose to speak, there was a general rush to hear him, at the doors; and before the people retired, the Deputy Prov. Grand Master's health was proposed and drunk with honours, in spite of an attempt to postpone them; the waiters also had a full view of the proceedings during the evening. Was this caution?

I am, dear Sir and Brother, yours faithfully,

York, October 7th, 1859. A Correspondent.

PURCHASING A WARRANT.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I was somewhat startled on looking over the advertisements in the *Manchester Daily Examiner* and *Times*, of Thursday, the 13th inst., to find an advertisement, of which the following is a *verbatim* copy:—

"Freemasonry.—Wanted to purchase a Craft Warrant, with or without furniture. Apply to Mr. W. Greenwood, M.A., Bacup."

What Mr. Greenwood, M.A., of Bacup, can want with a Craft Warrant, I cannot imagine,—clearly not to open a Lodge under its provisions, as the Constitutions (private Lodges, sec. 28,) are explicit enough on the subject; and as I do not know to what other useful purpose he can apply such a document, especially "with furniture," I think it my duty to bring the matter before your readers, and particularly before the brethren of the Samaritan Lodge, No. 358, Bacup, so that an eye may be kept upon Mr. W. Greenwood, to prevent his taking such an illegal step as, from his advertisement, as I understand it, he contemplates.

I am, dear Sir and Brother, yours fraternally,

Hartlepool, 14th October, 1859. T.

TESTIMONIAL TO BRO. CHARLES JONES, OF HOBART TOWN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—I venture to transmit to you the accompanying correspondence for insertion, should you deem the same worthy of a space in your valuable periodical; and the expression of your opinion would be esteemed an additional obligation.

The circumstances attending the presentation were, you will perceive, consequent upon the removal of a deservedly esteemed brother from this to an adjacent colony, and as evidencing the beauties and truly Masonic principles of the Craft.

The testimonial consisted of a piece of penmanship, pronounced to be a masterpiece of caligraphy, and beautifully framed and glazed. I have the honour to be, Sir and Brother, your most obedient servant,

Wm. Bales,
Sec., Tasmanian Operative Lodge, No. 345.

Hobart Town, Tasmania, 12th Aug., 1859.

"*Tasmanian Operative Lodge, No. 345.*
"*28th May*, 1859.

"My dear Sir and Brother,—By direction of the Worshipful Master, I have the pleasure to inform you that Bro. Edwards has been entrusted with the presentation, in such a manner as he may deem most fitting, of the testimonial, accompanied by a purse of twenty guineas, voted to you in open Lodge on the 21st April last.

"That such a mark of the estimation in which you are held by the brethren of this, your parent Lodge, will be gratifying to your feelings, I cannot entertain a doubt, and more particularly when you are acquainted with the alacrity with which the proposition was responded to by all who had the pleasurable opportunity of doing so.

"I deem it but due to our highly appreciated and long tried worthy brothers, James Alexander Thompson, and Richard James Edwards, to notify to you the fact of their being the proposer and seconder of this tribute to your worth, and their estimation of your truly Masonic character and standing in the Craft.

"Whilst your departure from amongst us is sincerely and unfeignedly regretted, our mutual hope is that the change may prove, to the utmost of your desire, really beneficial; and with our hearty and best wishes for the future happiness and prosperity of yourself, Mrs. Jones, and family,

"I have the pleasure to subscribe myself, my dear Sir and Brother,

"Yours most faithfully and fraternally,
"Wm. Bales, Sec.

"To Bro. Charles Jones, late S.W., Lodge No. 345."

"*Wooloomooloo, Sydney,*
"*June 9th*, 1859.

"My dear Sir and Brother,—I have no words adequately to express the gratification and pleasure I feel upon receiving the handsome and valuable testimonial from the hands of our much respected brother Edwards; and I desire to have conveyed to the Worshipful Master, officers and brethren of Lodge No. 345, the deep sense I shall ever continue to entertain of their munificence.

"The expressions contained in your letter, as also in the testimonial, are of such a flattering nature that I scarcely think myself worthy of them. Each have been seen by many old Masons whom I have met in Lodge in this city, and who have congratulated me upon the occasion, and feel proud that the members of No. 345 have been so mindful of the former humble services of a brother of the Lodge as to call forth such an expression of brotherly feeling.

"Allow me to say, dear sir and brother, that I have made my wife and children the recipient of the money forwarded to me, who join with me in their expressions of gratitude, and pray for the success and prosperity of yourself and the brethren of No. 345.

"Subscribing myself, faithfully and fraternally yours,

"Bro. William Bales. Charles Jones."

THE NECESSITY OF VISITING LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I beg to suggest a plan which I think would be to the great advantage of Freemasonry in general, and to every Lodge in particular, viz., for some Grand Lodge Officers to be nominated to visit periodically the country Lodges, so that they might ensure uniform and correct working. The work would then, perhaps, not be done in the careless manner which exists in some Lodges; for instance, the Deacons prompting the candidate who is about being passed or raised; and again, passing and raising a candidate without the proper examination, and afterwards getting the candidate up in that which he should have known prior to passing or raising. In my humble opinion, nothing requires to be studied so correctly as the science of Masonry, in which, above all others, there is only one step from the sublime to the ridiculous. Masonic ceremonies, well performed, are sublime, while slovenly and careless working are both ridiculous and disgraceful.

I remain, dear Sir and Brother, yours fraternally,

Y. N. T.,
Wintertown, 20th October, 1859. 9 0 7.

THE MASONIC MIRROR.

MASONIC MEMS.

St. John's Lodge (No. 1097), is to be consecrated at the Town Hall, Maidenhead, on Monday, the 24th instant.

The fifteen sections will be worked at the Robert Burns Lodge of Instruction (No. 25), on Friday, Nov. 4th, Bro. T. A. Adams presiding as W.M. The annual festival is fixed for Nov. 10.

We are happy to hear that Bro. Benj. Bond Cabbell, P.G.W., and Prov. G.M. for Norfolk, is rapidly recovering from his late severe indisposition, though we regret to add the sight of one eye has irretrievably gone.

THE BOYS SCHOOL.

A quarterly court of the Boys School was held at the Freemasons' Tavern, on Monday, October 17th, Bro. John Udall, P.G.D., presiding.

The minutes of the last court and various committee meetings having been read and confirmed, the Secretary reported that since the last court, twenty-eight boys had been admitted into the new school, making a total of fifty-four. Twelve were to be elected that day, and four were being educated out of the school, of whom one was of the Hebrew persuasion; two, whose time was nearly out, would finish at their present schools, and one was imbecile.

The business having been disposed of, the election of twelve boys out of nineteen candidates was proceeded with—the following being the result of the poll:—

ELECTED.

1.	Hand, Ernest (London)	5570
2.	Saunders, Henry L. (London)	5334
3.	Wesson, Harold G. (London)	2625
4.	Jay, Charles H. (London)	2526
5.	McDowell, John (London)	2072
6.	Gregory, Henry C. (London)	2038
7.	Carlin, Herbert Samuel (London)	1667
8.	Wentle, Edward (London)	1341
9.	Dutton, Alfred W. (London)	1217
10.	Kilpin, Edwin (Northampton)	1177
11.	Johnson, Alexander (Newcastle)	1096
12.	Stark, George (Exmouth)	960

NOT ELECTED.

13.	Morris, Chas. (London)	957
14.	Pescote, Thomas H. (Chichester)	304
15.	Campbell, Alfred C. (Monmouth)	201
16.	Webber, Edward C. (Lincoln)	163
17.	Clatworthy, John M. (Brixton)	82
18.	Ashfield, Edward T. (London)	69
19.	Davis, John W. (London)	15

It will therefore be seen that nine London and three country boys were elected—the number of candidates being twelve from London and seven from the country. The friends of candidates should be careful to poll all their strength, and not give away or lend their votes to other candidates under an idea of want of strength, as all votes now carry on to the next election; and it will therefore be seen that with exertion, his friends are pretty sure to carry the election of Morris on the next occasion. By careful attention to the accumulation of votes from election to election, the friends of almost every candidate will be sure to secure his election within a reasonable time.

A vote of thanks to the chairman closed the proceedings.

A word to the Secretaries of this and the other Masonic charities.—It is usual for the Secretaries of public institutions to make out a list of the successful candidates, with the numbers polled, and place it in the hall of the building in which the election takes place, for the information of all comers. The example *might* be worth following.

[We have received some strange communications relative to the continual disputes between the two masters; the absence of the head master for two or three days at a time; the want of system in the establishment, &c., which shall not escape our notice.—Ed.]

METROPOLITAN.

Eastern Star Lodge (No. 112).—The first meeting of the season was held on Wednesday, October 12th, at the New Globe Tavern, Mile End-road, Bro. H. J. Vousley, W.M., presided, attended by his Officers, and Bros. W. W. Davis, S. Marriott, and G. Allison, P.Ms. After the business was transacted the brethren adjourned to dinner, and in love and harmony passed a pleasant evening. There were several visitors, and among them Bro. Maney, W.M., No. 201; Bro. Emmens, P.M., No. 201, and Bro. R. Motion, P.M., No. 663. We understand that this Lodge is likely to have another removal, and it is rumoured that it will probably be located at Bro. Painter's, in Leadenhall-street; to western visitors this will be agreeable, as a more pleasant Lodge does not exist.

Wellington Lodge (No. 805).—The monthly meeting, and the second for the season of this Lodge, was held on Tuesday evening, October 11th, at the Lord Duncan Tavern, Broadway, Deptford, Bro. Wadeson, W.M., presided; assisted by Bro. Owden, S.W., and Welsford, J.W.; and there was a numerous assemblage of other brethren. The first business of the evening was to examine Bros. Prior and Pearce as to their proficiency in the first degree, after which they were, in due form, respectively passed to the degree of F.C. Messrs. Tee and Smith (the latter a gentleman of colour) were introduced, and in a most impressive manner, admitted to the mysteries and privileges of Freemasonry. There being no further business, the Lodge was closed, and the brethren, numbering between thirty and forty, retired to refreshment; after which the usual toasts, both loyal and Masonic, were given, and the evening was spent in the most complete harmony, the business being brought to a close soon after ten o'clock.

PROVINCIAL.

BUCKINGHAMSHIRE.

Aylesbury.—*Buckingham Lodge* (No. 861).—At the regular meeting, held on Monday, October 17th, at the Royal White Hart Hotel, there were present, the Rev. Bro. J. C. Wharton, Vicar of Bierton, W.M.; Bro. J. How, S.W.; J. Grace, J.W.; Rev. Bro. Oliver; the other officers and brethren. A ballot was taken for the admission of the Rev. William England, of Boughton, near Newport Pagnel; Charles Davie Beauchamp, *C.E.*; and George Cartwright, *C.E.*; and these gentlemen being present were initiated into Masonry by the W.M., who, in commemoration of his first performing the rite, presented the Lodge with a pair of columns. The J.W. also presented the Lodge with a ballot box. A vote of thanks to each of those reverend brethren was moved by Bro. How, and seconded by Bro. Williams, S.D., duly put and carried with acclamation. The S.W. proposed Bro. George States, P.M., No. 166, as a joining member. The Lodge was closed in love and harmony, and adjourned till January. The brethren dined together, and separated at an early hour.

CHESHIRE.

Birkenhead.—*Mersey Lodge* (No. 701).—On the 13th instant the regular meeting of this Lodge was held in the Angel Hotel, Birkenhead, when Edward Ernest Ward Kirkby, a young gentleman (son of the S.W.) who has latterly distinguished himself at Cambridge, was initiated by the W.M., Bro. J. Griffith. After the usual business had been transacted the Lodge was called to refreshment, provided by Bro. Morton. The usual loyal and Masonic toasts were then drunk, including that of Bro. Samuel Moss, V.W. P. Prov. J.G.W. of Gloucestershire and Cheshire, accompanied with the following memorandum, which was ordered to be inserted on the minutes, and a copy thereof inscribed on vellum presented to Bro. Moss:—"A portrait of our respected Treasurer, Bro. Samuel Moss, V.W. P. Prov. J.G.W., &c., in the costume of the rank he so deservedly holds in the Craft, and the expense thereof defrayed by a general subscription among the members of the Lodge. Resolved, That the same be framed and placed in the Lodge room as a continued memento of the truly fraternal esteem and regard in which Bro. Moss is held by every member of the Lodge for the devotion manifested by him in promoting its welfare, more especially for the care, attention, and ability with which he has uniformly managed the funds of the same during the last fourteen years. The Lodge at the same time desires to record its high appreciation of the merits of Bro. Moss as a distinguished Mason; its grateful and fraternal regard for him as a brother; and its sincere and heartfelt wishes that it may please the G.A.O.T.U. to bless his declining years with health and happiness—the sure concomitants of a well spent life."

DEVONSHIRE.

Stonehouse.—*Lodge of Sincerity* (No. 224).—At a regular meeting held pursuant to notices, at St. George's Hall, East Stonehouse, on Monday, Oct. the 10th, at seven o'clock, P.M., present, Bros. R. R. Rood, W.M., in the chair; Lord Graves, S.W.; Rev. G. Knowling, J.D.; Tripe, P.M., P. Prov. S.G.D., Treas.; Spence Ball, Sec.: Ridley, S.D.; Rae, J.D.; Benton, acting I.G.; Hunt, P.M.; Cole, P.M.; Dowse, P.M.; Tincoll; Cater; Walker; Kadri; and visiting brethren—Gibson, No. 270; Owen, No. 288; Watson; Vowel, No. 728, Irish Constitution; Samuels, No. 270, the Lodge being opened, the minutes of the preceding meeting were confirmed in accordance with the recommendation of the Committee of General Purposes. The bill for a perfect ashlar was ordered to be paid and a donation of £1 was voted towards the fund now raising to support the publication of the *Freemasons' Magazine*. Mr. John Wintherbotham Batten was then balloted for, and having been elected was introduced and initiated into the mysterious secrets of Freemasonry. The working tools were explained by the J.W. The charge was given by Bro. Tripe, and the lecture on the tracing board by the W.M. Several brethren were then proposed as joining members, and Mr. J. W. Raines as a candidate for Masonry. The Lodge was closed in peace and harmony at a quarter past nine o'clock.

Totnes.—*Pleiades Lodge* (No. 1012).—The annual dinner of this Lodge was holden at the Seven Stars Hotel, on the 7th instant. There was a goodly attendance of the brethren and visitors to witness the ceremony of the installation of Bro. Thos. Hunt Edmonds as Worshipful Master for the ensuing year. Bro. Edmonds was presented by Bro. J. J. Blake, P. Prov. G.W. of Surrey, and the ceremony of installation was performed in masterly style by Bro. Henry Bridges, P.M., who also had previously initiated Mr. John Heath, jun. The following are the officers for the present year:—Bros. T. H. Edmonds, W.M.; J. Powning, S.W.; J. Slatter, J.W.; S. F. Shairp, Treas.; T. Lidstone, Sec.; Rev. Spear Cole, Chaplain; W. H. Watson, S.D.; J. Heath, J.D.; H. Bartlett, I.G.; J. Phillimore, *B.C.L.*; I. Marks, Steward, and J. Thomas, Tyler. All business being done, the Lodge was closed, and the brethren adjourned to refreshment. The health of "The Visitors" was drunk and responded to by Bros. J. J. Blake, P. Prov. G.W. of Surrey, and Col. Morris, P.M. The brethren separated at an early hour.

DURHAM.

South Shields.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was held at Bro. Carman's, the Golden Lion, on Monday, the 10th Oct., the W.M. (Bro. Oliver) presiding, supported and assisted by Bros. Ridley, Toshach, Twizell, (No. 624); Tulloch, (No. 624); Hinde, S.W.; and Buckland, J.W. After the minutes had been read and confirmed, a ballot was taken, when three gentlemen were initiated, one passed, and two raised, into the several degrees. On the motion of Bro. Ridley, P.M., the following resolution was carried unanimously:—"That this Lodge do contribute the sum of twenty guineas as a donation to the Girls School, for the daughters of indigent and deceased Freemasons, to constitute the W.M. a life governor, so long as the Lodge exists; and also, the sum of ten guineas to the Boys School." A large, handsome, and elaborately engraved set of silver working tools, for the use of the Lodge, enclosed in a beautiful mahogany case, was presented by Bro. H. Hewison, P.M.; the present was accompanied by a letter from Bro. Hewison, expressing his inability to attend from ill health, tendering the gift in appropriate and expressive terms for the many kindnesses shown him by the brethren, more especially while presiding over them as W.M. Bro. Toshach, P.M., proposed, and Bro. Ridley, P.M., seconded, a cordial vote of thanks to Bro. Hewison, which was carried by acclamation. Bro. E. D. Cooke, of Kentucky, was present during the evening, and delivered a short address. After several propositions had been received, the Lodge was closed in due form. A Lodge of Instruction, in connexion with St. Hilda's Lodge, is held every Thursday evening at eight o'clock, in the Lodge room, Bro. Ridley, P.M., being the W.M.; Bros. Roddam, S.W.; and Buchanan, J.W.

GLOUCESTERSHIRE.

PROVINCIAL GRAND LODGE AT BERKELEY.

Tuesday, the 4th inst., welcomed the assemblage of a numerous body of the brethren, at the Berkeley Arms, Berkeley, where the Prov. Grand Lodge was opened in due form at two o'clock.

There were present, the R.W. Bro. the Hon. James Dutton, Prov. G.M., on the throne; the V.W. Bro. Newmarch, D. Prov. G.M.; Bros. Pearce, Prov. S.G.W.; Cornwall, Prov. J.G.W.; T. G. Palmer, Prov. G. Treas.; Litle, Prov. G. Chaplain; Col. F. W. F. Berkeley, *M.P.*, Prov. G. Reg.; Trinder, Prov. G. Sec.; Cottle, Prov. G.S.D.; Gainer, Prov. G.J.D.; Wallace, Prov. G. Supt. of Works; Geo. Smith, Prov. G. Dir. of Cers.; A. Sleed, Prov. G.S.B.; J. O. Smith, Prov. G. Org.; Grist, Prov. G. Purst. All the various Lodges in the province were well represented. Amongst other brethren present were Bros. Sir M. H. Beach, *Bart.*, Gwinnett, Brandon, Alex. Williams, &c., &c.

After the minutes had been duly read and confirmed, the Prov. Grand Treasurer reported the funds to be in so flourishing a state that it was decided to double all the subscriptions to the Masonic charities. There was no other business, and the Prov. Grand Lodge was duly closed.

The brethren dined together afterwards, and after spending the evening in harmony and brotherly love, departed to their respective homes at an early hour.

HEREFORDSHIRE.

PROVINCIAL GRAND LODGE AT ROSS.

A communication of the Provincial Grand Lodge of Herefordshire was holden on Monday, the 10th inst., at the Royal Hotel, Ross. The R.W. and Rev. Dr. Bowles (vicar of Stanton Lacy), Prov. G.M., presided.

The Provincial Grand Lodge having been opened, the following appointments were made:—Bros. the Ven. Archdeacon Freer, Prov. S.G.W.; Daniel Fisher Collins, Prov. J.G.W.; Rev. C. Allen and Rev. W. Morrish, Prov. G. Chaplains; James Williams, Prov. G. Treas; Frederick Davison, Prov. G. Sec.; Capt. Aynsley and Thomas Donne, Prov. G. Deacons; Capt. Peyton, Prov. G. Supt. of Works; William Phillips and A. Myers, Prov. G. Dirs. of Cers.; Francis Lewis, Prov. G.S.B.; Henry Collinson, Asst. Prov. G. Sec.; John Cheese, Prov. G. Org.; John Sparksman and A. Osborne, Prov. G. Pursts.; Edward George, William Russell, Henry Pitt, G. Harry Piper, and W. Minett, Prov. G. Stewards; John Bather and C. Geary, Prov. G. Tylers.

The routine business of the Prov. Grand Lodge having been completed, the brethren adjourned.

A dinner afterwards took place under the presidency of the Prov. Grand Master, at which about sixty or seventy gentlemen were present. We have been informed that various individuals, not members of the Craft, were admitted to this dinner party, but that nevertheless, all the usual Masonic forms were observed except the important duty of keeping the Lodge close tyled against intruders.

Dinner being over, and "Non Nobis" having been performed by the choir,

The Prov. Grand Master gave in succession, accompanying each with appropriate remarks, the health of "The Queen," and "The Prince Consort, Albert Prince of Wales, and the rest of the Royal Family." These toasts were honoured with true Masonic loyalty.

The Prov. Grand Master said: I now rise to propose the health of a nobleman, to whom every Mason in England owes a direct and personal debt of gratitude. I mean my noble friend the Earl of Zetland, who fills the high and important office of Grand Master of our Order, and who is ever ready to support and extend the genuine principles of Freemasonry—principles grey with the hoar of ages, sanctioned and protected by the most dignified and illustrious characters in church and state in almost every country in Europe, and eminently calculated to unite men of the most opposite religious persuasions in the zealous and loving pursuit of one common object—the glory of God and the good of men (cheers). To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons. Such, brethren, is the nature of the fraternity whose origin may be dimly traced in the faint and shadowy mists of an antiquity so remote that the mystic hieroglyphics of Nineveh and Memphis have lately awakened from their sleep of ages to bear testimony to its truth, and to prove that even in the thick darkness of that olden time there glimmered a light afar off which the ancient Masons saw with the eye of faith, and towards which they groped their way by patient continuance in well doing, believing that it was a light which shone, however dimly, from their Father's house, to guide them on their way towards a better country; and being persuaded that the time would come when the whole earth should be filled with its glory!

"How favour'd are our eyes
That see this heavenly light;
Prophets and kings desired it long,
But died without the sight."

Brethren, I ask you to evince your fraternal regard and respect for our Grand Master the Earl of Zetland, and the confidence you have in his Masonic administration, by drinking his health with every possible demonstration of respect.

The Prov. Grand Master thus proposed the health of Lord Panmure, the M.W.D.G.M. of the Order:—He is a nobleman ever ready to support Lord Zetland against those somewhat unfair attacks that have recently been made in Grand Lodge by a composite Masonic party, who are everlastingly holding up their rushlight in the eyes of the Grand Lodge, exclaiming "Behold the sun!" (Cheers and laughter).

Bro. the Ven. Archdeacon Freer said the pleasure of proposing the next toast had fallen to his share. They were all deeply indebted to the Rev. Dr. Bowles, his learned, valued, and much-esteemed friend, for having accepted the office of Prov. G.M. of that province. They well knew that at the time he accepted that office, Masonry was at a low ebb within the province of Hereford; but they had only to look around them, if they did not look also to the Lodges at Hereford and Ledbury, to see the vast increase and resuscitation of Masonry which had taken place under the auspices of his rev. friend. (Applause). They were, therefore, all deeply indebted to the Prov. Grand Master. There were a few lines which struck him as being very apposite:—

"'Tis this and 'tis that,
They cannot tell what,
That so many great men of the nation
Should aprons put on,
And make themselves one
With a Free and Accepted Mason."

No doubt it did create astonishment and surprise, and give rise to a considerable amount of wonder, that his rev. friend should come so many miles to hold this Lodge; that gentleman on his left should come from London and its neighbourhood; that his friends on his right should come from the centre of Worcestershire; that he himself should come from the coast of Cardigan, and others from equal distances, for that which astonished the world. Some might suppose they came merely for the sake of enjoying the banquet; others might suppose they only came to luxuriate in those habiliments and articles of clothing of which they knew not the mysterious meaning, but which they (the Masons) knew to have a deep meaning. But they had not met merely to gratify their appetites or their love of finery, nor altogether for the empty purposes of mere barren society. Freemasonry was supported by his rev. friend, and himself, and everybody else in the room, because it was a type of great and lofty objects; because, next to the inspired volume, he believed there was nothing which could afford a system more calculated to benefit mankind than Freemasonry would. (Cheers). They had but to look upon the precepts it inculcated, and obey the dictates it held forth, to study the mysterious meaning of those emblems which were announced in the lectures, to become good citizens, good subjects, honest members of society, and good Christians. They were taught to reverence the power of the supreme Architect of the Universe, and look forward to that time which sooner or later must overtake them, when this world and all upon it should pass away, when they should stand before the tribunal of the great Judge of this earth, and whatever their station had been here, high or low, rich or poor, they should all be equal as brethren. The benefits of Masonry were great and incalculable, and unknown to the uninitiated: they had been vastly increased in this province by his rev. friend who occupied the chair, and whose health he had the greatest pleasure in proposing.

The toast was honoured with the greatest enthusiasm, evinced after the peculiar fashion of the Order. When the excitement had partly lulled, the Prov. Grand Master rose to respond, and was again applauded. He then said—Brethren, it is useless to pause any longer in the vain attempt to gather up fitting words in which to express my gratitude for the enthusiastic manner in which you have received this toast. But the reception you have given me to-day shall be treasured up as long as life and memory are vouchsafed to me, in the innermost recesses of my heart, as a proof of your brotherly regard beyond all price, and as a token that my Masonic government of this province is honoured with your approval and support. (Cheers). Brethren, allow me to pass at once from myself, and proceed to the business of the day. I rejoice in being supported on this occasion by so many brethren of high social position and influence, and of great energy of character. I rejoice in having been enabled to bestow the purple upon some of those brethren who have so zealously and efficiently aided me in infusing new life and vigour into our Lodges; and I gladly avail myself of this opportunity of expressing my most grateful acknowledgments to every one of those gentlemen, and more especially to my venerable friend and brother, Archdeacon Freer, to whom we are all so deeply indebted. (Applause). I would also congratulate you upon the rapid advance which Masonry is making in this province; and permit me to add that I shall anxiously look for those works of charity and love which are the graceful and fitting result of such an advancement. Brethren, I cannot too earnestly impress upon your minds that benevolence is the central principle of Masonry, and that works of goodness are the only works which the Great Architect of the universe will recognise when His voice breaks the long silence of the centuries, and he comes to give to every Mason his hire, beginning from the last unto the first. Conceive of Masonry in this spirit, and then you will perceive that it is not a dream, but a reality befitting the gospel of human brotherhood. (Great applause). It does not consist, as some men imagine, in a social gathering like the present, nor in a set of ancient formularies, transmitted to us by far back ages; neither does it consist in the jewels which glitter on the breasts of some of the brethren around me. No, these are but the types and symbols of our Masonic faith; and the brother who is content to slumber behind these decorative types and suggestive symbols, is but half a Mason—

dwarfed and stunted in his Masonic growth; and his Masonic clothing and decorations, however gorgeous and attractive to the eye, are but as the swaddling bands with which, in darker times, the human body was compressed. It cannot be too frequently repeated, that brotherhood is the Mason's work—that deeds and not decorations make the Mason. Let us act upon these great Masonic truths, and instead of being so anxious to be invested with the purple, and to have these symbolic jewels placed upon our breasts, let us be more anxious to have the eternal truths which they typify so ingrafted in our souls that they may entwine themselves with our Masonic consciousness, and become the governing principle of our lives. In addition to the good works we do in Lodge, let us sanctify social meetings like the present, by doing some deeds of unselfishment and charity, and thus transform and elevate even these low things of earth, our meat and drink, by spiritualizing them into means of charity and brotherly love. In other words, let us prove to those without that Masonry is to do good; to sow broadcast the seed of active and large hearted benevolence, and to sow in faith, with a thorough conviction that there is no blight or mildew which can turn the harvest of our benevolence into a failure, and that in the long eternity which lies before the soul, every grain will come up again with an increase of thirty, sixty, or an hundred fold. (Much applause). Act thus, brethren, and when you go to that place where your Masonic works will follow you, and stand before Him who has declared that He will not be unmindful of our works and labour that proceedeth of love shown for His name's sake, you shall enter into that Eternal Lodge which is glittering with pearls and gold, and radiant with uncreated splendour; you shall behold the Great Architect and Ruler of the universe, seated upon the celestial throne, clothed in light and glory, and you shall hear the joyful words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Renewed and long-continued plaudits followed this speech).

Bro. Davison, Prov. G. Sec., proposed better health to the R.W. Bro. H. Seymour Westmacott, the D. Prov. G.M. of Herefordshire, who was taken suddenly and seriously ill on his way to join this party.

The Prov. Grand Master returned thanks in eloquent and touching language for the absent Brother: he had been honoured with Bro. Westmacott's friendship for many years, and he joined most heartily in the wish that it would please God to spare his life. (Applause).

Bro. Luckes, Prov. G.D. of Gloucestershire, proposed the health of the Provincial Grand Masters of England, and, as secretary to the charities in his province, adverted to some instances in which their administration had been productive of the most beneficial results.

The Prov. Grand Master said: This will be my last appearance before you on the present occasion, and as I apologize for again intruding, I hope you will listen while I propose the next toast. I should not have risen to propose it if I had not felt that I should have been wanting in duty to those Prov. Grand Officers who have given me such efficient support, if I deputed anybody to propose it. It is "The health of the Provincial Grand Officers," and I shall couple with it the name of my excellent and venerable friend, Archdeacon Freer. I do not couple his name with this toast on account of his wealth and station, for these are mere accidental accompaniments, which in themselves have no claim to our respect; but I do so on account of his personal qualities, his intellectual and moral worth, his frank, generous, and true heart, his strength of principle, and his dignity of character. Brethren, allow me to express my earnest desire and hope that you will receive this toast with acclamation, for it is such men as the Archdeacon who will, in God's good time, become fellow-workers with Him, in bringing about the brotherhood of nations.

Bro. the Ven. Archdeacon Freer, in responding briefly to the toast, said he was not ashamed to avow that he was very much gratified to find that he was somewhat of a favourite among them. If he had acquired that favour, and with it a share in their good will and sympathy, he knew he owed it but to one cause—an earnest endeavour to act up to the performance of his duty. There was one little secret which he had always endeavoured to act upon in his transactions with other persons; and that was to put himself in their position, and to endeavour as much as he could to "do unto others as ye would they should do unto you." That simple rule, if acted upon, would make them all general favourites with one another. He had permission to propose "The Provincial Grand Wardens and other Grand Officers," who occupied situations of the highest importance in Masonry, and deserved the warmest acknowledgments for their services.

The toast was acknowledged by Bros. Warner, Donne, and Aynsley, for the "Palladian," "Vitruvian," and "Loyal Eastnor" Lodges.

The Rev. Bro. Allen proposed "The health of the Visitors," which was responded to by Bro. the Rev. T. H. Bird.

Some other toasts followed, and the harmony of the meeting was prolonged with unmitigated enthusiasm, until the Prov. Grand Master vacated the chair.

KENT.

Gravesend.—*Lodge of Freedom* (No. 91).—On Monday evening the brethren of this Lodge held their usual meeting at the Town Hall, Gravesend. The attendance of the brethren was numerous. Bro. Pottinger, W.M., presided, assisted by Bros. J. J. Everist, Sec. *pro. tem.* and S.W.; Thos. Nettingham, J.W.; F. Nettingham, S.D.; E. Bryant, J.D.; E. Hill, I.G. Bro. Cramcour was raised to the third degree; and Mr. Henry G. Farr was initiated into the secret mysteries of Free masonry, by the W.M.: after which the Treasurer stated that the office of Secretary was vacant. The W.M. gave up his right of nomination to the office, and the consequence was that Bro. Spencer, P. Prov. G.J.W., was unanimously elected. Three gentlemen were then proposed, and ordered to be placed on the next Lodge summonses to be balloted for, and, if accepted, to be initiated. The Lodge having been duly closed, the brethren adjourned to supper at Bro. Seager's, the Nelson Inn. To the toast of the visitors, Bro. Roseborough Sharman returned thanks. He said he had been much pleased with the mode in which the Lodge business had been conducted. It spoke well for the condition of Masonry in the province that, in so small a place as Gravesend, so large a number of brethren could be got together at an ordinary Lodge meeting.

LANCASHIRE (EAST).

Bury.—*Lodge of Relief* (No. 50).—The usual monthly meeting of this old established Lodge was held on Thursday evening, the 13th instant, at the Hare and Hounds Inn, Bro. John Redfern, P.M., acting as W.M.; Bro. John Parks, S.W.; and Bro. George M. Tweddell officiating as J.W.; when two brethren were passed to the degree of Fellow Craft, and a candidate (for whom a unanimous ballot had been taken on the previous Lodge night) was initiated into the Order. A joining member and a new candidate were proposed to be balloted for at the next meeting, after which the brethren adjourned for refreshment, when the usual loyal and Masonic toasts were given. In the course of the evening, Bro. Wardhaugh being called upon for a song or recitation, said that he was sorry that he was no singer, but he had no objection to recite a song which he had just composed, and which he accordingly gave, in his usual excellent manner.

LANCASHIRE (WEST).

PROVINCIAL GRAND LODGE AT LIVERPOOL.

A Provincial Grand Lodge was holden on Tuesday, the 11th instant, at the Temple, Hope-street. Although there are twenty-eight Lodges in the province, returns were made from only twenty-four. The R.W. Bro. Sir Thos. Hesketh, *Bart.*, D. Prov. G.M., presided, and the following Prov. Grand Officers also attended:—Bros. Thos. Littledale, Prov. S.G.W.; Samuel Y. Hess, Prov. J.G.W.; Joshua Walmsley, Prov. G. Treas.; Rev. John Dunkley, Prov. G. Chaplain; Hugh Edwards, Prov. G. Reg.; Thos. Wylie, Prov. G. Sec.; Lord Skelmersdale, Prov. S.G.D.; William Davis, P. Prov. J.G.D.; Peter Maddox, Prov. G. Supt. of Works; Joseph Hamer, Prov. G. Dir. of Cers.; Joseph T. Bourne, Prov. G.S.B.; Horatio Cambell, P. Prov. G. Purs.; John Mulineux, Prov. G. Org.; Samuel P. Brabner, Prov. G. Purs.; W. Allender, Prov. G Steward; Mason, Prov. G. Sec.; Pepper, Prov. G. Sec.; Wearing, Prov. G. Sec.; and H. S. Alpass, Prov. G. Sec.

There were also present upwards of one hundred and twenty other brethren from the various Lodges in the province.

The Prov. Grand Lodge having been opened in due form, Lord Skelmersdale was appointed Prov. S.G.D. by the D. Prov. Grand Master. The musical brethren sang the late Bro. Mulineux's anthem, "To heaven's high Architect all praise," followed by solemn prayer, Bro. the Rev. John Dunkley acting as the Provincial Grand Chaplain.

The Lodge then proceeded to business. Bro. Thos. Wylie, Prov. G. Sec., read the minutes of the last Provincial Grand Lodge, in which reference was made to the purchase of land in Hope-street, for £1,600, for the erection of a Masonic hall. An announcement was made to the Prov. Grand Lodge that a few of the brethren had subscribed a sum for the purpose of presenting Mrs. Margaret Swift, of Liverpool, with a handsome dressing case, in acknowledgment of the great and uniform interest she had taken in the progress and dissemination of the principles of Freemasonry; of her support of the Educational Fund of that province; and of her contribution towards the funds for the building a Masonic hall. They wished in that public way to bring the present before the brethren of the province.

Bro. Davis, P. Prov. S.G.D., proposed that the sum of fifty guineas be given towards the erection of a Masonic hall in Liverpool, and also that the sum of twenty-five guineas be given towards the alteration of the Temple. The resolution was seconded by Bro. Alpass, Prov. G. Steward, and was carried unanimously.

Bro. Wylie, Prov. G. Sec., then read the following report of the Prov. Grand Lodge proceedings for the present year, in which there was nothing of importance but the addition of another Lodge, increasing the number in the province to twenty-eight. A warrant of constitution had been granted for a Lodge at West Derby, under the title of the Croxteth Lodge, No. 1,088, to Bro. Charles M. Marshall, but owing to his severe indisposition and subsequent removal from this part of the country, the warrant was returned to the Prov. Grand Lodge, but was subsequently granted to Bro. John Lord Howard, P. Prov. S.G.D. of Cheshire. The province had again to deplore the loss of one of its able past officers, by the lamented death of Bro. Alexander C. Jeffrey, Prov. G. Sword Bearer, whose brotherly kindness and charity were proverbial, and won for him the grateful acknowledgments of numbers of persons who are still recipients of his bounty and the assistance which his kind and benevolent disposition secured for them. Of him it might indeed be said that he caused the widow's heart to sing for joy. By a communication from Grand Lodge it would be found that Bros. Page and Golpel have been permitted to join the assemblies of their brethren after an absence of nearly thirty years. There had been no meetings of the

committee of the Benevolent Fund during the last year, though they had received a petition from Bro. Berry, P.M., who had unfortunately suffered great distress through becoming bond for a relation. The sum of five guineas was voted to him. The sum of ten guineas was voted to the Boys School, and a similar sum to the Girls School, London.

Bro. Walmesley, Prov. G. Treas., moved "That the sum of fifty guineas be given next year towards the funds for the erection of the intended hall." He was sorry to say that the whole of the Lodges in the town had not yet gone to the hall to hold their meetings, had they all done so the expenses of the hall would be much lessened. He could not see the reason why any should hold back. He also drew the attention of the brethren to the case of Miss Day, whose father had not been long enough belonging to the Order to entitle her to the benefit of the funds of the West Lancashire Institution, and desired that something should be done for her.

Bro. Gambell, P. Prov. G. Purst., knew Bro. Day, who had died suddenly, and an effort was being made to place his daughter to some business by which she would be enabled ultimately to get her living. He concluded by moving that the sum of five guineas be given her out of the Prov. Grand Lodge funds, which was seconded and carried.

Bro. Wylie, Prov. G. Sec., called the attention of the R.W.D. Prov. Grand Master to the very indifferent manner in which some of the books of Lodges were kept. He believed one or two brethren had been omitted from the list of those contributing towards the educational fund. He therefore suggested that an alphabetical list of the names of all members of a Lodge be kept. He could not refrain from stating that the register, books, and returns of the Merchants Lodge, No. 294, reflected the highest credit for the manner in which they had been kept.

Bro. Walmsley was then elected Prov. G. Treas. for the ensuing year.

The Prov. Grand Lodge was then resolved into a court of governors of the West Lancashire Institution for the Education and Advancement in Life of Children of Distressed Masons.

Bro. Gambell read the minutes of the institution, in which mention was made of the various sums granted to the children who were the objects of its charity. Bro. Fenton had been chosen to supply the place of Bro. Jeffrey, deceased, as medical adviser to the institution. Bro. Collins was reelected solicitor to the town; Bro. Brabner was reappointed Treasurer, and Bro. Gambell was then reappointed Prov. G. Secretary.

Bro. Walmsley said he felt great pleasure in moving a vote of thanks to Bro. Gambell for his active and energetic services to the institution. He appeared to be never ceasing in his labours for the charity, and every one must know that the attention required for office must occupy a vast amount of time and entail a great deal of labour, which Bro. Gambell always gave most cheerfully. No one in the province, he was satisfied, worked as hard as he did.

Bro. Younghusband had much pleasure in seconding the proposition, for he said night after night they would find Bro. Gambell labouring in that building in behalf of the institution, and for the Order in general. He knew of no man who worked so laboriously. Bro. Younghusband, seconded by Bro. Wylie, then moved a vote of thanks to the committee and officers of the educational institution, which was carried unanimously.

Bro. Brabner, the Treasurer, read a statement of the accounts of the institution, which showed that upwards of £156 had that day been received from the various Lodges towards the funds, making the amount then in hand for purposes of education, £3,000.

Bro. Hamer, Prov. G. Dir. of Cers., proposed, and Bro. Lambert seconded, that instead of one general balance sheet, each Lodge should have a balance sheet of its own, printed at the expense of the funds of the institution, which resolution was carried.

Bro. Walmsley afterwards called the attention of the brethren to the invaluable services of Bro. Gambell, for whom a subscription had been set on foot, to present him with a testimonial worthy of his zealous services, but he had obstinately refused to receive anything. It was afterwards suggested to present Mrs. Gambell with a silver sea service, but this had also been denied them by Bro. Gambell, who at length said if the brethren persisted in their intention, he would withdraw from any active connexion with the institution, or with the business of the province. Now, as they could not possibly think of injuring his feelings, or dispensing with his services, they therefore asked him his advice in reference to the money subscribed, and he replied that they would best consult his feelings if they would devote the amount exclusively to Masonic purposes. Under these circumstances the brethren had no alternative but to return the money subscribed, or pay it into the funds of the institution, and elect Bro. Gambell president of the institution, which would cost fifty guineas to make him a life member; Bro. Younghusband therefore proposed, and Bro. Maudsley seconded, that Bro. Gambell be elected president of the institution, which was carried unanimously.

This concluded the business of the Prov. Grand Lodge, which was then closed in ancient form.

Upwards of eighty of the brethren afterwards dined at the Adelphi Hotel, under the presidency of Bro. Thomas Littledale, Prov. S.G.W., in the absence of the Prov. Grand Master from illness, and of the D. Prov. Grand Master from a previous engagement. The usual complimentary speeches were made, and a pleasant evening was spent.

Liverpool.—*St. John's Lodge* (No. 971).—On Wednesday evening, the 5th instant, the brethren of this Lodge held their usual monthly meeting at the Caledonian Hotel, Duke-street. There was a large attendance of visiting brethren, amongst whom were—Bros. Richard Spurning, No. 245; Hy. Spurning, No. 310; M. Atkinson, No. 294; J. Swift, No. 310; P. Le. Bautiller, No. 722, Jersey; J. C. Banister, P.M., No. 267, W.M., No. 56, Prov. G. D.; James Woods, No. 360; F. J. Audsley, J.W., No. 360; Thomas Page, No. 294; E. Hughes, No. 179. Mr. Richard Picking and Mr. John Mines were initiated by the W.M., Bro. W. T. May, in a masterly manner; who afterwards passed Bros. Jones, Thomas Kay, and P. Le Bautiller, to the degree of Fellow Craft. At the conclusion of the ceremony the Lodge was reduced to the first degree, when the brethren were called from labour to refreshment. The usual loyal and Masonic toasts were given and heartily responded to. In giving the health of Bro. Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire, the W.M. said he had hoped that the health of the Prov. G.M. would have admitted of his being present on Tuesday at the Prov. G. Lodge, for all regretted his absence from their annual gathering. The health of Bro. Sir Thomas Hesketh, was afterwards given. Bro. Weidam proposed success to the West Lancashire Masonic Institution for the education and advancement of children of distressed Masons, which was warmly received. In urging the claims of the institution he expressed a hope that every brother would contribute towards the funds. For the small sum of five shillings per annum three children were entitled to the benefits of the institution. They would find that the claims of those entitled to benefit had been most promptly attended to, and a more deserving charity could not be found beyond the Craft. He instanced the case of one deceased brother who had left two children, but who were not claimants on the funds from the fact that the father had not subscribed his five shillings. In conclusion, he hoped every one would come forward and subscribe in behalf of so noble and excellent an institution. (Applause). The healths of the newly initiated brethren were afterwards given, those of the officers of the Lodge and the visiting brethren. The W.M. read several petitions for relief, at the conclusion of which liberal allowances were made for their less fortunate brethren and connexions. The Lodge was then closed in harmony.

SUFFOLK.

PROVINCIAL GRAND LODGE AT WOODBRIDGE.

This Prov. Grand Lodge was holden on Wednesday, the 12th inst., at Woodbridge, and was numerously attended. The weather being unfortunately very wet, prevented the demonstration from being so imposing as it otherwise would have been, and the number of spectators was consequently much smaller.

The business of the day commenced by the Board of Finance sitting at the Bull Inn, Bro. Freeman, D. Prov. G.M., in the chair, when the accounts were audited previous to being submitted to Grand Lodge for confirmation.

At the Lecture Hall in St. John-street, the Prov. Grand Lodge was opened in due form, and with solemn prayer, by the Grand Registrar, Bro. F. Roxburgh, acting as Prov. Grand Master.

The Prov. Grand Secretary stated that no return had been received for two years from the Lodge of Fidelity (No. 813), and the Prov. Grand Master requested the Secretary to summon that Lodge, to show cause why they were not represented.

The minutes of the last Prov. Grand Lodge, held on the 24th Sept., 1858, as well as those of a Special Prov. Grand Lodge held 16th February, 1859, were read and confirmed. The proposed code of by-laws were put to the Lodge seriatim, and agreed to.

The report of the Finance Board, held in the morning, was read and adopted.

The Prov. Grand Master said the next matter he had to bring before them was the state of the Masonic charities.

The D. Prov. Grand Master read a letter from Bro. Symonds, stating his inability to attend that day, and requesting that the resolutions as proposed by Bro. Symonds might be read and introduced into the province of Suffolk.

It was moved that the Worshipful Master of every Lodge in the province, having made their returns to Prov. Grand Lodge, be members of the Provincial Committee for promoting the interest of the four Masonic charities, and that each Lodge be informed thereof.

The Prov. Grand Master then appointed his officers as follows:—Bros. Rev. F. W. Freeman, D. Prov. G.M.; Spencer Freeman, Prov. S.G.W.; John Gissing, Prov. J.G.W.; Richard F. Jennings, Prov. G. Reg.; Rev. R. N. Sanderson, Prov. G. Chaplain; Edward Dorling, Prov. G. Sec.; Neeve, Prov. S.G.D.; Noble, Prov. J.G.D.; Luff, Prov. G. Supt. of Works; Bays, Prov. G. Dir. of Cers.; Findley, Prov. G. Asst. Dir. of Cers.; Ball, Prov. G. Org.; Sams, Prov. G.S.B.; Randall, Prov. G. Purst.; Bros. Wilmshurst, Ward, Corder, Harrison, Grey, and Goodall, Prov. G Stewards.

The Provincial Grand Lodge, all business being concluded, was then adjourned in due form.

The brethren proceeded to the fine old church of St. Mary's, where prayers were read by Bro. the Rev. Edward Carwitham, Prov. G. Chaplain, Essex. The sermon was preached by Bro. the Rev. R. N. Sanderson, second master of Queen Elizabeth's Grammar School at Ipswich. The preacher took for his text 1 Kings, c. vi., v. 7, "And the house when it was in building was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building." Upon this text the rev

brother delivered an admirable and eloquent discourse, which we hope to lay before our readers at an early opportunity.

The brethren could not fail to be struck with the beauty of the fine east window, presented by the late D. Prov. Grand Master for the province—Bro. George Thomas, of Woodbridge, who was an excellent and liberal supporter of Freemasonry.

The brethren returned in procession to the Lodge, where a collection was made for the Provincial Fund of Benevolence, and the Lodge was then closed in due form.

At the dinner in the afternoon, which was held at the Corn Exchange, Bro. F. Roxburgh, Grand Registrar, presided over an assemblage of brethren numbering about one hundred.

After the dinner the Grand Registrar gave "The Queen"—coupling with it, "The Craft," "The Prince Consort the Prince of Wales, and the rest of the Royal Family." His Royal Highness the Prince Consort was a warm supporter of the arts and sciences. He had sedulously devoted himself to those matters—which Masons so much prized.

The Grand Registrar then gave "The M.W.G.M. the Earl of Zetland." He was glad they were ruled over by a nobleman possessing such high and distinguished qualities. And he was glad to say further—that which he could not say the last time he had the honour of addressing them—that he was free from the attacks of those who sought to detract from his merits. The Craft now fully appreciated the worth of their Grand Master; but they were, after all, not fully aware of the time, patience, perseverance, and attention that the noble lord gave to the business of Freemasonry. He (the Prov. Grand Registrar) said "last time," in reference to the slanderous and calumniating remarks which were made in a publication afterwards repudiated, as he knew it would be, by the province of Suffolk. The dissensions—if he might so term them—existing in Grand Lodge had, he hoped, for ever ceased; and he fervently trusted they might proceed, under the rule of so amiable, courteous, and honourable a Grand Master with the great business of Freemasonry, without discussion leading to no particular result. Grand Lodge used to last beyond eleven o'clock, and the discussions therein were not often found conducive to practical utility. The time occupied in the business of the Craft was not used as it might have been. The last time Grand Lodge met, however, the business on the paper was over by half-past nine o'clock. The Craft, he repeated, fully appreciated the merits of the noble lord their Grand Master. He hoped, then, that there would always remain on the Masonic throne of England one so competent and so fitted in every way for the distinguished office he held as was the Earl of Zetland. The Grand Registrar said that the Queen herself could no more carry on the government of the country by herself without competent ministers, then could the Grand Master carry on his business in Freemasonry without competent officers. He deemed that the Grand Master had acted wisely in selecting for his deputy so able a man as Lord Panmure, than whom no one could better discharge the duties of his high office. He was sure he was speaking the sentiments of the brethren, when he said that no one endeavoured more, so far as in them laid, to perform their duties zealously and faithfully than did his lordship and the Grand Officers of England. It was a most serious duty to select from so many brethren on whom to confer the honour of Grand Officers. The Grand Master, he believed, endeavoured to exercise the strictest impartiality in selecting only those who were most likely and best calculated to advance the interests of the Craft. And those chosen, he believed, were anxious and determined to discharge their duties to the best of their ability. So long as they did so they would obtain not only the support of the particular provinces to which they belonged, but to the Craft at large. He would couple with the toast of "Lord Panmure and the Grand Officers of England," the name of Bro. Scott, Past Grand Deacon of England, an excellent supporter of the charities, and one who was a very zealous attendant in the discharge of his duties, especially in his Lodge (Antiquity). He was a Past Master of two years' standing, and he need only add that they had but to know him to appreciate him.

Bro. W. P. Scott briefly responded, sincerely thanking them for a compliment he feared he did not deserve. He believed the Grand Officers were anxious to discharge their duties, and that they succeeded. As for the attacks on the Grand Master, which had been spoken of, he felt that that nobleman could afford to bear them, because he knew and felt, that after all, he had done his duty. As for himself, he felt that he had but performed his duty imperfectly—still he thanked them for their kind reception of his name.

Bro. the Rev. F. W. Freeman, D. Prov. G.M., of Suffolk, said it was his duty to introduce the toast of "The Grand Registrar of England," now acting as their Prov. Grand Master. They were considerably indebted to him for the care and attention which he had bestowed upon the province since it had been under his charge. He for one appreciated his actions, and he was sure the whole of the brethren in the province coincided with him. Since they last met, it had been his duty to call them together in February to consider a charge made against them as a body in the province of Suffolk. But still he believed that that charge was not levelled against them so much as against him who occupied the chair, and those who attended with him. He (the speaker) did not regret the part that he had taken in the matter; on the contrary, he rejoiced at it, for it gave him an opportunity of meeting with the brother who made the charge, and of obtaining the most ample explanation of the matter. He hoped they were not likely to have a recurrence of unseemly discussion in Grand Lodge; three or four times that he had been there, he had been exceedingly disgusted at the manner in which matters had gone on, whilst the real business of the Craft had been neglected, because certain brethren tried to show off their ability and eloquence. He believed there was not a more upright man in the councils of the Craft than the Grand Registrar of England. (Hear, hear). He called on them, then, to hail his name with all due honour—for he was sure he deserved it.

The Grand Registrar returned thanks, saying that no task combined pleasure and pain more than did the response to this toast—pleasure on account of the generous manner in which they had received the mention of his name, and pain that he could not adequately express the satisfaction which their reception had given him, not only now but during the whole time the province of Suffolk had been under his charge. During that time he could assure them that his office had been rendered anything but disagreeable. It had been most grateful to him to preside over the province, and the courtesy and kindness he had experienced had been such that the termination of his connexion with them—necessary as it was—could not be looked upon by him but with extreme regret. Still he felt proud to say that he desired it to be terminated; for he held it to be good for the province that it should have as its head its own Prov. Grand Master. He would do all in his power to procure a good and fitting representative, whose actions would be beneficial to the province and to the Craft. It was not because he felt the office a laborious one, nor its duties irksome, that he suggested the desirability of a change. But it was because he thought it would be better for the province; and he could assure them that whenever his efforts could be of service to them either as their representative in Grand Lodge or in any other way, those services would always be at their command. He trusted that the province would soon have a ruler of its own, who would be of service to it in every way. He assured them it would give him pain to leave them, but it would also give him pleasure to leave them under the care of a fitting successor.

The Grand Registrar next gave the "D. Prov. G.M. and Officers of the province," complimenting them on their energy and efficiency. No one could have attended more zealously to his duties and to the interests of the Craft than the worthy D. Prov. Grand Master. Indeed he had taken such care that no province in England was better worked or better regulated than the province of Suffolk. Their best thanks, therefore, were due to him.

Bro. the Rev. F. W. Freeman returned thanks for the complimentary manner in which his name had been received, which had really deprived him of words adequate to express his feelings. Still, however much he might feel his inability—at the same time he held an honest desire to promote as far as he could the interests of Freemasonry, especially in that province. In fact its interests were dear to him as his life's blood. He loved them as he loved his own brother. He was exceedingly attached to the working of Masonry; and he would never allow anything that he could possibly prevent to interfere with his attendance at a Masonic meeting. He had hoped to make the round of the different Lodges in the province. He did start, and he was stopped by two or three Lodges. But now as winter was coming on, they might perhaps receive him with more cordiality. If they saw the pleasing countenance of their Master, it might at least gladden if it did not enlighten. He at any rate was anxious to pour into their wounds the oil of human kindness, and to instil into them a little patience and perseverance.

The Grand Registrar next gave "The Visitors." They had visitors from London, to whom he was sure they gave a hearty reception. He was personally very glad to see them.—Bro. Cockle, a member of his old Lodge; Bro. Ireland, the eminent instructor in Freemasonry, second to very few; and Bro. East, who represented the *Freemasons' Magazine*. Of the Magazine he would say, that so long as it continued the course it had already pursued, in detailing for the information of the Craft at large, the proceedings of Grand Lodge fairly, honestly, and truly, and in comments upon them also in a fair and manly spirit, it would receive the support of the Craft. He might add, that in recommending it to their support, he recommended it as the organ of the Craft at large. It was highly desirable that they should have some reliable organ in Masonic matters; and not only this, but one which would give the Craft all information on matters relating to Freemasonry. (Hear, hear). The course adopted by the *Magazine* of late must have been such as to recommend it. It was not for him to advise them, that was not his business, they must judge for themselves, but for himself he thought the *Magazine* reported the proceedings faithfully, and deserved support, not only in the provinces but in London. (Hear, hear.)

The toast having been warmly received, Bro. Cockle highly complimented the province of Suffolk on the help it had rendered to the cause of Freemasonry; and regretting the discussions which had taken place, and which had been adverted to, hoped they should never see them repeated. He trusted, in conclusion, that they all heartily and willingly recognized the manner in which the business of Grand Lodge was managed by the M.W.G.M. and all his officers. (Hear, hear.)

Bro. Ireland assured them, in returning thanks, that it gave him the greatest pleasure to visit such a Provincial Grand Lodge.

Bro. East returned thanks on behalf of the proprietors of the *Freemasons' Magazine*, assuring the brethren that it was their earnest and increasing endeavour to render their publication in every way deserving the support of the Craft.

The Grand Registrar next gave "The Provincial Grand Officers of the present year." They had been appointed under the belief that they

were in every way fitted for the offices to which they had been appointed, and for the business of the promotion of the interests of the Craft in that province—as such he hoped they would give satisfaction. (Hear, hear). In making the appointments he had an eye to the province working well. He hoped they would not accuse him of being martinetish when he said that he should like to see the province of Suffolk second to none, either in Grand Lodge or in any other way throughout the Order.

Bro. Freeman, Prov. Grand S.W. and Bro. Gissing, Prov. Grand J.W., briefly returned thanks, acknowledging the compliment which had been paid them: the latter brother expressing a hope that subscriptions would increase so as to enable them to do more for the widows and for the boys schools. (Hear, hear).

The Grand Registrar next gave the "Prov. Grand Officers:" one of them had been especially known to him, and whom everybody who knew him esteemed—Bro. Head. (Hear, hear). He compared that brother to Dickens's character of Cheeryble.

Bro. Head, in returning thanks, urged on them all attention to the charities. If they would only let him have their votes, he would look after getting in the candidates. Provide them with the money only, and the candidates should be provided for. (Hear, hear). He complimented Bro. Aldrich upon being as anxious as any brother in the Craft about the charities. He looked upon the girls' school as the best establishment in the kingdom. Last week they had admitted twenty-eight boys, twelve to be elected on the 17th—making altogether sixty-eight—all within a few months. (Hear, hear). They had added to the building, and had expended £1200 lately. He was anxious that it should stand as high as the other school, and he hoped they would work to that end. (Cheers).

The Grand Registrar then proposed the health of the Prov. Grand Chaplain, Bro. the Rev. R. N. Sanderson, who gave them such an excellent sermon last year, and who had so kindly performed a similar generous office in the present. It was not often they found from the pulpit—at any rate from so young a man—such discourses as they had heard on those two occasions. (Hear, hear.) They should ever appreciate them from their rarity. He should request permission for that sermon to be printed on behalf of the province itself. A sermon more eloquent it would be difficult to hear. He was delighted to think that their Prov. Grand Chaplain had fulfilled his office with so much credit to himself.

The reverend brother in returning thanks said, that it was the second time he had had occasion to respond to the toast of his health, and it was the second time he had been asked to permit his sermon to be printed. He had been received by the brethren with very great kindness, which he attributed more to their benevolence than to his own merits. It was a great honour conferred upon him that the Prov. Grand Lodge offered to take the sermon out of his hands, with his permission, and to print it. If they thought it so worthy, it was theirs, and he hoped it would prove acceptable. To the Prov. G.M. he returned his sincere thanks, for it was not the first time he had experienced his courtesy and kindness. And he would next turn to the brethren and say, that he came amongst them as it were a stranger, but as a brother, and as such he was received. Nay, he would say that he had never failed to meet with that brotherly feeling, kindness, goodwill, and thorough goodheartedness, which every Mason hoped to meet with at the hands of the brethren of the Craft. He assured them they might rely on his serving the Order to the best of his ability, and especially in the province of Suffolk.

The Grand Registrar then proposed the health of "The Prov. G. Sec.," Bro. Dorling. (Cheers). Circumstances had induced that respected brother to tender his resignation. But it was an honest compliment to Bro. Dorling to say that those circumstances scarcely justified him in taking the step of tendering his resignation. He (the Grand Registrar) deemed it beneath an excellent officer and a Mason, like Bro. Dorling, to take umbrage at some petty expressions which had fallen and to treat the matter as one of consequence. He felt convinced that though Bro. Dorling might feel, and not without reason for the moment, that expressions had been used which were both painful and improper, yet he did not feel himself justified in accepting Bro. Dorling's resignation, and felt happy to have the opportunity of proposing his health as Prov. G. Sec. (Cheers). The manner in which they had received this mention of the act which he had performed in declining to accept Bro. Dorling's resignation, told him how that act was justified. He believed that he had acted in accordance with the feelings of the province at large. He held it to be a principle in Masonry as in the law, in the army, or in the navy, to keep good and true officers so long as they could; for they might get worse where, perhaps, it would not be easy to find better. As to Bro. Dorling in his office, he had pleasure in saying they could not well get a better man. He had done much indeed for the province. They knew him, perhaps, better than he himself did—but he doubted much whether any of them could appreciate his services more than he did—and therefore he heartily proposed his health. (Loud cheers).

Bro. Dorling, in reply, said that for ten years he had received their kind consideration. For ten years he had fulfilled the duties of his office without a hitch of any description to mar them. He certainly had felt certain remarks that had been made very keenly; and he had in consequence thought it right to tender his resignation, in order that they might elect some one in his place. He had done the best in his power for the Craft, and he hoped he should live for many years longer to perform them with credit to himself and honour to the province of Suffolk. (Loud cheers). Nothing gratified him more than to see the Craft flourish. Nothing that he could do would afford him higher satisfaction than to feel that he was at any time of service to them; and he trusted that they would find him ever desirous of performing his duty to the province and the Craft in general.

Two or three minor toasts followed, after which the proceedings terminated in harmony and peace.

SUSSEX.

Brighton.—*Royal York Lodge* (No. 394).—A Lodge of Emergency was held at the Old Ship Hotel, on Tuesday evening last, when Messrs. Robinson, Longhurst, and T. Ancock were initiated by Bro. Moppett, W.M., into the secrets and mysteries of Freemasonry. This Lodge, under improved management, is making steady progress, and bids fair to take high rank in the province.

Brighton.—*Royal Brunswick Lodge* (No. 1034).—The monthly meeting of this Lodge was held on Thursday, the 13th inst., at the Old Ship Hotel. The Lodge was opened at five o'clock by the W.M., Bro. John Bacon, P. Prov. S.G.W., who was supported by Bro. Ambrosoni, Prov. G. Steward, as S.W.; Bro. E. Martin, J.W.; Bro. Freeman, Prov. G. Supt. of Works, S.D.; Bro. R. Legg, J.D.; Bro. Wilkinson, P.M. No. 338, Sec.; Bro. Corder, I.G. The minutes of the previous meeting having received confirmation, the Lodge was opened in the second and third degrees, when Bro. Langworthy was admitted and raised to the sublime degree of M.M. The Lodge was resumed in the first degree and closed. The brethren then adjourned to refreshment. Among the visitors were Bros. Scott, W.M. No. 338, and Prov. J.G.D.; Moppett, W.M. No. 394, and Prov. Grand Asst. Dir. of Cers; E. J. Farmer, P.M. No. 338; Tatham, S.W. No. 338; Wood, P.M. No. 394, and P. Prov. S.G.D.; Stuckey, P.M. No. 338; Curtis, J.W. No. 394; Hearle, No. 338; Booty, No. 338; Ransford, jun., London; Bull, No. 394; Cunningham, No. 394, &c. The usual toasts having been disposed of, Bro. Pocock, G.S.B., and Prov. G. Sec., replying to the health of the "D.G.M. and Officers of Grand Lodge," the W.M. gave the "Past and Present Provincial Grand Officers," coupled with the name of Bro. Furner, and expressing the obligation of the Sussex brethren to that body of officers for the successful efforts made to resuscitate Masonry in the province. Bro. Furner replied and expressed his pleasure at witnessing that evening the admirable working of the Brunswick Lodge. "The Visitors," coupled with the name of Bro. Scott, was next given from the chair, to which Bro. Scott at some length replied, bearing testimony to the worth of the Brighton Lodge of Masonic Instruction, the nearer approach to one working in the Brighton Lodges, and the proficiency attained by the Brunswick brethren. The gavel was then entrusted to Bro. Pocock, Prov. G. Sec., who pleasingly introduced the health of the W.M., referring to his industry in behalf of Masonry and his great zeal for the prosperity of Lodge No. 1034. The W.M. returned thanks in one of his usual happy speeches. The "Officers of the Brunswick Lodge," responded to by Bro. Bonner, I.G., and the "Tyler's toast" followed, and an agreeable evening was brought to a conclusion.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE AT SUTTON COLDFIELD.

The Provincial Grand Lodge assembled at Sutton Coldfield, on Tuesday, October 11th, under the presidency of the Prov. Grand Master, Lord Leigh.

The Prov. Grand Lodge having been opened in due form, his lordship proceeded to appoint his Officers for the year ensuing, as follows:—Bros. Chandos Wren Hoskyns, D. Prov. G.M.; Clerk, Prov. S.G.W.; Robins, Prov, J.G.W.; Bedford and Dickens, Prov. G. Chaplains; Wm. Lloyd, Prov. G. Treas.; Overill, Prov. G. Reg.; W. R. Kettle, Prov. G. Sec.; L. Cohen, Assist. Prov. G. Sec.; L. Linyard and Bromwich, Prov. G. Deacons; C. W. Elkington, Prov. G. Dir. of Cers.; J. H. Bedford, Prov. G. Supt. of Works; Blake, Assist. Prov. G. Dir. of Cers.; Weiss, Prov. G.S.B.; Hudson, Prov. G. Org.; Read, Prov. G. Standard Bearer; Briggs, Prov. G. Purst.; Cope, Hewett, and Collins, Prov. G. Tylers.

After the appointment of the Prov. Grand Officers, the Prov. Grand Master proceeded to consecrate the new Warden Lodge, No. 1096. After the appointment of the Officers of the new Lodge, the business of the province was proceeded with.

Upon the motion of Bro. C. W. Elkington, the sum of twenty guineas was voted towards the testimonial to be presented to Bro. Wm. Lloyd, Prov. Grand Treasurer, and twenty-five pounds to the reformatories of the county, with eight guineas as an annual subscription.

The sum of one hundred and fifty guineas was voted to the Prov. Grand Master to be applied to the Masonic charities; on the motion of Bro. Dee, seconded by Bro. C. W. Elkington, to be appropriated as follows:—fifty guineas to the Girls School, fifty guineas to the Boys School, fifty guineas to the Royal Masonic Annuity Fund.

The sum of fifteen guineas was then voted to a distressed brother, and the Prov. Grand Lodge was adjourned.

The brethren then proceeded to the parish church, where an excellent sermon was preached by the Rev. Bro. Bedford, Prov. Grand Chaplain, and W.M. of the Warden Lodge, No. 1096, which we shall publish in an early number; prayers were read by the Rev. Bro. Codrington, P. Prov. Grand Warden, of Oxon, and the Rev. Bro. Kiddoe.

On the return of the brethren, after votes of thanks to the Chaplain, and a vote of five guineas to the charities of Sutton Coldfield, the Prov. Grand Lodge was closed in ancient and solemn form.

The brethren dined together in the evening, the R.W. Prov. Grand Master, Lord Leigh, presiding, supported by Bros. Bedford and Dickins, Prov. G. Chaplains; Elkington, Prov. G.S.B.; Dee, Kettle, Newton, J. W. Lloyd, Empson, P. Prov. S.G.Ws.; the Officers of the year; Bros. Baron Webster Codrington, P. Prov. S.G.W., Oxon; the Rev. Bro. Downes, Prov. G. Chaplain, Staffordshire; Dr. Burton, P. Prov. S.G.W., Stafford; Edwards, P. Prov. S.G.W., Stafford; Garland, Prov. G. Dir. of Cers., Lancashire; Harry Winton, P. Prov. G.D., Sussex, and other visitors. About seventy brethren were present, members of the Prov. Grand Lodge.

The toast of "The Queen and the Craft" having been duly honoured;

The Prov. Grand Master next proposed "The health of the Earl of the Earl of Zetland, M.W.G.M.;" the excellence of whose administration, he observed, was evidenced by the rapid increase of Masonry; the Lodge which had that day been consecrated bearing the No. 1096.

The Prov. Grand Mast r then gave "The Deputy Grand Master and the Grand Lodge of England;" connecting the name of Bro. Elkington, P.G.S.B., with the toast.

Bro. Elkington replied, expressing his hope that ere long some other Warwickshire Mason might be found eligible for office in Grand Lodge, if only to save the brethren the monotony of a standing dish, in the shape of an annual acknowledgment of this toast from himself.

Bro. Bedford, Prov. G. Chaplain, then rose and said, that having been honoured with permission to propose the next toast, he could not use that power with more chance of universal approbation, that by proposing the health of their Prov. Grand Master. He might detain them long by enumerating the various excellencies of Lord Leigh in every relation of life, both in and out of Masonry; but to do so would not be acceptable to that spirit of manly modesty which distinguished that excellent nobleman. He would, therefore, only quote the immortal Pickwick, and say that Lord Leigh was universally known to be a "kind, excellent, independent, spirited, fine hearted, hospitable, liberal man."

Lord Leigh, in a few appropriate and feeling words, thanked the brethren present for the cordial way in which his health had been received, and expressed his sincere devotion to their service as the presiding officer of the Freemasons of Warwickshire.

The Prov. Grand Master said he had a toast to propose, which might appear to have displaced some of the usual toasts of the evening; but, for a reason somewhat personal to himself, he desired to lose no time in drinking "Prosperity to the Royal Town of Sutton Coldfield." The brethren generally might not be aware that the corporation of that ancient borough had recently done him the honour of electing him their high steward, and it was a matter of the greatest gratification to him that the second occasion on which he had entered the new town hall was that of a Masonic gathering. The Warden of that ancient corporation, Bro. Webster, had shown his zeal for Masonry by hurrying from Paris to be present at their meeting. He thought, therefore, that the health of "The Warden and Prosperity to the Town of Sutton," would be an acceptable toast to the Masons of Warwickshire.

Bro. B. D. Webster returned thanks, expressing his hope that he might soon improve in knowledge of the Craft, in zeal for the well being of which he trusted no Mason present could exceed him. On the part of the corporation of Sutton he bid the brethren welcome to the Town Hall.

Bro. Webster then proposed "The Visitors."

Bro. Dr. Burton returned thanks in an able and humorous speech, expatiating on the advantages of mutual intercommunication between Lodges.

Bro Dee proposed "The D. Prov. G.M. and the Grand Lodge of Warwickshire," especially dwelling on the loss which the Prov. G. Lodge sustained by the absence of Bro. Hoskyns at the Social Science Congress

Bro. Clark returned thanks.

The R.W. Prov. G.M. then proposed, "Success to the Warden Lodge, No. 1096." This was the fourth Lodge consecrated in the province since his accession to the office of Prov. G.M., and he hoped it would be inferior to none in the province. They had as Master the Prov. G. Chaplain, of whom he would only say that they had heard him preach thrice since last year, without being tired of him. For Senior Warden they had their Bro. Webster, whose zeal had been shown by the exertions he had made to attend the meeting of that evening; and as Junior Warden, a distinguished Mason from Oxfordshire (Bro. Codrington) whom he rejoiced to see among them. Under such auspices he trusted the new Lodge was sure to succeed.

Bro. Bedford acknowledged the toast.

Bro. Dickens, Prov. G. Chaplain, proposed "Lady Leigh and the Ladies of Warwickshire," which was acknowledged by Lord Leigh and by Bro. Weiss.

After the toast "To all poor and distressed Masons," the brethren separated.

WILTSHIRE.

Trowbridge.—*Lodge of Concord* (No. 915).—This Lodge held its first meeting for the season on Tuesday, the 11th inst., present, Bros. Levander, W.M.; F. Webber, P.M.; Sylvester, S.W., *pro tem.*; Grimes, J.W., *pro tem.*; Staucomb, Sec.; Burt, P.M. No. 961, and other brethren. After the usual Lodge business had been disposed of, the Worshipful Master said that he wished to call the attention of the brethren to a subject, which he was happy to see had lately attracted notice in the neighbouring province of Hampshire, and which he hoped would soon be taken up in other provinces. He alluded to the very inadequate representation of country Lodges in the Grand Lodge of England. From the inconvenience and expense necessarily attending a journey to London, it was found that the attendance of provincial brethren at the quarterly communications was very small indeed compared with that of the London brethren. He held in his hand a copy of a paper supplied by the Grand Secretary (see *Freemasons' Magazine* for Sept. 10th, p. 193), giving the number of London and provincial brethren at the several quarterly communications during the last two years. From this it appeared that the total number of provincial brethren present in Grand Lodge from June 3rd, 1857, to June 1st, 1859, amounted to 268, giving an average of about thirty at each meeting; while the London brethren numbered 1,522, which gave an average attendance of about 170, or nearly six times the number of those from the country. The largest attendance of country brethren during the last two years was at the quarterly communication of last March, when forty-six were present, while there were 213 London brethren. On one occasion (Sept. 2nd, 1857) there were only seven provincial brethren in Grand Lodge, and on two other occasions only eleven. It was not necessary to go further into details to show that the London brethren had virtually the whole management of the affairs of the Craft in their own hands. It was hopeless to expect it should be otherwise, while they had such facilities for voting in Grand Lodge compared with those enjoyed by the country brethren; for a country Mason might be as earnest and zealous in the cause of Freemasonry as a London Mason, and yet find it impossible to leave his business, perhaps for two days, in order to attend Grand Lodge. At the same time, it seemed only fair that all the members of Grand Lodge should have the privilege of giving their votes on matters concerning the welfare of the whole Craft, and that it should not be enjoyed solely by those who from their residence in or near the metropolis, or from their position and means, were enabled to attend the quarterly communications without personal inconvenience. He trusted the time would soon arrive when this evil would be remedied, and he thought the legitimate way of obtaining the removal of the grievance was to bring the matter before the notice of the Grand Lodge, as had been lately done by a Hampshire Lodge, by a memorial, in which he heartily concurred. He should, in conclusion, beg to propose the following resolution:—"That an application be made to the Board of General Purposes, representing the necessity that exists for the better representation of country Lodges in the Grand Lodge of England, and praying that the Board will take into consideration and recommend to Grand Lodge such an amendment of the existing laws as will enable the Masters, Past Masters, and actual Wardens of all Lodges to vote by proxy, or by voting papers." Bro. Webber, P.M., said it seemed only reasonable, considering the number of Masons in the country, that they should have an equal voice with their London brethren in the government of the Craft. He thought nothing could be fairer than the plan suggested, and he therefore had great pleasure in seconding the proposition of the Worshipful Master. Bro. Burt thought that if this plan were adopted, not only would country Lodges be better represented, but greater unanimity would prevail in Grand Lodge than sometimes appeared there. He hoped that other Lodges in the provinces would adopt similar resolutions. After some further discussion of the subject, the resolution was carried unanimously by the brethren, and the Secretary instructed to write to the Board of General Purposes. The Lodge was then closed, and the brethren adjourned.

YORKSHIRE (WEST).

LAYING THE FOUNDATION STONE OF THE HUDDERSFIELD MECHANICS' INSTITUTE.

This ceremony took place on the 5th instant. A procession was formed at the present institution, at noon, and proceeded through the principal streets, arriving on the site about one o'clock. Some seven thousand persons were assembled to witness the ceremony, greater interest being felt on the occasion as it was known that the Right Hon. the Countess of Ripon would lay the foundation stone. The Freemasons having assembled within the site of the intended building, the stone was then laid by the Countess of Ripon—the usual Masonic ceremonies (we are told) being performed, but we have not been favoured with any account of them.

A brief prayer was offered by Bro. Dr. Senior, of Wakefield, Prov. Grand Chaplain of the Order.

The Earl of Ripon, P.G.W. then said—Ladies and gentlemen, I most heartily congratulate you upon this occasion, when we have assembled under such propitious circumstances to lay the foundation stone of a building which, I trust, through many generation will confer benefits upon this town and neighbourhood. I have for many years watched the progress of the Huddersfield Mechanics' Institution, and having, as I ought to have, deeply at heart all that concerns the welfare of the town, I am proud to think that your Mechanics' Institution stands in the foremost place amongst the institutions of this country. It is, then, a just and worthy tribute which the townsmen of Huddersfield have paid to that institution, that they are about to raise for it a more worthy building than that in which its labours have hitherto been conducted. It is true that those studies which build up the spiritual man are not dependent upon the beauty of the material walls in which they may be carried on, but now that this institution has stood the test of almost twenty years, it is full time that its labours should be honoured and that it should hold the position to which it is entitled among the buildings of this beautiful town. But I have peculiar reason, to congratulate you on account of the circumstances under which this

stone has been deposited, and I think it a most fortunate circumstance that this stone of the Mechanics' Institution should have been laid by the fraternity of Freemasons. When the committee requested the great Provincial Lodge of West Yorkshire to officiate on this occasion, I think they took a step which was consistent with that course which I trust will ever guide the conduct of Englishmen; because, by so doing, we have been enabled to combine ancient principles and time-honoured institutions with the last outgrowth of modern intellect, and because the foundation stone of this building has been laid upon the same principles on which have been built, and long I trust will stand, the constitution and the prosperity of this country. On the other hand, as a Freemason, I rejoice that we have taken this part to-day, because it is entirely consistent with the principles of our Court. Those principles, rightly applied, lead to the promotion of virtue and of brotherly affection; and this building is raised for the purpose of promoting the education of the most numerous class of the population—of that class which, as Mr. Shaw has truly said, is the foundation, and the only sure and safe foundation of the social fabric. If that be so, then surely it is a good work—a Christian work, a work of public spirit, that we should endeavour to make that foundation as firm and sound as we can. But while we have laid this stone with this rejoicing, and with the sun thus smiling upon us, let us never forget that the ceremony has been hallowed by the presence and prayers of the ministers of religion, and that without that sanctification we have no right to look for success in this or any other work. I feel that you will pardon me if, before I conclude this congratulatory address, which is to bring to a termination the ceremony of this day, I venture to return my warmest thanks to you on my own behalf, and on that of my dear wife, for the manner in which you have received our performance of a duty which we most gladly undertook at the request of the committee. We should indeed be ungrateful if we had not been happy to have assisted on this occasion after the debt of gratitude which we shall always owe to the people of Huddersfield. I feel no small emotion in addressing you, for it is the first occasion on which I have had the honour of appearing before a Yorkshire assembly since that close tie, which for some years bound us, was finally severed, and you will pardon me if I avail myself of this opportunity to assure you that the grateful recollection of your past confidence will never fade from my memory—and that if it ever be in my power to contribute in any degree to the advantage or the good either of Huddersfield or the West Riding, you have only to command my services. I believe that no act which could have been performed is more calculated to benefit this district than that which we have discharged to-day—and I trust that for many years yet to come, within the walls of the building now commenced, there may be educated a generation of men worthy of the fame of Huddersfield and of the name of Englishmen. I believe that the principles upon which this institution is conducted are calculated to promote that great end, and from the bottom of my heart I pray God that it may please Him to bless this work, to grant that it may lead to the intellectual development of your town, and to the mutual union and combined action of all classes within it.

The National Anthem was then sung, and cheers were given for the success of the institution, for the ladies, for the Earl and Countess of Ripon, and for the trade of Huddersfield.

In the evening a soirée was held in the Gymnasium Hall, under the presidency of the Right Hon. the Earl of Ripon. The noble chairman on rising to address the meeting was received with loud cheering. He remarked that the occasion which had brought them together was not a common one. They had often met year after year to learn what had been the progress of the Huddersfield Mechanics' Institution, and to express their continued approbation of the work in which its members were engaged; but that day they were met for a further object, and they had witnessed the interesting ceremony of laying the foundation stone of a new building in which, in the future, were to be held the meetings of the classes, and in which the daily work of the institution was to be carried on. He congratulated them upon the step which had just been taken; and having watched for some years the progress of that institution, he was convinced they had done well in coming forward so nobly, and subscribing the munificent sum of £4000 for the purpose of providing a more fitting locality for conducting the business of the institution. He believed he might say without any hesitation that the Huddersfield Mechanics' Institution was a model institution of its kind. He did not think that in this opinion he was carried away by feelings of partiality; and he believed also that the gentlemen upon the platform, who had hitherto been strangers to them, had visited that town because the fame of the Huddersfield Mechanics' Institution had spread far and wide amongst those who felt an interest in public education. It would be easy for him to prove his position, and to show that, in many respects, that institution was entitled to be regarded as a model one. In the first place, it was really a Mechanics' Institution. They were often told, "Oh, these institutions are all very well; they do a certain amount of good in the way of educating their members, but thosemembers are not drawn from the working classes, and the title which has been given to these Mechanics' Institutions is one which they have no right to assume." Now, whatever might be the case elsewhere—and he did not deny that this criticism was sometimes applicable—it certainly was not applicable there; for Mr. Curzon had just told them that nine-tenths of the fortnightly members were drawn from the working classes—so that, whatever good work the institution was doing in that great hive of industry was applied really to the mechanics and artizans who were engaged in daily labour in connexion with the trade of the town. Not only, therefore, had the Huddersfield Institution a right to vindicate its name as a Mechanics' Institution, but also the mode in which it had conducted its affairs was such as really to come up to the idea, which the friends of such institutions were apt to set before them. They heard it constantly stated, at meetings of that kind, that the Mechanics' Institution was the college or university of the working classes, and that it should stand to them in something of the same relation which the universities and colleges stood to other classes of society. It was, he feared, but too true that in very many instances these high aspirations were not fulfilled, but the course of study which had been steadily pursued in that institute from its very foundation was such as really to justify them in claiming for it the position which was so often attributed to such institutions—for the work which went on in the Huddersfield Mechanics' Institution was really the work of teaching and of mental development. It was not only that they had a reading room, a news room, and a library—all of which were established for objects by no means to be despised, but over and above them all they had in that institution—(and it had been made from the beginning the main aim of its managers)—a large machinery for the especial purpose of guiding, and teaching, and training the minds of its members. Now, if mechanics' institutions were at all to do the work which they professed to do, it must be done in this way; and if what he had stated of this institution was true, as he believed it was, then he thought they had a right to say that it deserved the title of a model mechanics' institution. It had attained to that position, not from any peculiar privileges which it possessed, but because its friends did not rely upon walls, because they did not look to a fine building, but carried on their work on sound principles, and laboured with the single object of benefiting their fellow-townsmen—the working classes of Huddersfield. Success had not made them forget that the real objects of a mechanics' institution was not that they might hear distinguished men make speeches, but the daily work of affording the means of intellectual development and training to its members. (Applause). The institution had now entered upon a new phase of its existence. It would no longer be housed in obscurity, but be ever before the eyes of the public in a building of its own, provided by the generosity of the inhabitants; and he hoped that in its new abode it would continue to be animated by the same spirit which had hitherto characterised it. The time had passed when these institutions were under the cloud; and now that they were bursting into the full sunshine of popular favour, he hoped they would occupy a still wider field of utility. Their object was not to teach their members a little of everything—which was a very bad thing—but to unfold and strengthen the intellects of their members by calling into exercise those mental faculties with which God had blessed them. Believing that the educational machinery of the Huddersfield Institution was specially suited for such an object, he had great pleasure in being present on that occasion. After regretting the absence of Mr. Brooke and Miss Laycock, the noble earl continued by remarking that an opinion prevailed in some quarters that the development of the intellect deteriorated those other qualities which peculiarly distinguished Englishmen. He believed that to be an immense error. He believed that the more intelligent they could make a man, the better he would discharge any duty which might devolve upon him. A forcible illustration of this had recently come under his notice. Several gentlemen connected with volunteer rifle corps were sent to the school of musketry at Hythe, and so rapidly did they master their rifle practice, that they soon surpassed all competitors, whether in the regular army or not, and General Hay assured him that it was entirely owing to their superior intelligence. He had himself found, in the management of a department of the public business, the great advantage of an intelligent, educated clerk. No routine nor experience would supply the want of intellectual development; and they might rely upon it that a man of education would always beat an uneducated man, no matter in what position he was placed. The working classes might rely upon it that the shortest and surest route to political and social elevation was to be found in the development of their intellects; and the community at large might rely upon it that the greatest safeguard for that elevation was in the education of the working classes. With an empire, the extent of which excited the rivalry, if not the envy, of surrounding nations, it behoved them, in that sea-girt isle, not to waste any portion of that material, political, and intellectual advantage which they possessed. It was only by a determination to maintain and develop that English spirit to which they owed their proud position, that their power could be kept intact. He was not one who despised those magnificent qualities displayed in the hour of danger by Englishmen in every clime, but it was not upon their strength, or even their courage, that they could safely rely. Other nations had entered into the race of competition with them, and it was only by the development of those intellectual qualities to which he had referred, not in any particular class, but in all classes of the community, that they could hope to maintain their pre-eminence. If they did this, he had the utmost confidence in their maintaining the proud position which their ancestors had won. It might be asked what had mechanics' institutions to do with this? He replied that, as the character of a town depended upon the character of its individual members, so would the character of the nation be influenced by those institutions which were planted in the various localities of the empire. The work of mechanics institutions might seem small, but it

was part of a great whole. If they went on with that work the great object to which he had alluded would be attained; if they suffered it to decay they would sap the foundation of the greatness and prosperity of England.

MARK MASONRY.

PROVINCIAL.

Birkenhead.—*Joppa Lodge of Mark Masters* (I.C.) No. 5.—The annual meeting of this well worked and flourishing Lodge, for the election of R.W. Master, Wardens, and other officers, took place on Tuesday, the 27th ult., at the Park Hotel, Birkenhead. After the induction of Bros. Henry Charles Lucy and John Scourfield, the brethren proceeded to the election of Right Worshipful Master, and chose, without opposition, Bro. Henry Bulley, late S.W., who appointed Bro. Wilson, S.W.; and Bro. Platt. J.W. The immediate R.W.M., Bro. Platt, said, that he considered it right to bring the subject of the Mark clothing before them with the view of receiving the opinion of the brethren in reference to it. The Lodge had now ample funds, and he therefore considered it desirable to complete the furniture and clothing of the Lodge. He had ascertained that the clothing adopted by the London (S.C.) Mark Lodges and those that were under charters of Lord Leigh were similar, so that if the Grand Lodge of England adopted Mark Masonry, and there was a strong belief prevalent that it would, their clothing would still be the same. It was ultimately agreed that Bro. Platt should ascertain the cost of the clothing, and other particulars thereto appertaining, and report at the next meeting of this Lodge. The Lodge was afterwards closed in antient form, after which the brethren adjourned to refreshment.

Hyde.—*Fidelity Lodge* (No. 31). E.C.—A meeting of the Lodge was held on the 15th inst., at the usual place of meeting, the Norfolk Arms Hotel, Hyde, when a candidate was duly advanced, and two others, unavoidably absent, reserved for the next meeting of the Lodge. The principal business of the day was the installation of the W.M. elect, Bro. S. P. Leather, 18°, by the immediate P.M. of the Lodge, Bro. John Yarker, who, after a short address explanatory of the qualifications, &c., requisite for the office, received the candidate's assent to certain questions involving the duties incumbent on the W.M., and after solemn prayer the candidate was duly installed as W.M. of the Lodge for the ensuing year. The new W.M. was then saluted, and the following officers appointed and invested, an appropriate charge being delivered to each:—Bros. John Brierley, S.W.; Geo. P. Cooke, J.W.; John Yarker, W.M. and Chaplain; Jas. Relph, J. L. Rockliffe, James Jackson, M. S. and T. Cos, Chas. C. Worthington (previously elected), Treas.; James Huxton, S.D.; James Wilson, J.D.; Luke Adshead, Dir. of Music and Cers.; Walter Johnson, I.G.; and Jesse Taylor, Tyler. An address to the Worshipful Master, officers, and brethren, concluded the ceremony. An excellent dinner was provided for the brethren by the proprietress of the hotel, and in the course of the evening the following toasts were given:—"The M.W.G.M. of M.M., Lord Leigh," "The R.W.D.G.M. the Earl of Carnarvon," "The Grand Officers." The health of the immediate P.M. of the Lodge was then proposed by the W.M., who, on returning thanks, adduced some proofs of the antiquity and great utility of the degree when properly understood, and expressed a hope that the officers would render every assistance to their W.M., not only by their punctual and regular attendance, but by strenuous exertions in attaining a correct knowledge of the duties incumbent upon them in respect of their several offices, and concluded by proposing the health of their esteemed W.M. Bro. Leather returned thanks in a very appropriate speech, expressing his determination to do everything in his power to forward the interests of the Lodge, and in proposing the health of his officers expressed a hope that they would do all in their power to assist him in this object. Bro. Cooke, J.W., appropriately returned thanks for "The Officers," and "To all poor and distressed Masons" terminated a highly agreeable evening. It is purposed, ere long, to establish instruction meetings in the degree, and great hopes are expressed of the ensuing year being a highly prosperous one for the Lodge.

ROYAL ARCH.

METROPOLITAN.

Mount Sion Chapter (No. 169).—The first convocation of this excellent Chapter was held on Monday evening, October 10th, at Radley's Hotel, New Bridge-street, present, Comps. Johnstone, M.E.Z.; J. Loag, H.; and H. Muggeridge, as J.; Comps. Partridge, Goodwin, and How, P.Zs., and several other Companions. There was no particular business, but a prosperous season with plenty of work is expected.

IRELAND.

On Thursday evening, October 6th, being the usual monthly night of meeting of the members of Lodge No. 15, there was a large attendance. As Bro. John FitzHenry Townsend, *LL.D.*, D.G.M. of Ireland had signified his intention of presiding on the occasion, a banquet was prepared, but owing to indisposition his presence was unavoidably prevented, much to the disappointment of the brethren. After the initiation of two candidates into the mysteries of the Craft, and other routine business, the brethren sat down to supper. Bro. Major Herbert took the chair, at the request of the W.M., Bro. Paul Limrick. The following brethren were present:—Dr. Hadden, S.W.; Frederick P. E. Potter, J.W.; John Francis Levis, Sec. and Treas.; Elijah Dudler, S.D.; Richard Beamish, J.D.; George Robinson, *J.P.*; Richard H. H. Becher, *J.P.*; Edward Doherty; William W. Henderson; John Levis (Grove); Philip Atteridge; Samuel K. Vickery; Richard Kingston; James M'Carthy Levis; John William Potter; Robert R. Rountree; John O'Donoghue, &c., &c. On the removal of the cloth, the usual Masonic toasts, &c., were proposed and received with due honours. We are happy in being able to record the prosperity of this Lodge, which is doubtless one of the largest and most influential Provincial Masonic Lodges in Ireland.

COLONIAL.

CANADA.

LAYING THE CORNER STONE OF ST. JAMES' CHURCH, LONDON (CANADA WEST).

On Friday, the 9th September, the M.W. Grand Master of Canada, accompanied by the officers of the Grand Lodge, and a large body of brethren from the various western and eastern Lodges, performed the ceremony of laying the corner stone of the new church of St. James, in connexion with the established church of Scotland. The day was very fine, and the ceremony passed off with the greatest possible *éclat*.

The brethren assembled at the Lodge room, Richmond-street, at high noon, and having formed in due order, proceeded to the Tecumseh House, to escort the M.W. Grand Master, Col. Mercer Wilson, and the other Grand Officers, to the Lodge room.

The Grand Lodge was then opened in due form. We observed the following brethren among the number present:—The M.W. Bro. W. M. Wilson, Grand Master; R.W. Bro. Thompson Wilson, Deputy Grand Master; R.W. Bro. G. W. Whitehead, as S.G.W.; R.W. Bro. James Daniell, as J.G.W.; R.W. Bro. Rev. Alex. McKidd, as G. Chaplain; R.W. Bro. D. Curtis, as G. Treas.; R.W. Bro. H. D. Morehouse, G. Reg.; R.W. Bro. Thomas B. Harris, G. Sec.; V.W. Bro. the Rev. S. B. Campbell, S.G.D.; V.W. Bro. T. W. Thomas, J.G.D.; V.W. Bro. C. L. Davis, as G. Supt. of Works; V.W. Bro. P. Francis, as G. Dir. of Cers.; V.W. Bro. E. Heathfield, Asst. Dir. of Cers.; V.W. Bro. G. Masson, G.S.B.; V.W. Bro. John Harrison, as G. Org.; V.W. Bro. W. P. Vidall, as G. Purst.; V.W. Bros. T. Mackie, J. Boyd, A. G. Smyth, G. M. Wilson, G. Stewards; Bro. T. McMullen, G. Tyler. In addition to the foregoing, representatives of the following Lodges were also present:—St. George's, St. John's, and the Kilwinning, of London; St. Thomas Lodge; Mount Brydges Lodge; Albion Lodge, of Newbury; St. John's, of Delaware; St. Paul's, of Lambeth; St. John's, Strict Observance, and Barton, of Hamilton; King Solomon's, of Woodstock; St. John's, of Ingersoll; King Hiram, of Tilsonburgh; Great Western, of Windsor; Sharon, of Sharon; King Solomon, of Toronto; Norfolk, of Simcoe; Wilson Lodge, of Waterford; St. Lawrence, of Montreal; Detroit Lodge; Warren Lodge, of Fingal; Bro. Harper, the P.J.G.W. of the Prov. Grand Lodge, Durham, England; Welland Lodge, of Fonthill; St. Mark's, Port Stanley; St. John's, Toronto; Valley Lodge, Dundas; Brant Lodge, Brantford; Port Huron Lodge, Michigan; Lodge No. 125, England.

After certain business had been transacted, the procession, under the command of the Grand Director of Ceremonies, again formed in the following order:—Visiting brethren from Lodges at a distance; junior Lodges; city Lodges according to number; Past Masters; Royal Arch Masons; Knights Templar; Grand Sword Bearer; Officers of Grand Lodge and the Grand Master. A military band headed the procession, performing appropriate airs. The brethren then proceeded to the ground, in Richmond-street, where the ceremony was to take place: and a more imposing array of brethren belonging to the Order of Freemasons never before gathered in this city since the laying of the foundation stone of St. Paul's Cathedral. The numbers could not have been fewer than two to three hundred, and as they proceeded two and two, arrayed in the full insignia of office, from the M.W. Grand Master of Canada, down to the simple Master Mason, presented an imposing spectacle. We question if a more respectable body of men could be gathered than those who took part in the procession.

Arrived at the ground, the brethren, under the able direction of Bro T. Francis, G. Dir. of Cers., formed two lines, between which the M.W.. Grand Master, accompanied by the Grand Stewards, followed by the officers of the Grand Lodge, Sword Bearer, Knights Templar, Royal Arch Masons, and Past Masters, followed by the brethren of the various Lodges, passed up to the platform, on which the ceremony was to take place. The stone which was destined to be laid was already suspended, and in another below was a receptacle wherein to place a vase containing various documents, provided for the occasion. The M.W. Grand Master, and the various officers of the Grand Lodge, the Rev. Bro. Nichol, &c., gathered round the stone, when the proceedings of the day commenced by the assembly singing the Hundredth Psalm.

The Rev. Bro. Nichol then read the seventh chapter of the second book of Samuel, and engaged in an *extempore* prayer. The M.W. Grand Master then addressed the spectators in the following terms:—

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you that we be lawful Masons, true to the laws of

our country, and established of old with peace and honour in most ountries, to do good to our brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered, but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all, to build a church for the public use of this city, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote religious harmony, and brotherly love till the world itself shall end."

Response—"So mote it be."

The Grand Chaplain then offered up the following prayer:—"Great Architect of the universe, maker and ruler of all worlds, deign from thy celestial temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly invite thee to give us, at this and all other times, wisdom in all our doings; strength of mind in all our difficulties; and the beauty of harmony in all our communications. Permit us, thou Author of light and life, great Source of love and happiness, to erect this temple, so that hereafter it may be solemnly consecrated to the honour of thy glory. Glory be to God in the highest."

Response—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Grand Secretary then read the translation of the following Latin inscription, recorded on a parchment beautifully engrossed by Mr. Symmonds:—"Dei Omnipotentis Gratia, Nono die Septembris, A.D. MDCCCLIX., Anno Lucis 5859, et vicesimo tertio regni Victoriæ nostræ charissimæ principis Magnæ Britanniæ, Hiberniæ, Indiæ, possessionumque in Europa, Asia, Africa, America, et Australasia positarum Reginæ, illustrissimo Edmundo Walker Head Equite, Britanniæ Septentrionalis Americæ, Præfacto, ingenuo Gulielmus MacBride, Prætoris Urbani Munere Londini fungente, Venerando Johanne Mac Murphy, conventus presbyteraie ecclesiæ cum Scotica conjunctæ in Canadiensi regione constitute Moderatore, lapsidem anguli principem hujus sedis sacræ nomine Sancti Jacobi appellatæ collatit a pecunia ædificatæ in cultum Supremi, Gulielmus Mercer Wilson, curio maximus a summo concilio vestustorum liberorum probatorumque Latomorum comitatis secundum vetera artis tectoriæ instituta posuit; quod Deus secundet."

The above was engrossed on a large sheet of parchment, and a translation in English, also engrossed by Mr. Symmonds, was prepared to be placed in the vase, together with other documents. The following is a copy of the translation:—

"By the favour of Almighty God, on the ninth day of September, A.D. MDCCCLIX., of the æra of Masonry, 5859, and in the twenty-third year of the reign of our beloved Sovereign Victoria, Queen of Great Britain, Ireland, India, and of the dependencies thereof in Europe, Asia, Africa, America, and Australasia; the Right Honourable Sir Edmund Walker Head, Baronet, being Governor-General of British North America; William M'Bride, Esquire, being mayor of the city of London; Reverend John MacMurphy being moderator of the synod of the Presbyterian church of Canada, in connexion with the Church of Scotland, the corner stone of this St. James's Church, erected by public subscription for the worship of the Most High, was laid by William Mercer Wilson, Esquire, Most Worshipful Grand Master, attended by the Grand Lodge of Antient Free and Accepted Masons of Canada, according to the ancient usages of Masonry; which may God prosper."

The vase was then taken by the Grand Treasurer, Bro. W. Muir, and put in the receptacle provided for it. The following documents were first placed inside:—

List of officers of the Grand Lodge of Canada; list of officers of St. John's Lodge, London; list of officers of St. George's Lodge, London; list of officers of Kilwinning Lodge, London; list of officers of St. James's Church Building Committee and Proprietors; Coins, Canada decimal coinage, twenty, ten, five, and one cent pieces; copy of *Free Press*, Sept. 9th, 1859; copy of *Prototype*, Sept. 9th, 1859; copy of "Proceedings and Acts of the Synod of the Church of Scotland in Canada, 1859;" Parchment Record of the ceremony in Latin; translation of the same on parchment; copy of the Ode and Psalm sung on the occasion.

A quantity of pitch was then placed round the glass, rendering it perfectly impervious to the atmosphere, the sides of the vase being surrounded by deposits of stone, sand, &c. The vessel being secured in the receptacle in the stone, and it being levelled, a quantity of mortar was spread over the top ready for the descent of the "corner stone." The stone was then let down with three regular stops, the fraternity singing the ode "Hail, Universal Lord!" The band then struck up the National Anthem.

The Most Worshipful Grand Master then addressed the Right Worshipful Deputy Grand Master, Bro. T. Wilson, as follows:—"You will now cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of architecture," which was accordingly done. The M.W. Grand Master then directed that the stone should be squared, levelled, and plumbed. The ceremonies having been performed, the M.W. Grand Master said: "Having full confidence in your skill in the royal art, it remains with me to finish our work." He then gave three knocks on the stone, saying, "Well formed, true, and trusty; may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in peace, love, and harmony."

The cornucopia, and cups with corn, wine, and oil were then handed to the Deputy Grand Master, and Senior and Junior Grand Wardens, who in succession handed them to the Grand Master. He then scattered the corn, and poured the wine and oil upon the stone with the accustomed ceremony. The M.W. Grand Master then pronounced the following benediction:—"May corn, wine, and oil, and all the necessaries of life abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the universe be upon the undertaking and all connected with it; and may the same Providence preside over and preserve it from ruin and decay, to the latest posterity."

The M.W. Grand Master having examined the plans of the church, directed (in the following words) that they and the implements should be returned to the architect:—"Bro. Architect, the foundation stone of St. James's Church, planned in much wisdom by you, being now laid, and these implements having been duly applied to it, and proved it, I return them to you in full confidence that as a skilful and faithful workman you will use them in such a manner that the building may rise in order, harmony, and beauty, and, being perfected in strength, will answer every purpose for which it is intended, to your credit, and the honour of those who have selected you."

The brethren then gave three loud cheers, and the ceremony was concluded. The whole was conducted in a most imposing manner, and was witnessed by a large concourse of spectators. Immediately afterwards, V.W. Bro. Wm. Muir, as chairman of the Building Committee, presented the M.W. Grand Master with the trowel which had been used on the occasion, which is of solid silver, exquisitely chased, and bears the following inscription:—"Presented to W. M. Wilson, Esq., M.W. Grand Master of Free and Accepted Masons in Canada, by the Building Committee of St. James' Church, London, C.W. 9th Sept., 1859."

The M.W. Grand Master in returning thanks said, that he should retain the trowel as a memento of the kindness of the Building Committee, and as a souvenir of one of the most interesting ceremonies he had ever taken part in.

The Rev. Bro. Nichol then addressed the assembled brethren and spectators as follows:—

"We have assembled here to-day for a great purpose, to erect another temple to God, another church to his Son. In the true and catholic spirit of our holy religion, we hail the occasion as one of glory to God, and of good will to man.

"I am glad to see around me, on the present occasion, the antient Order of Freemasons, to which we are indebted for those noble specimens of Gothic architecture, which have come down to us from the middle ages; and to the security of whose organisation, as well as the zeal with which they preserved their noble art, we owe the preservation of architectural principles, which might otherwise have been lost in the ignorance and tyranny of barbarous ages, and the highest cultivation which architecture has yet received since the palmy days of Greece, when Phidias breathed his spirit into the stone, and the temples of Athens rose to be perpetual monuments of genius and taste.

"The humble edifice, of which we have been now laying the foundation stone, has no pretensions. It is the church of a poor people, and in a community scarcely yet advanced to recognise, with much effect, the precepts of architecture. But I trust it will soon be obvious to the citizens of London, that it is rather in advance—not behind—the styles previously in use; and I feel confident that it will possess sufficient beauty to lead the eye of the stranger, as he enters the city, to rest with pleasure upon it. It is a Gothic building of the fourteenth century—a period when the mind of Europe was still wrapped in slumber, though shortly to awake—when the schoolmen were wasting their acute and powerful intelligence in light and frivolous warfare—and when the science of architecture was almost the only branch of human invention which was worthy of the European mind.

"But, my friends, we must never permit the love of architecture, nor the reverence for antiquity to interfere with the true character, and the holy purpose of the house of God. Far better that we should worship under a thatched roof, than that the power and simplicity of the gospel should be wanting. It is in vain that we tread the tesselated court and the mosaic pavement, in vain that the eye, captive, roams over the magnificence of groin, and arch, and vaulted roof, if the heart ascends not unto God in pure and fervent love. No canopy so suitable and soul inspiring for the worshipper as the azure dome of heaven—no gaze so serene and sanctifying as into the bright clouds, beyond which lie the glory and majesty of the Godhead: no neighbourhood, no company, so rich in association, so full of benefit as the proofs around us of a creating hand, and a bountiful Providence.

"It would be unbecoming in me to allow this occasion to pass without adverting to the connexion which this church will maintain as an outpost of a national and venerable institution, which in its long experience has seen both trouble and prosperity, and is still prepared to fight the battles of her Lord and King. For more than three hundred years the Scottish church has raised its blue banner aloft, and left the impress of its doctrines and its discipline upon the minds of her people. Perhaps in no country has the mark been so clear and distinct.

"The bare simplicity of the ritual has transferred itself to the character; and in the clear, resolute and steady purpose of our countrymen, as you find them in all the countries of the world, do we behold in

another form the naked and stern simplicity which belongs to her worship. It may be that the system of Scottish worship has stretched its severity into ruggedness; a feeling of this kind is arising within the church itself, and it is not improbable that in the next quarter of a century you may behold changes which will improve and commend, and, not as a few would think, deface and destroy its ancient forms. But let the church of our fathers always hold fast by the truth. If she cannot refine to the eye of sense without imperilling the integrity and simplicity of her doctrine, then perish all outward forms rather than the truth as it is in Jesus should be lost to a single soul.

"Nor ought I on this occasion to overlook the fact that the Scottish church is now not one, but many. Children have gone forth from her, and in some parts of these colonies, of which this city is one, the children are stronger than the mother. I trust that the parent has some of the perpetual youth of Christ about her, and that she will yet give good signs to the church and the world of a healthy vitality. Presbyterians are divided. It is, perhaps, a fault of theirs that they are naturally inclined to divide. Well, there is a division, a variety which is neither displeasing to God nor offensive to man—such as we see abroad over all nature in the dispensations to our fellow creatures—such as we shall doubtless behold in the kingdom of heaven, when all the tribes, and tongues, and kindreds, and nations shall stand around the throne. But there must be no bitterness in it, no persecution, no undue elevation of ourselves, no false and unmerited depreciation of others. With regard to the Presbyterian church of Canada, however, I believe the days of division are soon to cease. The opinion is fast taking hold of the people, and even of the clergy (who are generally the last to retire from the ancient strongholds) that old country divisions have no proper place here, and that it is best for the interest of the Presbyterian cause in Canada to have but one Presbyterian church. I pray God that he may soon accomplish this most desirable object.

"But, the church which we all love most I hope is the church of the living God, the holy and peculiar people, whom God gathers from every denomination, and from every clime—who walk with him upon the earth, who reign with him in the glory of the sky. It will be the privilege of our various churches that through the instrumentality employed in them, they furnish a few to this illustrious band. And of Zion it shall be said, this and that man were born in her. I trust, therefore, that while we offer up prayer to Almighty God for a blessing upon this sanctuary, and an outpouring of the Holy Spirit upon the means of grace which are employed, that our hearts may be full of interest and love for the whole kingdom of Christ. O, may it be the happy portion of these lands, to which God has imparted so much fertility and beauty, to carry upon their bosom a people, rich in all the graces of Christian truth and charity, inheriting the virtues which have placed high in the scale of nations, the noble races from which they have sprung, and seeking to provide for their children, and for the wandering sons of Europe, a home, where liberty and happiness, peace and religion, shall flourish together. There is, we may be sure, a great destiny before these countries, with their immense capabilities. Westward the tide of emigration will hold its way, so long as an outlet is afforded to the teeming population of European countries; and vast as is this continent—boundless, apparently, as are her forests and prairies—the time will come at length (unless the manifest purpose of God should change), when the woodman's axe will no longer resound through the opening space, nor the buffalo roam over his wide and ancient pasture ground—when from shore to shore, from east to west, nations will flourish and fulfil a purpose in the world. We who live on the banks of these mighty lakes, and of the noble river which they send to the sea—who are planted on the highway of this continent—may well look forward, with profound interest, to the unopened volume of the future. When our day and our destiny come, we may not be unworthy of the place which God has assigned to us."

The M.W. Grand Master then stepped forward, and congratulated the building committee on the progress they had already made in the erection of the church, as also the citizens of London in requiring the building of such an edifice amongst them. It was, he said, perhaps as well that there are divisions in the church of Christ, and he sincerely believed that it tended to advance the interests of Christianity, and our common humanity to be thus divided. The body which he had the honour to represent was undivided, and their great object was, to advance the cause of mankind, and to cherish those feelings of charity which tend to alleviate the ruggedness of our nature. He hoped that the time would soon come, when the sentiment expressed by one of the noblest sons of the Craft, in the words of the Scottish bard, would be realized, and he thought that he could not do better than by quoting them :—

"Then let us pray, that come it may,
As come it will, for a' that;
When hand to hand, the world around,
Shall brothers be for a' that."

The fraternity then reformed, and proceeded in the usual order, headed by the band, to the City Hall, where the Grand Lodge was closed in due form. Thus terminated one of the most pleasing ceremonies that has ever been witnessed in this city.

The style of this church is a kind of Gothic, much in use in the latter part of the fourteenth century. The design is the same as the new Trinity Church, Edinburgh.

At four o'clock the fraternity, together with a number of invited friends, assembled at the Tecumseh House to partake of dinner. After thanks had been returned, the Grand Master said that all those present were not members of the Masonic Craft, but he had been told that they were "right good fellows," and on that account he would alter the regular system of toasts. He hoped they would continue to enjoy themselves, and that the remaining proceedings of the day would be characterized by the same feeling of love and brotherly kindness that had already been evinced. He called upon them to respond to the toast "The Queen and the Craft."

Captain Wilson, P.G.D., then rose and proposed "The health of the Most Worshipful Grand Master." He said that it was unnecessary for him to make any remarks, as the fraternity were well aware of the service that had been rendered to the Craft by Colonel Wilson, and he would consider that he would only be hurting his (Colonel Wilson's) feelings were he to say anything in his praise.

The M.W. Grand Master said it was with the greatest pleasure and gratification that he received the testimony of respect and confidence that the brethren had expressed towards him. It was pleasing to know that his services had been acceptable to the Craft, and he hoped that he would continue to merit their confidence. The proceedings of the day had been to him of a very gratifying character. He had been in London on former occasions, and he was glad to see that notwithstanding the hardness of the times, there was still vitality left. He remembered passing through London in the year 1832, and so small a place was it then, that he and a friend who was with him could not find it, and after they had rode a short way out of the then village, they asked a man on the road where London was, and the man told them that they had just passed through it. He had visited it since on several occasions, and he had made the acquaintance of several worthy men who were not connected with the Craft. He hoped to spend many more happy days in London, and be present on such occasions.

The remaining toasts were principally of local interest.

THE WEEK.

The Court.—Her Majesty has at length brought her visit to the Highlands to a close. Last Friday the Queen, the Prince Consort, and the Princesses Alice and Helena, left Edinburgh for Loch Katrine, to inaugurate the waterworks that are constructed for the conveyance of the water of that lake into the city of Glasgow. The capacity of these works is equal to 50,000,000 gallons a day for one hundred and twenty days, the aqueduct thirty-seven miles in length, and the time occupied in construction three years. All passed off well, and the royal party left for Holyhead, where they arrived at seven in the evening. Her Majesty has since arrived at Windsor Castle from Penrhyn Castle. The Prince of Wales has left Buckingham Palace for Oxford. On Monday the Prince Consort visited the Great Eastern.

Foreign News. — We learn by telegram that the treaty of peace between France and Austria has been signed at Zurich. The announcement of the treaty having been signed has not caused any excitement in Paris, as it is considered the treaty is a nullity as to its effect on the settlement of the Italian question. The *Presse* jeers at the treaty, and says it justifies both those who announced the speedy conclusion of peace, and those who alleged that nothing had been settled. The Emperor Napoleon has refused to receive a deputation from Bologna; Dr. Kern, representative from Switzerland, had arrived in Paris, and General Dabormida has had another conference with Count Walewski. Although the French papers are prohibited from publishing the protests, &c., of the bishops, their reverences are not deterred from doing it themselves, and continue to do so perseveringly. An official intimation has been sent to all the French journals not to publish any document, pastoral letter, circular, or protest, that the bishops may put forward, and to abstain from commenting on those already published, or on the critical position of the Papacy. It appears that the absolutist party in Paris is loud in asserting that the archdukes will be restored, and that both England and France will support it in the coming congress. The *Univers* takes advantage of the statements made by Mr. Wakley on the subject of the alleged murder of illegitimate children in workhouses, and asserts that it is an English institution, and that it is the result of parliamentary government. The French system of warnings, from which Algeria had been so far free that they could not be issued without the sanction of the minister of the interior, has been extended to the press of that colony, in the same manner that it is now practised in France. Paris correspondents again mention the different measures resorted to by the French government for the protection of the seaboard, and, among others, that of the invention of a platform, something in the nature of a turn table, to be erected on different points of the coast, by which the guns can be readily pointed in any direction, as pivot guns now are.——A letter from Milan, dated the 16th inst., laments the paucity of news, and mentions the fact that not only are plain hints given to the conductors of the press to temper the vivacity of their criticisms on the Emperor of the French, but severe restrictions are put upon the vendors of newspapers, who are compelled to resort to various tricks to dispose of their political wares. The *Lombardia*, however, ventures to comment on the question of the maintenance of the temporal power of the Pope, which it calls "a serious impediment to the

development and the progress, not only of Italian nationality, but of the true religion of Christ."——From the Central Italian States we learn that Signor Farini, dictator of Parma, has issued a circular addressed to the representatives of Parma at foreign courts, setting forth the reasons of the provisional government for desiring annexations to Sardinia. The Parmesan Government have arrested several individuals suspected of being concerned in the murder of Anviti.——According to accounts from Naples it appears that the prefect of police had been dismissed, and the minister of police has resigned, and that the king having become aware of the bad system pursued by those functionaries, had caused an order to be sent to the provincial prefects to pay less attention to the proceedings of private individuals, and more to their proper duty. A communication from Naples, of the 12th, says M. Ajossa, formerly intendent of Salerno, is now the leading man in the ministry; he it was who caused M. Governa, the former prefect of police, to be dismissed, the conduct of the latter having created much ill-will against the government. Warlike preparations were carrying on with activity.——A telegram from Breslau informs us that the Emperor of Russia will arrive there on Saturday, and the Prince Regent of Prussia on Friday next.——A telegram from Constantinople, dated Tuesday, states that the Grand Vizier, Ali Pacha, has been dismissed, and Mehemet Kuprisli had succeeded him; it further says that Faud Pacha is expected to go out. Hussein Pacha, who was mixed up in the late conspiracy in Turkey, when questioned on the subject returned a haughty answer, which induced a supposition that a fresh conspiracy was expected to break out.——According to a telegram from Madrid, the Government of Morrocco had promised to satisfy the demands of Spain, and Spain had thereupon demanded guarantees against further disturbances of the peace, requiring an immediate answer.——The *Arabia*, which left Boston on the 5th and Halifax on the 6th instant, has arrived at Liverpool. Lord Lyons had had a protracted interview with the American Secretary of State, but nothing had been done in the San Juan affair pending the receipt of the views of the English government, which were expected by the next arrival. General Walker had again sailed on a filibustering expedition against Nicaragua. The result of the second day's cricket match between the Eleven English and Twenty-two of the United States, was—the English players' first innings, 156; United States first innings, 38; second innings, 35, with seven wickets to go down, and 83 runs to obtain, or they will be beaten in one innings. The aeronauts, La Mountain and Haddock, descended on the great Canadian wilderness, where they were rescued from starvation by a gentleman who was hunting. Venezuela continues in a disturbed state, but the fighting was in favour of the government troops.

India, China, and Colonies.—By the arrival of the overland mail we are in receipt of advices and papers from Calcutta to the 9th September, and from Hong-Kong to the 24th August. At Calcutta the public attention was principally directed to the new taxing measures of the government, which had met with rather strong opposition in the Council Chamber, and had, in consequence, undergone some modifications.——There is not much news from China, but the important information had reached Hong-Kong that Mr. Ward, the American minister, had been courteously received by the Chinese authorities, and had entered Pekin, where he was to exchange the ratified treaties. It is rumoured that the Russians exchanged ratifications with the Chinese three months ago. The Russians were assembling a large fleet at the mouth of the Peiho.——The Bombay mail, we learn by telegram, arrived at Aden on the 6th inst. The latest date from Bombay is the 27th ult. Central India remained unsettled, the Wagheers were still in insurrection, and the frontier districts of Nepaul continued to be occupied by the Nana and his followers.——The *Parana* has arrived at Southampton with the West India and Pacific mails. The complete wreck of the *Paramatta* is almost certain, but she is not yet abandoned. Trade in the West India Islands is still dull. A revolt has been discovered in Chili.

General Home News.—The Premier has been consulting with his colleagues in cabinet council almost every day this week.——General the Earl of Westmorland, G.C.B., and G.C.H., expired on Sunday evening at Apethorpe House, the family seat in Northamptonshire, after a short illness.——By a notification from the War Office it appears that government have resolved to increase the supply of rifles to the volunteer corps from 25 to 50 per cent. The quantity of ammunition to be supplied at cost price is also doubled. Several other advantageous arrangements are in prospect.——The proceedings of the Social Science Conference terminated on Saturday. Although a whole week was dedicated to the business of the Congress, and the various sections applied themselves most studiously to their duties, several papers sent in remained unread. The meeting at Bradford has been a most successful one, and the various valuable papers read must tend to the advancement of the moral and social welfare of the kingdom.——A court of aldermen was held on Tuesday, the Lord Mayor in the chair, when Mr. James Abbiss, the newly elected alderman for Bridge Ward was formally presented to the court, and took the usual oaths and his seat. He was then warmly congratulated by his brother aldermen. Alderman Rose moved, "That it be referred to a committee to take into consideration the laws relating to the sworn brokers of the city, and to report thereon." Alderman Sydney said Alderman Rose had given no reason why his motion should be adopted, and as the government would doubtless, in their bill, deal with the subject, he (Alderman Sydney) would move the previous question as an amendment. Some discussion ensued on the point; after which the amendment was negatived, and the motion agreed to.——The official report of Mr. Traill, the magistrate, and Captain Walker, nautical assessor, respecting the loss of the *Alma* steamer in the Red Sea, has been issued by the Board of Trade, together with their decision upon the matter. The report stated that Mr. Traill considered the loss of the ship as proceeding from the default of the chief officer (Mr. Davies) in not paying due attention to the bearings of the Great and Little Harnish, and in consequence not hauling the ship up soon enough and far enough to avoid the danger, which, had he consulted the chart, must have appeared to him directly in his course. The certificate of Captain Henry was returned to him. The report concluded by recommending a light to be placed on one or two points indicated. The Board of Trade suspended Mr. Davis's certificate for twelve months. The deaths in the metropolis last week were only 902, a fact which shows that the health of London is in a satisfactory state, being about 200 deaths below the estimated number. The only unfavourable features exhibited are the still high mortality from scarlatina, and the tendency to increase of small-pox. The births during the week numbered 1627. The return for the City is also favourable.——The City commissioners of sewers met on Tuesday at Guildhall. A precept having been recently received from the Board of Works requiring payment on the 30th of April next, from the commissioners, of £7,800, due from the City, a rate was now ordered to be made for that purpose. The medical officer presented his weekly report on the sanitary state of the City.——A man named Charles Warklett has been brought before Mr. Yardley, at the Thames police-court, charged with wilfully setting fire to the house of his master, Mr. Greenaway, tailor, Limehouse. Late on Sunday evening it was discovered that the house was on fire in three different places, which being with some difficulty and damage extinguished, the prisoner came forward and voluntarily confessed that he had set fire to the house; alleging, too, that he was induced to the act by friendly feelings towards his master. This statement was repeated at his examination, and the prisoner was committed for trial.——John Silvester, a cigar maker of Commercial-road, was committed for trial by Mr. Selfe, at the Thames Police-court, on the charge of stabbing with intent to murder, a police-constable, who was about to take him into custody for assaulting a woman with a poker.——On Monday the case of the robbery from Mr. W. Griffiths of upwards of £400 in notes and cheques, came before the recorder at Manchester. The examination lasted the whole day. Some of the notes were for a large amount, and were discounted by two men, M'Guinness and Walmsley. Walmsley was discharged, but M'Guinness, Sparks, and a woman named M'Kinsey were found guilty, and were sentenced, the former to seven years, the latter two to four years each of penal servitude.——On Tuesday last Mr. Serjeant Payne concluded an inquiry at the Common Pleas Court, Guildhall, into the cause of the late disastrous fire in Bucklersbury, on the 7th instant. Evidence having been taken at some length as to the origin and progress of the fire, and the nature of paraffin oil, the jury returned the following verdict:—"That the fire was accidental, and the jury are of opinion there was great neglect and a thorough absence of the necessary precautions. The jury are further of opinion that paraffin oil, when stored in such large quantities, is of a character dangerous to the immediate neighbourhood." Mr. T. Atkinson said the suggestion of the jury would be attended to. In future the company would only keep small quantities upon the premises for immediate use or supply.

Commercial; and Public Companies.—The weekly reviews from the manufacturing districts state that the general tone of business was not discouraging, and that the impression was favourable with regard to the condition of trade at the conclusion of the year. A greater disposition was manifested on the part of buyers in Manchester to take goods, and prices were easier, but the extent of operations was not for the moment important. In Birmingham, an increase in trade occurred late in the week, the manufacturers having received a variety of orders on American and Australian account.

TO CORRESPONDENTS.

The Prov. Grand Lodge at Ross.—"An Old P.M." is thanked for his communication on the subject of the Prov. Grand Lodge of Herefordshire, which shall receive our careful attention.

"H. H."—Jersey.—A communication of great length is unavoidably postponed this week.

"J. W."—Our opinion has been more than once expressed—all such publications are rank impostures.

"B."—Bro. Hyde Clarke is at present resident in Smyrna.

"Alpha."—In a week or two we will endeavour to meet your wishes.

"B. A., Oxford."—The Wardens have no right to occupy the Master's chair, even when ruling the Lodge.

"Czar."—We do not know that the present Emperor of Russia is a Mason; we never heard that he was. The Emperor of Brazil is a Mason.

"Lecturer."—Write to Bro. Matthew Cooke, 78, George-street, Euston-road.

No. 1099.—Next week.

LONDON, SATURDAY, OCTOBER 29, 1859.

ΕΙΚΩΝ ΕΛΕΥΘΕΡΙΑ.

The dissolution of the Roman empire set free that current of thought which had for ages been flowing upwards, and of which the mighty influence was vastly increased by a profoundly organized repression. It would be a curious speculation to trace the working of that law which overtakes the steps of power, and as if with a breath, dissolves into mist the muniments and splendour of overgrown states.

When the fiat was issued, *Roma est delenda* the furthest ends of the world heard and rushed to be witnesses of the judgment.

There cannot be the slightest doubt that the new religion which had been born amongst the olives of Gethsemane, and was baptized in the blood of the Holy One on the Golgotha without the city, contributed more than any other influence to the imperial catastrophe. The new philosophy was radical in its operation. It had in its precepts the highest elements of success. It sank deeply in the gentler nature of woman, and woman grafted it on the tender mind of infancy, when in its growth it deepened and widened the nobler sentiments without doing harm to the courage or the stern resolution which the period of manhood entails.

In no art is this coming together of the nations of the world more clearly indicated than in architecture. In no art is more faithfully illustrated the hope of religion, the gentleness of charity, the unfaltering fortitude of faith. The tent of the wanderer grew, as it were, into a domed pinnacle of marble and gold. Side by side, taking, however, each its complexion from the different characters and manners of its authors, grew up the pointed arch and the pointed—but more oriental, lighter, and somewhat fantastic—dome and cupola. Each distinguishes a school of architecture, but the latter has been greatly degraded from its original purpose. Both advanced in development until too profuse and luxurious ornament had obliterated the original outline. The tide of immigration which travelled along the shores of the Euxine and crossed the Hellespont in the ox hides with which the Tartars' tents were covered, to whom not the climate but the luxuriance of eastern Europe was new—imported in this exodus such outlines as were suggested by the undulating plains over which they had been accustomed to roam, and which they had left, but whither they had no disposition to return.

The circular form was evidently the form which seemed to them to have the most capacity for convenience. This form, it would seem, recommended itself, if we would argue from its prevalence at any particular era, to the inhabitants of the east.

The rotunda was, originally, to the pagan of the plain, what the square apartment hollowed from the rock was to the pagan of the city. At first a rude circular wall of stones: it grew in height and width to be the temple of the astronomer, wherein the living fire was kept ever kindled, and around whose walls were represented the constellations of the heavens. But the circular form might have been necessary as well as convenient. One of the earliest forms of religious ceremonial was the procession in a circle. In many of the ancient sacrifices it was customary to conduct the victim at a certain distance around the simulacrum. There was a symbolic meaning, too, attached to the circle as the emblem of eternity, having neither end nor beginning, which has survived the pagan rite, and is to this day found to be taken with the same meaning by the superstitious but devout children of the Byzantine churches. The procession by torch light in the Eleusinia was evidently of oriental origin; and the sacred way over which the statue of Jakchos, the son of the goddess Demeter, decorated with a garland of myrtle, and bearing a torch in the hand, was carried on the sixth day of the Eleusinian rites, was also a circular route.

The columnated rectangular system of Greek architecture was capable of a purity and severity unattainable in any other form, and therefore the circular, except for barely monumental purposes, was religiously excluded. But when the Roman arch came into vogue, the endless variety of the circular form became understood. Still it does not appear to have suggested itself as applicable to religious edifices. The Colosseum and other circular buildings designed to hold immense numbers of the people, and the Pantheon, afford specimens of the round buildings of ancient Rome. As the empire declined, luxury contributed combinations of the circle and the square undetermined by any fixed rules. The inharmonious blendings are discoverable in many of the remains of Roman art. The custom of the Romans to build almost entirely with brick favoured this license. But when the finger of the Almighty had written upon the throne of the Cæsars as he had formerly written upon the walls of Babylon, that the idols should be thrown down, and that a purer worship should exalt the sanctuary of the heathen, a new direction was given to religious art. The change was not perhaps immediate, but in a century it was complete. The doors through which an excited multitude used to pour now admitted the humble Christian alone, who approached with holy fear, and communed personally with the Deity. Where the laws had been accustomed to be explained, where men bargained—where the edicts of power had been usually promulgated—where were the statues of the deities which represented the greatness, the glory, the prowess, the wealth of Rome, of her soldiers, her judges, her senators, her proconsuls—where her heralds shouted that Carthage was overthrown, that Jugurtha was subdued—where Cicero declaimed—where Cataline lorded it, and fretted his short hour—even there, in the heart of an empire, was built the first Christian church in the form of a cross, the εικων ελευθερια, or symbol of deliverance, the memorial of the greatest crime since the world began, but also the emblem of mercy eternal and illimitable.

When the seat of empire was transferred to Byzantium, the incursions that had been upon old forms in art by new phases of opinion, which were altogether as distinct as they were novel (and were not so despised), were not long in producing their legitimate effect; the same devotion which added arms or transepts to the Roman *basilica*, also added arms to the circular or domed buildings, so as to represent a cross. The *arbor infelix* of Cicero, the instrument of shame and disgrace, the *infelix lignum* of Seneca, the "accursed tree," was now raised on high by kings. The cross indeed had been used by pagan nations as a holy symbol, but it seems to have been very different in form. At Susa we read of a stone cut with hieroglyphics and cruciform inscriptions, upon which there appears the form of a cross. In the Brahminical dispensation the cross was regarded as the symbol of the divinity. A cross was set on the temple of Serapis as the Egyptian emblem of future life; sometimes it represented the four elements. "The sign of the cross," says Justin Martyr, "is impressed upon the whole of nature. There is hardly a handicraftsman but uses the figure of it among the implements of his industry. It forms a part of man himself, as may be seen when he extends his hands in prayer."

Another old writer, Minutius Felix, says—"Even nature herself seems to have formed this figure for us. We have a natural cross on every ship whose sails are spread; in every yoke that man forms; in every outspreading of his arms for prayer."

Thus the form of the cross already found in the arrangements of nature, and among the heathen as the symbol, was yet more forcibly suggested to the early Christians as the distinguishing badge, of their faith. Enthusiasm brought forth new forms out of a new light of faith, and discovered new applications for forms that had become obsolete. It would seem as if the old and the new were to meet upon the shores of the Bosphorus. Churches were built with pointed domes, to which were attached graceful minaret

burnished with gold, and at a cost which only devout kings could endure. But here, on this spot, were fought the fiercest battles of differing sectaries. The great precept of Christianity recommending brotherhood was for a time abandoned for personal pride or inconsiderate zeal, and the bases of the marble temples were washed with blood for a period of two centuries.

But in eastern, as in western Europe, there were found men who were superior to the temptations of religious strife. The pointed dome assumed a more definite form, and became associated with a new order of architecture. The form of the cross was, for the most part, retained as the ground plan of the Christian church. Pious men now bethought them of studying the outlines of noble structures, or the combinations which the aspect of the grand and beautiful in nature might suggest. In process of time a brotherhood was formed. This spirit reached its height about the period of the Crusades. It became an act of devotion to erect votive chapels, to endow monasteries, to enrich shrines—and was thought a graceful act of knighthood. The priest was frequently the architect, and the consequence was, a greater diversity from the established forms.

We read at this period of octagonal churches, sexagonal churches, and others. Octagonal within a square, octagons within octagons, and polygons within polygons. But all these were peculiar to the east. That the form adopted when Christian architecture became a regular profession, and the main features of the new art became established by authority, was a combination of the square and the circle there cannot be any question. The same feeling which added transepts to the Roman *basilica* would, by the quadrature of the oriental rotunda, and by extending the intersecting naves beyond the circumference, effect the desirable object. There are several specimens of the Byzantine round church extant, the most perfect being that of St. George of Salonica, built about the end of the fourth century, and which measures one hundred and twenty-four feet in diameter, surmounted also by a dome of eighty feet in diameter.

The Byzantine churches do not appear to have at any time approached the oblong rectangle. The church of the Holy Apostles, which is described as comprising everything which is most varied and elegant of this school in the seventh century, is a square surmounted by a double narthex and five domes. The church of Santa Sophia exhibits a Greek cross surmounted by a cupola, thirty-three feet in diameter. But in no part of the world did architecture have to encounter so many disturbing causes as in the capital of the lower empire. The Greek church, or that division of the primitive church included within the limits of the old Greek territory and the new Roman capital, should have been the oldest christian community. Athens was first amongst the christian cities, and had heard the words of Paul preached in the very hearing of its gods, if we may so speak of the marble effigies by which they were represented. The gospels of Matthew and Mark, written in Attic Greek, were read in the gardens of Academe where once were heard the magnificent rhapsodies of heathen philosophy—where Plato harangued, and Socrates questioned.

But whatever may have been the design favoured at a later period by the architects of Byzantium, the outlines of the western Gothic, so far at least as the arrangement of the ground is concerned, are coincident and referable to the same motive. What Byzantine religious architecture might have become had peace been suffered to exist long in this beautiful region, it were now profitless to speculate. But the corruption of the pure faith soon overlaid the principles of the art that sprung from it; and the faith and its product at length went down into ruin together. Such a result has overtaken kingly pride and prelatic arrogance from the beginning of time down to the present moment.

DINING AND DRINKING TOASTS.

Upon the kindred subjects of after dinner speechmaking and hearty toast drinking, Freemasons are certainly not the least qualified to give an opinion; and we believe that most of the brethren will agree that both of these institutions are pleasant ones, and productive of good feeling, and indeed of a certain amount of even intellectual gratification. The custom is not confined to our body, but is a truly national one; its merits have been perceived by appreciative foreigners, and weak imitations of British festivity have been found prominent among the latest developments of German and French civilization. The latter gay nation have indeed not only adopted the toast as a political and social medium of opinion, but have actually incorporated the very word itself into their much vaunted language, where it holds an honourable brevet rank in company with its congeners "*le sport*," "*boule-dogue*," "*jockey*," "*groom*," "*le boxe*," "*redingote*," "*un grogs*," and others. But though the present emperor himself has—with a just conception of the truly valuable in English manners (of which, as of the truly worthless, he has had sufficient opportunities of judging in his time)—availed himself of this great institution on some occasions which have become historical—to "*porter un toast*" has never been a successful effort on the part of a true-born Frenchman, and has generally resulted in the substitution of a speech for a sentiment, or has disgusted the British observer by the cloudy way in which the proposer has endeavoured to elicit the enthusiasm of his audience. The most successful efforts ever made in this way by our "faithful allies" were assuredly those which were produced in the joint campaigns in the Crimea, where John Bull's jollity under difficulties seemed to give an impulse to his more mercurial brothers in arms, and to impart a feeling of good fellowship and joviality not by any means innate in the Gallic character.

Frequent repeated failures in this line at home in France, have ended in ridicule; and the wonder of untravelled Frenchmen, which might have been fostered to admiration as well as imitation, has culminated in some instances in disgust. True it is that this is in most cases to be attributed to the prejudice and conceit which form part of the national character; but constant breakdowns have had something considerable to do with it. Upon this subject we perceive some amusing and sensible remarks in the columns of a daily contemporary:—

"At a dinner of the Agricultural Society of Blaye (Gironde) a few days back, the Marquis de la Grange thus expressed himself—'I will not propose a toast! Toasts, with their accompanying addresses, are an importation from England; they are stiff and starched, are indistinct like foggy Albion herself, are intoxicating like porter, heavy like beer. I prefer the good old fashioned custom of our forefathers, simply drinking healths without a remark. They did not speechify—they drank; they did not enter into historical disquisitions, often erroneous, did not pronounce eulogiums which are too generally silly or false—they expressed their sentiments by acclamations. Down, then, with English toasts and imitations! Instead of changing this joyous table into a parliamentary tribune, let us be faithful to the past and to the traditions of France.'

"He then proceeded in terms of fulsome adulation, to propose the Emperor's health. *Quelle mouche vous a donc piqué, Monsieur le Marquis?* Why go out of your way to fall foul of manners and customs of which you are profoundly ignorant? Why, at least, not practise what you preach, and propose the emperor's health without comment? Instead of this you raise a convivial question of no inconsiderable interest; you make a speech over the mahogany against all after dinner speechifying, and when you have said your offensive say against a neighbouring nation, you expect no dog to bark after you, Sir Oracle, and fancy you have put down postprandial oratory for ever! You talk of the joyousness of a French dinner table. Never was a less appropriate remark—understanding it in the sense used by you, as applicable to public dinners.

"A French dinner party in a private house or in the salon of the Trois Frères may be a very joyous thing if it be composed of good fellows, although they may all talk at once instead of listening to one another as foggy Englishmen prefer doing, and

although, unless tempted to remain by a game of lansquenet, they break up at the end of two hours, and disperse to play dominoes and drink beer among strangers in the cafés on the Boulevards. But a public banquet without speeches is the dullest affair in the world; it is a gross feed, and nothing more. There is no more joy about it than there is in dining at the *table d'hôte* of the Hotel du Louvre. You talk, perhaps, to your right and left hand neighbours, whom you may or may not know; the buzz and the clatter prevent anything like general conversation, and you may go away without a laugh or mental excitement of any kind to quicken the circulation of the blood, and counteract the effects of repletion.

"There is a *rationale* about the management of an English public dinner which the Marquis de la Grange does not understand. Speeches may be, and often are, prosy and wearisome; but without speeches there can be no homogeneity in an assemblage of fifty or two hundred men. Without speakers to direct the general stream of thought, and cause all hearts to vibrate simultaneously to one and the same chord, a public dinner party is as much a mob as an army without officers. And after all the cant about long speeches being a bore, it generally happens, in accordance with the natural arrangements of society, that the speaking department falls into the hands of those best qualified to do justice to it.

"If the Marquis de la Grange should ever do London the honour of a visit, I hope he will go to a Theatrical Fund dinner, or to some entertainment at the London or Freemasons' Tavern, at which some of our leading statesmen, or the princes of art, science, and literature dilate upon the special object of the gathering to an admiring public. When he observes the instantaneous silence which follows the word "order" from the chair, the respectful attention with which, in the interests of a necessary social institution, the most humbly endowed speaker is listened to, and the manifestations of intense satisfaction which greet the accomplished orator, or the eminent public man, he will perhaps instead of decrying the imitation of English toasts, regret that his countrymen do not imitate them better. He will have an opportunity of convincing himself that the foremost men in England do not disdain to cultivate the difficult art of appropriate speaking at public festivals, that the practise of the art promotes a close fraternization and sympathy between different classes of society which it is next to impossible to attain in any other way, and that an English public dinner, so far from being a mere joyless and monotonous meeting, at which people eat and drink more than usual, is a feast of reason and a flow of soul marked by distinguishing features and characteristics which cause the partakers to remember it for years with pleasure, and to look forward to its annual repetition with delight."

THE BUILDING OF THE TEMPLE.

At the recent Provincial Grand Lodge of Suffolk, held at Woodbridge, on the 12th instant, under the presidency of the R.W. Bro. F. Roxburgh, Grand Registrar of England, acting by virtue of his office as Prov. Grand Master (that office being now vacant), the following excellent discourse was preached in St. Mary's Church, before the brethren, by the Rev. R. N. Sanderson, second Master of Queen Elizabeth's Grammar School, at Ipswich, who had that day been appointed Prov. Grand Chaplain:—

"And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building."—1 Kings, vi. 7.

Truly it must have been a strange sight to have stood on one of the hills of Jerusalem, and to have beheld rising in such majestic silence the temple which was being builded to the glory of the Most High, by Solomon, the son of David. Strange it must have been to mark how, day by day during those seven years, the mighty pile grew and increased, yet noiselessly. All the materials were prepared at a great distance; the stones were hewn in the quarry, there squared, marked, and numbered; the timbers were felled and prepared in the forest of Lebanon, there squared, carved, marked and numbered also; thence they were conveyed to Jerusalem, and there set up with wooden tools in silent beauty.

"No workman's steel, no ponderous iron rung,
Like some tall palm the noiseless fabric sprung."

And herein, brethren, the temple was most plainly declared to be a work of God; for our Grand Master builded not of his own wisdom, but as he had been taught of God by the mouth of David his father. And if we were to seek for some mark to distinguish the works of man from the works of God, it might well be that of quietness and peace. Go by one of our factories on some Sunday, and you know that it is a day of holy rest, because there is no noise, not a sound, within those lately so busy walls. Man's work has ceased. Go by it the next morning, and there is the hum of voices, there is the sound of wheels, there is the clank of engines, and you know that man's work is going on; for in all the works of man, noise and tumult are the tokens of industry and progress.

But go again into a young plantation—what do we see there? No mortal could tell at what moment any of these trees, soon to grow to giant strength, first began to live. No mortal can mark and measure the progress of that growth, so steady, yet so noiseless; for when God works, we may see that which is done, but the doing of the work is hidden alike from ear and from eye of man.

And so Solomon, King of Israel, when he was building a house for the Lord God, was taught (as far as possible for man) to build it in the same way as the Great Architect of the universe builds the mighty temple of nature—and to carry on the work in stillness and in silence.

It is not to my present purpose, brethren, to show how in this, as in other respects, the temple on Mount Moriah was a figure of that more glorious temple built without hands, of which our Lord Jesus Christ is the head corner stone, elect, precious, and into which we also as lively stones are built up into a habitation for God through the Spirit. But there is another point of view from which we may profitably regard the passage of my text, and it is to this that I now propose to direct your attention, and to show to my brethren in Freemasonry a curious parallel which we may draw in Masonic allegory between the life of a true servant of God and the work of a wise builder. Brethren, we are each of us bound, whether initiated or not, to be labouring with all our might in the erection of an acceptable temple to the Most High God. By the various works of an upright and holy life we are bound to be rearing an abode for him, of which he may say, "This is my rest for ever; here will I dwell, for I have desired it." A devout life is this temple; and the stones of which it is builded are the works of truth and love, tried and approved by the square of God's word, and the compasses of self convincing conscience. Follow me, I pray you, while I endeavour to trace the likeness between this great work and the course through which we in Masonry have to pass. It is the allegorical representation of the life of the good man. Poor and ignorant, all unconscious of the way in which he walks, and of the work which has to be done, he is placed in the course of divine providence at that mysterious portal which is the entrance to the service of God. He stands in that way in which to rush madly forward is inevitable ruin; to retreat is destruction no less certain, but more ignominious. Ere the light of reason has dawned upon his infant mind, many an earnest prayer rises up before the throne of God from those who watch over his tender years, that the Great Architect of the universe may be pleased to endue him with a competency of his divine grace, to enable him to unfold the beauties of true godliness to the honour and glory of his holy name. The kind care and attention of parents and teachers lead him on further still, until at last, though without quite understanding why it must be so, he learns that a great and solemn duty is incumbent upon him, and that the Almighty Master awaits the service of a soul now first beginning to be conscious of its powers and responsibilities.

The fear of the Lord is the beginning of wisdom. With the first conscious resolve to dedicate a heart purified from every baneful and malignant passion to the glory of God and to the welfare of man, a new light breaks upon everything. Darkness has fled, and that which was till now unknown becomes plain. The vowed servant of God no longer is guided either by blind instinct or implicit reliance on the teaching of others, but goes boldly on his way, walking by the triple light of God's revealed will, of sound morality, and of watchful self control. He is greeted as a brother by brethren; he learns to distinguish those who are engaged in the same noble work as himself; he learns to feel that he is in truth a member of a vast fraternity which embraces all mankind; and his love, looking through every distinction of rank, country, and colour, extends itself as far as from east to west, as wide as from north to south, as deep as from the surface of the earth to the centre, even as high as the heavens. He receives the tools which enable him duly to calculate his work, and to go forth with patience and industry to accomplish it, and the tongue of good report tells loudly that a true brother is employed

in building a temple to the name and glory of the Most High God in strength higher than his own.

I said that this temple must be builded of the works of faith and love. It is so. Heavily through the burden and heat of the day the Mason must toil in the quarry of this world to shape the materials which are to be laid in the house of God. Rough and unhewn are the stones on which his hands, armed with the chisel of industry and the hammer of perseverance, must carve, mark, and indent. Wild is the wood in which his axe must fell and hew the beams ere they can be fitted for the sacred structure; yet such is the heaven taught wisdom which guides him, that when they come to be set up, we may well say that the whole is the work of the Great Architect of the universe, not of human hands.

But follow me, brethren, further yet, when by the divine grace assisting, the hard stone is squared, and the stubborn beams are shaped so as to become fit materials for the spiritual temple which is to be reared. Let us for a while contemplate the work as it grows and grows, and draws nearer and nearer to its completion.

Holy is the ground upon which that temple stands. It is hallowed in virtue of a triple offering. Hallowed it is, and bought and consecrated for ever to the worship of God by the priceless offering of the blood of that "more acceptable victim," our Lord Jesus Christ, "the Lamb slain from the foundation of the world," sanctified by which it remains, unmeet for any meaner use than the service of Almighty God. But alas! though all unmeet for such defilement, yet the fraud and malice of the devil, or our own carnal will and frailty oftentimes pollute that consecrated dwelling; often when God in his love is willing to come and make his abode with us, we by our own self-will and disobedience drive him away from us. What shall purify the spot which we have polluted so that he may return to it again? Blessed be God, brethren, the tears and prayers of penitence rendered acceptable by that first and only sacrifice of atonement, appease an offended Lord and turn away his hand as the hand of the angel was stayed at the threshing floor of Araunah the Jebusite, by the penitential offering of David. God forgetteth not to be gracious, but turns to that temple from whence arise thenceforth the constant sacrifice of prayer and thanksgiving, the oblations and costly offerings of a grateful and pardoned soul, the third pure offering by which that abode is hallowed. Such is the ground upon which the temple stands. Its foundations are laid deep in wisdom, that wisdom which we are exhorted to seek for as for hidden treasures; that divine illumination without which any frail and sinful man in seeking to serve God, would be only like one that is deaf, whose fingers wander at random over the keys of a musical instrument producing only some vague and jarring sounds, the effect of which he knows not. The walls are builded up in strength, that heavenly strength lent by God himself, to support his servants under toils and difficulties beneath which unassisted human nature would faint and fall, but aided by which the hands which hang down are lifted up and the feeble knees are braced anew, and the holy work goes on approaching ever nearer and nearer to the likeness of the divine plan. Beauty shines through the whole design, in symmetry and order. No grace or virtue is pushed forward by the wise master builder so as to seem discordant with or to conceal another, but each piece being laid in its due place by a judicious hand the whole work rises in wondrous harmony, and he ascends when he wills by the step of faith, hope, and love, which resting on the blessed volume of God's revealed will, conducts him in heart and mind into that sanctuary where is the very presence of God. With freedom, fervency, and zeal, he serves his heavenly master. No slavish fear checks and fetters the glad offering of his love. No coward chills smother the glow of energy with which, urged on by that love, he takes his work in hand afresh day by day; no dull sloth entices him to loiter over his task while aught remains to be done.

It may be, perchance, that his place is but a humble one, and that, well satisfied with that portion which the providence of God has allotted to him, he seeks no higher grade, covets no higher glory than faithfully to have filled a lowly post. Well is it for him if it be so, and God's everlasting blessing rest on and prosper such humble and retiring souls! But nobler yet is he who, having first sought to give glory to God and love to man, boldly stretches forward, and extends his researches into the more hidden mysteries of nature and of science. Yet even here, the same wisdom from on high which bade him go about the one needful task in quiet and in calm, governs and directs him in the wide field which opens before him. It may be that learning is his glorious pursuit. The tongues of distant nations and speeches now forgotten may become as familiar to him as the language which he lisped on his mother's knee. The records of old kings whose very names have become matters of dispute for the scholar, may yield up their secrets to his piercing eye. Oratory may enable his words to thrill a nation's heart, and awake drowsy souls to the high and honourable pursuit of what is great and noble. Logic may become his instrument to direct him into the knowledge of truth, and the baffled sophist may slink scowling from his presence. Numbers, geometry and astronomy may become alike his servants and his guides, may teach him to measure the surface of the earth, trace his way across the realms of ocean, or direct his gaze to follow the path of comets and worlds unknown, through the boundless regions of space. Music may rise beneath his touch, breathing echoes fresh from fairy land, or strains that emulate the angelic songs. He may design wondrous works of mechanic skill, throwing slight but imperishable bridges across hitherto impassable rifts and mountain gorges, yoking the powers of steam in bands, and bidding the mysterious agencies of electricity and magnetism do his errands and bear his words across the pathless waters. His hand may give birth to paintings which rival ideal beauty; he may shape

> "The stone that breathes and struggles,
> The brass that seems to speak;"

disease and pain may look on him and fly; the returning bloom of health may rekindle the pale cheek, and renovated strength may lift up the enfeebled frame at his bidding. All this and much more he may do—yet of all this he never forgets the great, the only real aim; he knows that all this can serve no higher use than to help worthily to adorn that temple, to the erection of which he has devoted his life. Humbly he pursues his high and noble work, never unconscious of the loving gaze of that allseeing eye of the Grand Geometrician which is continually watching over him. In strength his work is established on the right hand and on the left, that God's name may rest there for ever. Whatsoever he does in word or deed, he does all to the glory of God. Alas! brethren, did we but set this end more fully before us as the one object worthy of rational and responsible man, what glorious creatures should we be, even fallen and marred as we are. But it may not be! Follow me on while I trace out the parallel yet a little further.

Many a temptation from without, many a lust from within, warring against the soul, have hindered the glorious work from reaching its fulness. Long watchful care has baffled them many a time in their attempts to meddle with and mar that design of the Master Builder which was none of theirs, till at last many of them seem to have withdrawn from their unhallowed confederacy. But three deadly foes still remain, in whom is concentrated the malice of the whole. Who shall be in this life entirely conqueror over the world, the flesh, and the devil? What son of Adam shall so entirely repair the image of his Maker as not to follow his forefathers to the grave? True, the great and useful lesson which we learn in life has been studied well, by such a man as I have been endeavouring to describe. Safely he has been conducted through the intricate windings of this mortal life, and now he practises the lesson which he has learned, the lesson which teaches him how to die. Death, which for him has no terrors, has wrought upon him the worst it can. His work is over, the builder is smitten, his mortal body is lowered into the grave to be turned into corruption; but is this all? Does his great King leave him to an unhallowed repose? No! The bright and morning star has arisen. Even in the keep of death the right hand of the Saviour's righteousness shall hold him up, and raise him to a place of peaceful rest near the sanctuary of his presence, there to wait until in due time to the faithful and true the real secret, the secret of God himself, shall be revealed.

Then, brethren, if this be so, let us go on calmly with our work. Let the world be content to believe that there can be nothing done which is hidden from its prying gaze, and that if there were, it would show itself in vain noise and bustle and turmoil, as the way of the world is. Be it ours rather to help to labour for God in the majestic silence which marks the growth of his temple, and to wait patiently for the wages of our toil, until our heavenly Grand Master's day; being well assured that in due season we shall receive our reward.

Reverently shading our eyes, lest we be blinded by excess o light, let us look on, dear brethren, upward and upward still. What we see I will not dare to describe, save where inspired truth leads the way. What says St. John? "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. . . . . And he showed me that great city, the heavenly Jerusalem, descending out of heaven from God, having the glory of God. . . . And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. . . . . And the nations of them which are

saved shall walk in the light of it; and the kings of the earth do bring their honour and glory to it."

Yes, well beloved brethren, when that day shall come, the former things shall have passed away. Ended will be then the work; completed will be then the Grand Arch which the Almighty Architect has now been nearly six thousand years in building, and on it shall be set the sapphire throne of God; while below it shall be unveiled the pure and spotless altar from which shall rise the ceaseless incense of the praises of the redeemed. No need there of mysterious sign and symbol, of guardedly imparted token or word—we shall know as we are known; and the last secret, the Lord of Sabaoth himself, whom now we see but as in a glass darkly, in his works and gifts of love, shall then be visible to us face to face. What joy we shall have in that presence, I may not attempt to say; more it will be than we ever in our best and purest hours ever realized of heaven and heavenly love; more than in vision or revelation was ever made known to prophet or apostle of old, for all these things have been seen by and known to man; but "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him."

Now therefore to him, the Great Architect of the universe, the triune God Most High, let us ascribe all honour, power, wisdom, and glory, henceforth and for ever.

MASONRY, AS IT IS.

From the American *Masonic Mirror and Keystone.*

There have been of late years various opinions expressed, both outside and within the Order, as to the precise benefits it confers upon the world. This is an utilitarian age, and everything must of course be measured by the standard of utility. With regard to Masonry, it is but just. It certainly has professed to possess within itself means of usefulness not enjoyed by kindred associations. It has, indeed, not only professed but proved itself in byegone years, to be a blessing to the nations. Has Masonry descended from her exalted position? Has she fallen into the sere and yellow leaf of decay? These are the questions which have pressed upon the minds of Masons, and have met with a ready answer from those least able to answer the profane. From our own members, those who stand within the sacred fane, we listen to glowing panegyrics upon the virtues of Masonry, praise so hyperbolic as to trench narrowly on the ridiculous; and anon, to lamentations so mournful and profound, as to sink the heavens into the profundities of bathos. Now, both are partly right and partly wrong, Masonry still stands as a light set upon a hill, its brilliancy, perhaps, somewhat dimmed. Her province is still to enlighten the understanding, to succour the distressed. Her sphere of usefulness, however, has been somewhat curtailed. The territory which she once occupied, almost exclusively, has been invaded. We live in an age when true philanthropy rests not in theory but expands into practice. There is a struggle between the great ones of the earth, the great in goodness, in the cause of truth and humanity. All around us the workers are up and doing. The work which Masonry once regarded as almost exclusively hers, must be shared with others, so that she is not so much a necessity as in the days of yore, when oppression ran riot, and poverty was not only a misfortune but a curse. Other agencies have been called forth in these days of light and power, which far transcend her in their means of usefulness—both morally and physically. Of this we have no doubt, nor do we stand alone in this opinion. Moral and religious teachers have arisen, the field of whose exertions is far wider than that of Masonry. The benevolent societies of the day are more prolific of good, because they possess greater means and power. The passage of years has brought this about, not, we think, any remissness on the part of Masons, or carelessness in the discipline of the Order. Masonry cannot be considered the necessity she once was, except, perhaps, in one respect. In this one particular she will stand alone, so long as the present constitution of things exists. She forms the only perfect brotherhood. The distinctions of the world, the distinctions which rank or wealth confer, she reckons not, but as matters of accident. She is yet no leveller. She preaches not the equality of men as citizens of the world, as planners and actors on life's arena. Profound intellect, indomitable energy, are not vouchsafed to all, and these form the sliding scale of life; place some at the top, some at the bottom of the hill, we never find all remaining on a level. Then the fortuitous circumstances which none can either seize or repel, give a shove up or a shove down, making all the difference in the world among the contestants. Masonry looks to the heart alone. She teaches, and successfully too, that man must regard his fellow as a brother, no matter how exalted or how mean his condition; and on the floor of the Lodge all are so regarded. Where else does man meet man as his equal—his equal in the power of living and acting well, neither superior or inferior, as worldly circumstances may have elevated or depressed? We certainly find no such equality represented in the church, political arena, or exchange. We do not see it strictly acknowledged in the various benevolent associations. But in Masonry it is a cardinal principle. The peasant and the peer are equal, provided both act up to the principles of truth and virtue. We mean, of course, when they meet as Masons. Masonry, as we have remarked, does not ignore the distinction which God himself has planted in the world, when we meet on the open stage of life. But, still the principle which in the Lodge room is developed into action, loses not its influence when we leave. It causes us to be watchful of thought and action, lest we unnecessarily offend. It keeps brightly glowing that flame which should warm every heart, that of love and kindness. The lessons taught in a Lodge—lessons of humility, yet of trusting love, cannot be forgotten. Thus, then, the necessity of constantly inculcating, by precept and example, this law of brotherhood, makes Masonry still a necessity. She is, for this one great purpose, as potent now as in past years. In the Lodge rooms alone, are precept and example on this important point, combined. As an intellectual agent, her influence may have decayed; as a moral teacher, her lessons may have lost to a certain extent their power; but, as a socializer and humanizer of man, she stands pre-eminent. Can she socialize or humanize without making men wiser and better?

MASONIC NOTES AND QUERIES.

THE LATE LORD DUDLEY COUTTS STUART.

I should be glad to be informed, through the "Masonic Notes and Queries," whether the late Lord Dudley Stuart was a Mason. I heard several persons, at the last election for this borough, assert that he was one of the brethren, but, as they were all strangers to me, I have some doubts as to the accuracy of their knowledge.—Marylebone.—[The late Lord Dudley Stuart was a Mason. He passed the chair of the Polish Lodge (No. 776) in 1851. He also served the offices of 3rd and 2nd Principal of the Royal Arch Chapter, and was elected to the first chair, but owing to illness was never installed. His lordship was also S.G.W. of England in 1852. For a short obituary notice of this patriotic and noble brother, "Marylebone" is referred to p. 96 of the *Masonic Mirror*, for the year 1854.]

PRIVILEGES OF THE FOUR OLD LODGES.

In 1717, when the Grand Lodge was resuscitated, it was resolved "That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation to be hereafter made or passed in Grand Lodge should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government."

Now, I see nothing of this kind in our present Book of Constitutions, nor is the dispute about privilege clearly set forth by which, for some years, Bro. Preston ceased to be a member of the Lodge of Antiquity. I would therefore request the favour of a reply to two questions, viz.:—What are the peculiar privileges of the four old Lodges (if any)? and when were they abrogated?—Jas. C . . . . h.

GRAND PORTRAIT PAINTER.

It is on record, that at a Grand Lodge, holden on the 23rd of November, 1783, an addition was made to the number of Grand Officers, by the appointment of the Reverend William Peters as Grand Portrait Painter.

As one of your previous notes has told us that he was one of the great artists of his day, and produced several pictures still held in deserved esteem, there seems to have been nothing objectionable in the appointment. My question, however, is not as to the propriety of conferring such an office, but to ask who have been his successors?—Mahl-stick.

WAS THE EMPEROR NAPOLEON A FREEMASON?

The three greatest generals of modern times are objects of interest to every one. Washington has long since been known as a Mason; the Duke of Wellington has been clearly proved to have been one of our Order by several of your correspondents; and I now venture to inquire if the Emperor Napoleon was a Mason?

I remember having heard, or read, long before I took notes of particularly striking events, or information, that Napoleon had been initiated much against the desire of the fraternity, and that in consequence he was subjected to some exceedingly rigorous

ordeal, and afterwards, on some occasion, the nature of which I cannot charge my memory with, he endeavoured to use the prestige of his membership in the furtherance of his schemes of universal dominion. Be this right or wrong I feel sure, from the attention paid by your correspondents to a similar inquiry in your pages, that I have only to ask, to ensure the solution of my query from some of the well read contributors to your columns.—INQUIRER.

MASTER OF THE VALLEY.

Where can any account of this association, said to be Masonic, be found?—A. F. L.

INEDITED MASONIC CURIOSITY.

In the multiplicity of reprints of Masonic documents which have issued from the press during the last quarter of a century, the following curious single sheet, in answer to Samuel Pritchard, printed at Dublin in 1725, seems to have been overlooked, and may be worthy of preservation among the Masonic Notes of the *Freemasons' Magazine*. It is entitled "The Free Masons Vindication, Being an Answer To a Scandalous Libel, entituled the *Grand Mystery* of the *Free Masons*, discover'd," &c.

"Wherein is plainly prov'd the falsity of that Discovery, and how great an imposition it is on the Publick.

"*Invidiâ siculi non invenere Tyranni*
"*Majus Tormentum.*—HOR.
"————*Sic Murus Ahenius esto*
"*Nil conscire tibi, nullâ pallescere Culpâ.*—*ib.*
"*E Cœlo descendit γνῶθι σεαυτον.*—JUV.

"Having read a Paper lately publish'd, which has strove to deceive the World by a pretended Discovery of the Manners and Customes of the Free Masons at their Assemblies, Meetings, &c., We of that Society thought it incumbent upon us to say something in Answer to it, not so much on account of the Paper itself, which deserves nothing but Ridicule (as we shall sufficiently show) to any understanding Man's Consideration; but to undeceive those who have suffer'd themselves to be impos'd on by such an intolerable Abuse. Not that we by this reflect on those Gentlemens' Iudgements, for they not knowing are the more liable to the Imposture; tho' one wou'd hardly suppose a secret that has never been divulg'd since this Order first commenc'd, shou'd now be expoe'd on such groundless, and I may say hardly credible, Reasons. Our Antagonist tells you it was found in the Custody of a Free Mason who died suddenly; now we think that Excuse the most ridiculous in the World; for if We were so indiscreet as to Commit our Orders to the Care of each Person of our Society, We cou'd not expect but it wou'd have been discover'd by many Mischances before this Time; but We are much more careful in things of such Importance, and never leave it in the Power of the wisest Observer to discover the least hint of our Designs. Your Author's Fable We don't think it worth while to answer, since it so much reflects upon himself; for he has made his Discovery scarce equal to the Solution of his Ænigma. If we shou'd attempt to answer him Paragraph by Paragraph, it wou'd spend more Time than We can at present allow, since it is from first to last one continued Piece of Nonsence: and cou'd with more Reason (as did [tho' upon a different Occasion] an eminent Divine) put a *Mentiris* to the End of all his Affirmatives; for it appears at first View more like a jargon of Contradictions, than a premeditated Composition.

"The Free Masons have been allow'd to be the most ancient and honourable Society in the World, and both are and have been compos'd chiefly of the principal Nobility; but 'tis the same thing with our Author; the more excellent the subject, the Jest will pass the better; and nothing can please so well as a Fool that has lost his Manners; but what cou'd be his design is hard to be understood, or what exalted Ideas he has conceiv'd of us to make him bestow such uncommon Terms of Art on us, we can't imagine. In our Health, that he has taken such extraordinary Pains to anatomize, he owns we are a very noble and ancient Fraternity, and makes ourselves allow it to be a wonder-Mystery; altho' his Fable gave him the Lie no less than a Page before; whether this be Ignorance or Impudence I leave the World to Determine.

"The Author has taken a great deal of pains to very little purpose; and has been at a greater deal of trouble to make himself Intelligible, than an Antiquated Apothecary; for the utmost of his Discovery leaves his Reader in a greater Dilemma than ever, and sufficiently shows how much it wants an Interpreter. What could induce him to be so ridiculous as to Write, or so imprudent to publish, is perhaps hard to be determined, if Hunger or Envy were not the chief Motives. Be that as it will, we believe that those who have got Mr. Informer's Instructions will be as much at a loss to discover a Freemason as if he had still concealed his directions, and will, like himself, for ever remain in Ignorance.

"What we intend by this Discourse is not to honour our Author so far as to think him worth Contradiction, but to put his Readers in mind to consider their infallible Receipt a little more narrowly, and not be too confident in their belief of a Fable. Having, therefore, performed what we intended, we think it time to bid our Author adieu, and to take this Advice, either never to write, or to write something nearer sense than his last. But as he in the beginning of his information introduces himself with a very handsome apropos Fable, we shall condescend so far in imitation of him, to conclude with another, and to tell him, "That a Fox once having observed a large bunch of excellent Grapes hanging in a very tempting Posture over his Head, strove, with the hazard of his neck, by a great many Leaps, Springs, and other Stratagems, to lead away captive this Bunch, that by its alluring colour and magnitude, had dar'd to provoke his Appetite; but after many dangers escaped, difficulties overcome, a few Limbs disjointed, and other chances of war, having found it impossible to compass his desires, he began, by the instigation of his longing stomach, to curse and abuse what he had spent so many hours and received so many bruises in attempting to recover. *Adieu.*"

J.A., P.P., D.D.

Literature.

REVIEWS.

Young America Abroad in Europe, Asia, and Australia. By GEORGE FRANCIS TRAIN, of Boston, Massachusetts, U.S.A. London: Sampson Low, Son, and Co., 47, Ludgate-hill.

THIS work has attained a well merited popularity in the United States and in Great Britain. The author is a regular go-a-head American, a fast man, in the unobjectionable sense of that phrase. His views of political, commercial, and social progress are such as might be expected from a talented and enterprising American. His observing faculties, as a phrenologist would say, have been more developed than his reflective organs. He sees quickly, and judges rather too quickly, yet his judgments are seldom illiberal and never ungenerous. The intelligent reader must be often struck with the clearness of Mr. Train's perception amidst scenes and circumstances entirely new to him. It is impossible for us always to concur in his opinions, but we very freely render homage to his abilities. His views of China and the Chinese, and especially of the rebels against the Tartar dynasty, are formed upon imperfect data. His denunciations of the vile coolie traffic are just, manly, and humane. He does not spare his own countrymen when they are blameable, either in connection with the coolie trade or any other of their misdeeds. He, however, relied too implicitly upon information afforded to him by American consuls and merchants, in describing the condition and commerce of the British "Straits settlements;" his error in this respect is especially exemplified. Some of his descriptive chapters are admirable, and occasionally rise to eloquence. It is instructive to peruse his critiques upon East Indian governors and officials; their arrogance, *hauteur*, exclusiveness, and contempt for the people they govern, are depicted well and truly. The faults of Mr. Train's style are—an air of affected smartness, a sort of slap dash manner of treating important and grave subjects, as if he desired credit for an off hand and bold manner of writing, and considered himself a very great authority. This has led to severe criticism in the Anglo-Indian reviews, although the newspaper press of India, the Straits, and Hong Kong have passed a very favourable judgment upon our author. He would do well in his next edition to omit or modify some of his notices of social life amongst Europeans and Americans in the various places which he visited. There are redundancies and inelegancies which also demand a careful pruning of the next issue. Allowance ought to be made in these respects, as the chapters of his book first appeared in the *New York Herald* as letters from "our own correspondent." It is necessary, however, in order to gain for the book the reception which its many merits deserve, that the author should subject his present edition to a revision which rhetoric and good taste require at his hands. No Englishman can read Mr. Train's spirited and genial book without pleasure and instruction.

NOTES ON LITERATURE, SCIENCE, AND ART.

THE Germans in London intend to celebrate Schiller's centenary birthday. A committee for the purpose has been formed, which, we understand, has entered into negotiations with the directors of the Crystal Palace.

"The committee of the *fête* of Schiller," says a communication from Berlin, "has just published the programme of what is to take place here. On November 9, the eve of the *fête*, there will be a grand procession with illumination, and coronation of the colossal statue of Schiller in one of the public squares; on the 10th a holiday in all the schools and colleges; distribution of popular writings on the life and works of the poet; distribution of albums, lithographs and other prints, medals, statuettes, &c.; extraordinary representations at all the theatres and other places of public amusement; at night, a general illumination. On the 11th, concerts and banquets in different districts of the city."

The Philosophic Institution of Edinburgh will commence its new session on the 4th of November, when Professor Aytoun will deliver an

inaugural address on "The Popular Traditions and Poetry of the North of Europe."

We regret to hear of the death of Mr. Graves, the well known print-seller of Pall Mall. The print department of the British Museum is deeply indebted to this excellent judge of engravings.

A few days ago, Professor Leopold Ranke, the well known historian, published the first volume of a new work on the history of England in the sixteenth and seventeenth centuries. A Berlin correspondent says:—"The book is written with the usual diplomatic finesse of the author, and will be of great interest to those who prefer the delineation of character and portrayal of motives to the exhibition of the general features and aspect of the time. Ranke has always been the historiographer—not of peoples, but of states; and in his new book he has not deviated from the path in which he has gained so many well deserved laurels. But the principal merit of the work is the exactness of investigation in a field which, as yet, is but so imperfectly known, and where most of the documents are like the sleeping princess, still in expectation of the fairy prince who comes to break the charmed spell. As was to be expected of an author of his tendencies, he speaks with the greatest respect of Macaulay, therein differing from some of the acknowledged writers of history in Germany. Indeed, he himself is not less opposed to the prevailing direction which these writers take than is his English *confrère*.

It is reported that the classic pile at Newstead, the residence of the late Bro. Col. Wildman, together with the estate, exceeding 3,000 acres in extent, will shortly be brought to the hammer in one lot. The late lamented owner of Newstead purchased the estate in 1818 for £94,000; and since that period very large sums of money have been expended in improving it. It is to be hoped that the future possessor may have as much regard for the memories and associations of Newstead with Byron as were constantly evinced by the gallant colonel.

We have to note the death of Sir Thomas Tassell Grant, a most useful public servant, and a man of very high merit as a practical inventor, at the age of sixty-four. To his genius the public is indebted for the steam machinery used in the manufacture of biscuit, which affects a saving to the country amounting annually to £30,000—a new life buoy—a feathering paddle wheel—the patent fuel which bore his name—and the apparatus for distilling fresh water from the sea. The last invention is in all respects the most signal and most important. Though broken in health, he stuck to his duties, and literally died in harness. Few men, even among his devoted class, ever deserved better of their country than Sir Thomas Grant.

The *Opinione* of Turin says:—"M. Passerini has written to Baron Ricasoli, minister of the interior, to announce that he has discovered in the government archives at Florence a volume of letters of Machiavelli in the handwriting of Senator Bertolini, and collected by him for publication. This copy, which was amongst documents lately presented to the archives by the Marquis Bertolini Carregas, will compensate the loss of a great number of autograph documents of Machiavelli which have been carried abroad during the last sixty years."

In the notice of the British Museum reading room catalogue, in the last number of the *Athenæum*, the reading room is spoken of as containing "about sixty thousand volumes," accessible to the frequenters. This, we are since told, was inadvertently said. About sixty thousand is the number of volumes in the reading room, but of these the greater number stand on gallery shelves not free to the reader. The volumes freely at the reader's hand, and described in the catalogue, are about twenty thousand. The works in the upper galleries do not consist of works of reference; but of the largest and most miscellaneous collection of journals, magazines, reviews, annuals and almanacs ever yet assembled under one roof. The error is of no importance; but we correct it because it is an error.

Mr. Thomas Alton, long connected with the London press, and during the last ten years with the *Toronto Globe* and the *Detroit Free Press*, was found dead in his bed, at Detroit, on the 27th ult., at the early age of forty-five. He left some large sums of money in two banks, of which the local judge at the inquest took possession.

Messrs. Griffin & Co. are preparing for publication a "Handbook of Contemporary Biography," on the plan of stating facts, not attempting estimates or venturing on comparisons. This is the true principle in dealing with living men, whose fame may be in contest, even though their influence may be established as a fact. If Messrs. Griffin will severely observe their own principle, they may obtain assistance for their work, and respect for it when done.

The London correspondent of the *Manchester Examiner* speaks of a forthcoming history of the Crimean war, from the pen of the author of "Eothen." He says:—"Mr. Kinglake spent some time on the scene of operations; his powers as a writer are too well known to need praise; and what is perhaps quite as important, he is to have the use of the papers of the late Lord Raglan. I believe that he enjoyed his lordship's acquaintance; and I find it very generally anticipated—certainly in military circles—that the result of the work will go far to the vindication of his lordship's character as a soldier. With the exception of an article of Mr. Haywood in the *North British Review*, nothing like an authoritative answer has yet been given to the attacks of the *Times'* correspondent, and the libels which M. Bazancourt compiled for his depreciation and the glory of the French army."

Some of our contemporaries announce the preparation of a new edition of "Tennyson's Poems," with illustrations. There is a mistake in this announcement. About a year ago Mr. Maclise executed some very beautiful and fanciful designs in illustration of "The Princess." These illustrations will be published as a Christmas book. No other pictorial edition of Tennyson is in course of preparation.

Messrs. Hurst and Blackett announce the following works in their list of new publications in preparation:—"Poems," by the author of "John Halifax, gentleman," with engravings by Birket Foster; "The Upper and Lower Amoor, a Narrative of Travel and Adventure," by Mr. Atkinson, author of "Oriental and Western Siberia," in two volumes, with numerous illustrations; "The Life and Times of George Villiers, Duke of Buckingham," by Mrs. Thompson; "Pictures of Sporting Life and Character," by Lord William Lennox; "Mr. and Mrs. Asheton," a novel, by the author of "Margaret and her Bridesmaids;" and new works of fiction by the Hon. Mrs. Norton, Miss Kavanagh, Mrs. Howitt, Mrs. S. C. Hall, the author of "Margaret Maitland," &c. The next volume of Hurst and Blackett's "Standard Library" will comprise Sam Slick's "Wise Saws and Modern Instances."

Messrs. Saunders, Otley, and Co., announce for publication in the present month: "Nelly Carew," a novel by Miss Power; "The Memoirs of a Lady-in-Waiting," a novel, by the author of "Adventures of Mrs. Colonel Somerset in Caffraria;" "Irene," a novel, in three vols.; "Helen Lester," a novel, by the author of "Garestone Hall;" a translation of Balzac's "Cæsar Birotteau;" "Pre-Adamite Man;" "On the Steep Alp," a collection of Swiss Legends; "Echoes from the Harp of France," by Mrs. Carey.

Mr. Skeet's announcements are:—"Literary Reminiscences and Memoirs of Thomas Campbell," by Cyrus Redding, Esq.; "Travels in Morocco," by the late James Richardson, edited by his Widow; "My Study Chair, or Memoirs of Men and Books," by the late D. O. Maddyn, Esq.; "Four Years in Burmah," by W. H. Marshall, Esq., late editor of the *Rangoon Chronicle*; "Too Much Alone," by F. G. Trafford; "Stockwell House, or Keeping up Appearances," by Cyrus Redding, Esq.; "Before the Dawn," by Kate Crichton; "Rich and Poor," by the author of "Gladys of Harlech."

The *Publishers' Circular* gives a few items of literary news from America: "Our original publications since my last letter consist of—a new volume (vol. vii.) of Appleton's 'American Cyclopædia;' 'The Empire of Russia,' by the Rev. John S. C. Abbott; vols. vi., vii., and viii. of Richard Grant White's edition of Shakspeare; 'The Book of the First American Chess Congress,' by Daniel Willard Fiske; 'Life of Alexander von Humboldt,' by R. H. Stoddard; and 'Beulah,' a novel, by Augusta J. Evans, of Mobile. 'The Headsman' forms the new volume of the Illustrated Edition of Cooper. *Apropos* of this edition of Cooper's novels, I would beg leave to express the opinion that it should receive the attention of the English trade. The illustrations are good, very good, true to American life, and well engraved. The letterpress and other mechanical execution is as far superior to the ordinary run of American books as are the Chiswick to the ordinary run of English books, and, if times have not altered, Cooper's novels are very popular, and constantly read. We have reprinted from recent English issues, 'A Student's Hume,' 1 dol., and 'Out of the Depths,' 1 dol. The republishers of 'Out of the Depths' are doing their best to make a sensation work of it, by advertising and puffing in the true American style. Mr. Charles Reade's 'Good Fight' is reprinted in *Harper's Weekly*, with all the illustrations as in *Once a Week*. A new book by the author of 'Queechy' and 'Wide, Wide World,' is announced under the title of 'Say and Seal.' Also a new story of considerable length, by Fanny Fern, is said to be nearly completed; of its character, plot, and name, nothing is known. The eighth volume of Bancroft's 'History of the United States' is in the press, and nearly ready for publication. I have heard that it is Mr. Bancroft's intention not to extend this history

beyond the first years of the independence, he being of opinion that the state of the country subsequently has been of too experimental a character to form subject for the historian of the present day. The works of the late Bishop Doane, of New Jersey, are to be published by Messrs. Appleton, in five vols. 8vo. The following books are also announced for publication this autumn: 'Gold-foil Hammered from Popular Proverbs,' by Timothy Titcomb; 'Footfalls on the boundary of Another World,' by the Hon. R. Dale Owen; 'Calhoun and his Contemporaries,' by Mr. B. A. Reynolds, of Mobile; 'The Prairie Traveller, a Handbook for Overland Emigrants,' by Captain R. B. Marcy, U.S.A.; 'Preachers and Preaching,' by the Rev. Dr. Murray; 'Women Artists in all Ages and Countries,' by Mrs. Ellet."

Poetry.

LEIGH HUNT.

BY MARY COWDEN CLARKE.

The world grows empty; fadingly and fast
  The dear ones and the great ones of my life
  Melt forth, and leave me but the shadows rife,
Of those who blissful made my peopled past;
Shadows that in their numerousness cast
  A sense of desolation sharp as knife
  Upon the soul, perplexing it with strife
Against the vacancy, the void, the vast
  Unfruitful desert which the earth becomes
To one who loses thus the cherish'd friends
Of youth. The loss of each beloved sends
  An aching consciousness of want that dumbs
The voice to silence—akin to the dead blank
All things became, when down the sad heart sank.
And yet not so would'st thou thyself have view'd
  Affliction: thy true poet soul knew how
  The sorest thwartings patiently to bow
To wisest teachings; that they still renew'd
In thee strong hope; firm trust, a faith imbued
  With cheerful spirit—constant to avow
  The good of e'en things evil, and allow
All ills to pass with courage unsubdued.
  Philosophy like thine turns to pure gold
Earth's dross: imprisonment assumed a grace,
  A dignity, as borne by thee, in bold
Defence of Liberty and Right; thy face
Reflected thy heart's sun 'mid sickness, pain,
And grief; nay, loss itself thou mad'st a gain.

COO-EY!

When travelling the lonely bush
Where, save one's tramp, a solemn hush
Pervades the twilight scene around
And seems to hold the trees spellbound
They look so ghostly, tall and grey,
Like mutes about the perished clay—
At such a time one starts to hear
The native cry, shrill, sharp, and clear,
  Coo-ey! Coo-ey!
Awakening the birds in fear.
  Coo-ey! Coo-ey!

I heard it once, it proved a guide
To one who, but for me had died.
Two maddening days he had been lost,
He worshipped me because I crossed,
By chance, that unfrequented way—
And brought him where the foot track lay,
How often he had called in vain
Along the forest tangled plain,
  Coo-ey! Coo-ey!
No one at hand to cry again,
  Coo-ey! Coo-ey!

At moonlight I have heard that sound
Dance o'er the white uneven ground—
Of worked out gold fields—desert save
The mound which marks the digger's grave,
And bears a flower—an acted prayer
Memento of affection there.
And I have heard it many times,
In different spots and even climes,
  Coo-ey! Coo-ey!
Unearthly, piercing, weirdlike chimes,
  Coo-ey! Coo-ey!

From passing ship when out at sea
That thrilling cry has greeted me,
And once in England where I stayed,
With those with whom my youth had played,
I heard—when last I could have been
Expectant—'twas so changed a scene—
In Regent-street, at early night
That sound, with half perplexed delight,
  Coo-ey! Coo-ey!
In Regent-street, 'midst gas beams bright,
  Coo-ey! Coo-ey!

I turned and saw a friend I knew,
My hand in his Masonic grew.
Myself and he—good heart alive!
Had worked together in one drive,
Together we had made our piles,
Together travelled weary miles.
How glad from him was I to hear
The well known cry salute my ear,
  Coo-ey! Coo-ey!
Born of another hemisphere,
  Coo-ey! Coo-ey!

HAIL TO THE CRAFT.

BY BRO. JOHN WHITEMAN, OF MELBOURNE.

Hail to the star of Masonry, whose pure and radiant light,
Resplendent shines o'er land and sea, by day as well as night;—
How great its charm there's none can tell, but those who know its pow'r;
Its mystic, magic, working spell, to cheer life's darkest hour.
  'Tis a glorious star, and sheds its ray
  O'er all the world, from day to day.

Hail to the gem, true charity, oh! may it e'er be worn
By every Mason, just and free, the Order to adorn;
Hail to the three grand principles on which Freemasons rest,
Fraternal love, relief, and truth, enshrin'd within each breast,
  Pure satisfaction will impart,
  To the just and upright Mason's heart.

Hail to the Craft, whose secret arts and hidden myst'ries hold
A wondrous power o'er all the hearts of Masons, young and old;
And while that power retains its sway with undiminished might,
With fervent zeal and freedom pay glad homage to the bright
  Pure star, that shines and sheds its ray
  O'er all the world, from day to day.

Hail to the Craft, to which belongs a great and mighty band,
Of brethren fam'd in art, in song, the noblest in the land;
Princes and dukes its rank still seek, where'er its flag may wave,
It welcomes all the just, the free, but ne'er admits the slave.
  All hail to the Craft, it still shall be
  The Craft we love—Freemasonry!

MASONIC SONG.

BY BRO. WARDHAUGH.

A Mason's Grand Lodge is the world—
  And all the pure things that are in it
(By sun gold tipt, by moonlight empearl'd)
  His signs and his tokens infinite.
Ay! and here are the pillars of beauty,
  A fair dappled carpet well spread,
And officers charg'd with the duty
  Of seeing the Master obey'd.
    Sing success to the sons of the square,
      Wherever their homes they may be;
    There's a true Mason's Lodge everywhere,
      'Midst the brave, the good, and the free.

Let us make this short life then a pleasure,
  Emblazon'd by symbols sublime;
Let us gauge out our work with due measure,
  To please our Grand Master divine.
And let us be kind, my dear brother,
  Be upright and square in our dealings—
True Freemasons one to the other
  In this wide Lodge of thoughts and feelings.
    Sing success to the sons of the square, &c.

Candour.—The good humoured and candid answer of a learned and rather long winded preacher of the old school always appeared to me quite charming. The good man was far from being a popular preacher, and yet he could not reduce his discourses below the hour and a half. On being asked, as a gentle hint, of their possibly needless length, if he did not feel tired after preaching so long, he replied, "Na, na, I'm no tired;" adding, however, with much *naïveté*, "but, Lord, hoo tired the fouk whiles are."—*Dean Ramsay.*

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE PROVINCIAL GRAND LODGE OF HEREFORDSHIRE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—The proceedings at the late meeting at Ross as reported in the local journals and also in your columns, would lead the public and the Masonic readers to imagine that under the Provincial Grand Master, Masonry had reached to a glorious state of perfection in that province.

I pledge my Masonic honour that the following is the true state of the Masonic matters; and if the Provincial Grand Master, instead of preparing a grand speech to attract vainglorious approbation, would give some time to the Masonic working of the province, then these eulogistic remarks would be more in place.

Now for the real business of the meeting. In the first place the W.M. of the Vitruvian was ordered to open his Lodge in the first degree: this was done, but afterwards this was thought unnecessary, as the matter was treated with indifference, and the Lodge was *never closed!* The Provincial Grand Master who has done so much for the revival of Masonry could not open his Grand Lodge and read from a memorandum the formula. How does this agree with the first step in Masonry? Now for the Officers—the Deputy Grand Master, no doubt a very worthy Mason, but resident in London, and the Provincial Grand Master being also non-resident, it does not appear that we have officers to aid the cause of Masonry in the province. The Provincial Grand Secretary is also a resident in London. As for the Provincial Senior Grand Warden, Archdeacon Freer, a more worthy gentleman could not be found, but his appointment is in direct violation of the Book of Constitutions, as he has never served the office of Master of a Lodge, and is thus quite ineligible, masonically speaking. But more is to come—he is appointed *Assistant* Deputy Grand Master! and although never a Master, wears the Past Master's levels on his clothing.

This is a specimen of the state of things. There were also gentlemen invited to the banquet who were not Masons; and the reporters (not Masons) of two local papers were invited and attended in order to give the Provincial Grand Master's prepared speeches to the world. Luckily for the sake of Masonry they were not present within the Lodge, although they could have easily gained admission, as the brethren went in and out of the Provincial Grand Lodge during business without any challenge; in fact, the Provincial Grand Tyler remained within the Lodge.

I am, Sir and Brother, yours fraternally,

An old P.M., and in the Province.

MASONIC CHARITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It gave me great pleasure to read in your report of the Provincial Grand Lodge meeting for Warwickshire, that the noble sum of one hundred and fifty guineas was voted to the metropolitan charities, viz.: £52 10*s.* to the Boys School; £52 10*s.* to the Girls School, and £52 10*s.* to the Royal Masonic Annuity Fund—the effect of this being that the R.W. Provincial Grand Master (Lord Leigh) will be made a vice-president and governor of each of these charities for life. In the Provincial Grand Lodge for Worcestershire, held at Dudley in 1858, a similar motion was brought forward by a Dudley brother, but having reference only to one institution, that of the Girls. This was opposed, if my memory serves me truly, by a Worcester brother, but was carried by a large majority. At the Provincial Meeting at Kidderminster, in September last, a further donation of £52 10*s.* was proposed to the Boys School, but again opposed by some brethren from the city of Worcester, though unsuccessfully. Next year I hope that a similar sum will be likewise voted to the Royal Masonic Annuity Fund. Why the Worcester brethren should so systematically oppose these grants (or rather the brethren of one Worcester Lodge only) is a mystery to the brethren in other parts of the province. In the four Dudley Lodges, and at Stourbridge and Kidderminster, the notice of motion which was given was freely discussed, and an unanimous resolve made to support so desirable an act—an act having for its object the furtherance of true Masonic charity. They also highly approved of the honour it would confer upon their much respected Prov. Grand Master, Bro Henry Charles Vernon.

But in order to disarm opposition on the score of a too liberal grant from the funds, it was resolved to insure the life of the Prov. Grand Master, so that when his life should "fall in" (as the actuaries have it), the Provincial Grand Lodge should have, without trenching any farther upon its funds, the wherewithal to benefit the charities again in like manner, and again to confer honour upon their R.W. Prov. Grand Master. This, however, one Worcester brother declared would be a malappropriation of the Lodge funds—a proposal, by the bye, that was made by the head of one of the first legal firms in the country—and therefore, one would have thought unobjectionable on the part of legality.

One objection was that the grant would become a "dangerous precedent." That it will become a "precedent" is sure enough, and the Warwickshire meeting is likely to make it a still stronger one, but how it can be a "dangerous" one "deponent knoweth not." I should like to know how the exercise of Masonic charity can ever become a "dangerous" act—perhaps some of the Masonic lights of the good old city of Worcester will kindly and charitably (for it would be charitable if indeed there was danger), inform us.

I hope to see other Provincial Grand Lodges following in the footsteps of Worcestershire and Warwickshire, and thus assist in the enlargement of the operations of the "metropolitan charities," so called by a Worcester brother—the following list of boys, elected at the last meeting of the Boys School, will show with what correctness:—London boys, five: Dutton, Wintle, Wesson, Jay, and Carlin—Country boys, seven: Stark, Johnson, Kilpin, McDowell, Gregory, Saunders, and Hand. In the face of this, how can the institution be stigmatised as purely "metropolitan?"

I am, dear Sir and Brother, yours fraternally,

H. Wigginton, S.W. No. 819,

October 26th, 1859. and Prov. G. Asst. Dir. of Cers.

Waile o' Wigs.—A facetious and acute friend of mine, who rather leans to the Sydney Smith view of Scottish wit, declares that all our humorous stories are about lairds who are drunk. Of such stories there are certainly not a few. One of the best belonged to my part of the country, and to many persons I should perhaps apologise for introducing it at all. The story has been told of various parties and localities, but no doubt the genuine laird was a laird of Balnamoon, and that the locality was a wild tract of land not far from his place called Munrimmon Moor. Balnamoon had been dining out in the neighbourhood, where, by mistake, they had put down to him after dinner cherry brandy, instead of port wine, his usual beverage. The rich flavour and strength so pleased him that, having tasted it, he would have nothing else. On rising from the table, therefore, the laird would be more affected by his drink than if he had taken his ordinary allowance of port. His servant Harry, or "Hairy," was to drive him home in a gig or whisky, as it was called, the usual open carriage of the time. On crossing the moor, however, whether from greater exposure to the blast or from the laird's unsteadiness of head, his hat and wig came off and fell upon the ground. Harry got out to pick them up and restore them to his master. The laird was satisfied with the hat, but demurred at the wig. "It's no my wig, Hairy, lad; it's no my wig," and refused to have anything to do with it. Hairy lost his patience, and anxious to get home, remonstrated with his master, "Ye'd better tak it, sir, for there's nae waile o' wigs on Munrimmon Moor." The humour of the argument is exquisite, putting to the laird in his unreasonable objection, the sly insinuation that in such a locality, if he did not take this wig he was not likely to find another. Then what a rich expression, "waile o' wigs." In English what is it? "A choice of perukes." There is nothing in the English comparable to the "waile o' wigs."—*Dean Ramsay.*

Italian Proverbs.—Says Guicciardini, "Do all you can to seem good, and the better shall it be for you." In another place, speaking of gratitude in return for favours received, he says, "Look for assistance only to those who are so situated that they must needs serve you, and not to such as you have served," &c. How infinitely higher and nobler is "Gianni's" standard of moral worth when he says, "Goodness takes up no room;" and better still, "Whoso doeth good, hath goods;" or, with honest trust in his fellow creatures' gratitude, "Service kindles love"—"He that gives discreetly sells dear"—"Almsgiving never made any man poor"—"Helpfulness never comes home without his wages." And what a noble refutation we find of Guicciardini's perfidious counsel "Deny stoutly what you would not have known, or affirm in like manner what you wish to be believed, because though there be many contradictions, nay, almost certainties against you, your doing so may gain over the judgment of him at least who hears you." Now listen to Gianni's homely jingle on the other side of the question, "Clean lips and even hand, go free through every land."

ANCIENT SYMBOLISM ILLUSTRATED.—II.

BY BRO. ROB. MARTIN, M.D., PAST DEPUTY PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, &c.

THE MYSTIC TRIANGLE.

THE beautiful lotus of the Nile is another emblem which equally applied to Noah, to the ark, and to the generative power; for, as at the overflowings of the Nile that lovely plant floats on the surface while all other vegetation is immersed beneath the rapid waters, it reminds the Egyptians of the flood, and is adopted by them as the symbol of the ark. The mystic symbol called a *modius*, or πολος, from *polus, multus*, is the bell or seed vessel of the lotus, or water lily (*nymphæa nelumbo* of Linnæus), which being of a nature reproductive in itself, was also adopted by the ancients as a symbol of the reproductive powers of the waters which spread life and vegetation over the earth, and was on that account received as an emblem of Noah, from whom sprang all the nations of the world.

In this curious and very ancient arkite hieroglyphic, copied from the rare work of Kircher, it will be seen that

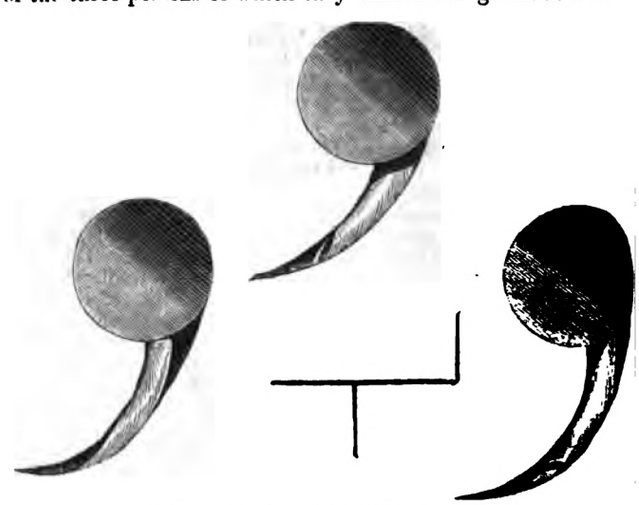
NOAH ON THE LOTUS LEAF.

the god representing Noah, and rising from the lotus or ark, forms one triangle with his right arm, a second with his left, and suspends a third from his shoulder, emblematical of his three sons.

For ten generations from Noah we read of no manifestations of the Deity to his rebellious subjects, till the time of Abraham who was the tenth from Noah, and who, about one thousand nine hundred and twenty years before Christ, was directed of the Lord to go into Egypt, where it would appear he attempted to draw back the Egyptians from idolatry, and in some degree for a time succeeded; yet three centuries and a half after that period, Egypt was found by Moses in the depths of idolatrous delusion. From the date, however, of his inspired teaching, we trace in all the subsequent triads indicative of the Deity a close resemblance to our accepted doctrine of the Trinity, symbolized by our triangle—a first great cause, at whose fiat the world and all that therein is, was created—a generative attribute, by whom all things were made, and without whom was not anything made that was made—and the emanating spirit.

Orpheus, whose principles the Pythagoreans adopted, and who lived before Hesiod or Homer, went for instruction, about twelve hundred years before Christ, into Egypt, and thence brought the following definition of a Deity:—"There exists an unknown being who is the highest and most ancient of all beings, and author of all things; this sublime being is life, light, and knowledge." The celebrated prayer of Agamemnon to the gods when he called upon them to attest and confirm his treaty with Priam, about eleven hundred and thirty years before Christ, will probably suggest itself to the remembrance of some of my readers. He gave a complete abstract of the elementary system on which the mystic triangle was founded, naming first the awful and venerable Father of all; then the sun, who, by his light and heat, superintends and regulates the universe; and lastly, the diffusion of the great active spirit which pervades the waters, the earth, and the regions under the earth. Again, the supreme triad at Hieropolis appears in the temple of Samothrace, in three celebrated statues called Venus, Pothos, and Phaethon, or Nature, Attraction, and Light. According to Kircher, the globe, the wing, and the serpent formed the trinity of Egypt. In O'Brien's history of the round towers of Ireland will be found several instances of triads in the original Iran or Persian and Irish religions.

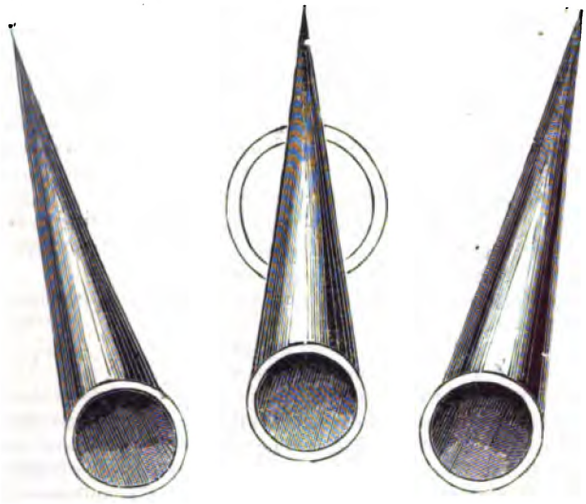
The tetragrammaton of the Essenes had a strong affinity to our equilateral triangle, and was clearly expressive of a trinity in unity; it was communicated in a whisper, according to Tarphon, and under a disguised form, so that while its component parts were universally known, the connected whole was an incommunicable mystery. The symbol by which the name was designated consisted of three *Jods*, with the point *Kametz* placed under them to express the equality of the three persons of which they believe the godhead to be



THE TETRAGRAMMATON OF THE ESSENES.

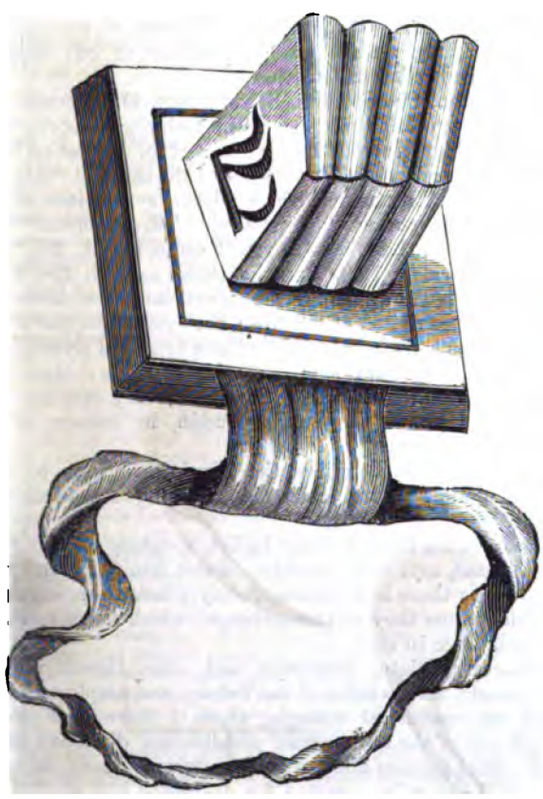
composed. Another celebrated symbol of this august name was, the disposal of three points in a radiated form, so as to represent an imperial diadem. Visible traces of this triune

doctrine are discovered not only in the three principles of the Chaldaic theology, in the *triplasios mithra* of Persia, in the



THE IMPERIAL DIADEM.

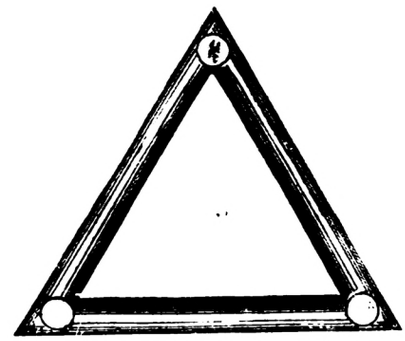
triad of India (where it was promulgated in the Geeta fifteen hundred years before the birth of Plato), but also in the *tanga-tanga* or three in one of the South Americans. Abundant evidence can be adduced of the doctrine of the Trinity being well known to the ancient Jews. The letter *Schin* of the Hebrews, was adopted as a mysterious emblem to designate the tetragrammaton, and hence it was highly esteemed and worn on the head phylactery of the



HEAD PHYLACTERY OF THE ANCIENT JEWS.

Jews. The effects of inability to pronounce this letter are well known, or should be, to every Fellow Craft.

In the phylactery or *mezuroth*, which the ancient Jews fastened round the left arm, the word *Shaddai* was inscribed at length; this word contains both the *Schin*, the acknowledged symbol of the three hypostases, and the *Jod*, the initial letter of the word Jehovah. A plate showing these letters so applied, is a curious remnant of Jewish antiquity to be seen in the *Pantheon Hebraicum*, and shows how early the Jews entertained the notion of a heavenly Triad, and yet how anxious they were at the same time to express the unity. The Hebrew *Jod*, in their mystical alphabet, is



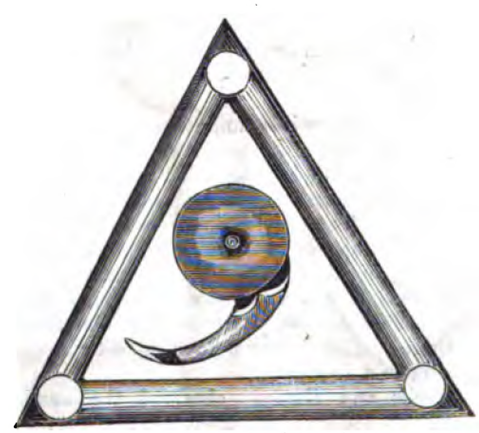
TRIANGLE, EXPRESSIVE OF TRINITY.

designated by an equilateral triangle, to denote the Trinity, and a single *Jod* to express unity. The ark and two

JOD, EXPRESSIVE OF UNITY.

cherubims are considered by some Hebrew writers as symbols of a trinity.

In the system of Pythagoras, the equilateral triangle represents the Deity. Pythagoras taught that whatever had a



TRIANGLE AND JOD, EXPRESSIVE OF TRINITY AND UNITY.

middle was a triform, and the triform figure constitutes perfection.

It was esteemed the most sacred of emblems; and when an obligation of more than usual importance was administered, it was given in a triangle, and when so taken, none were ever known to violate it. "So highly," says Bro. Oliver, "did the ancients esteem this figure, that it became among them an object of worship—they gave it the name of God."* From

* The word יהוה Y, H, V, H, or, as pronounced and written by us, *Yehovah* or *Jehovah* (the vowels in the Hebrew language not being written but punctuated) was held by the ancient Hebrews in extreme

the mystic import of the triangle arose the importance attached by authors of every age and nation, sacred or profane, to the number three. Rabbi Haydon said there are three lights in God, the ancient light or *Kadmon*, the pure light, and the purified light; symbolizing the Patriarchal, Jewish, and Christian types or dispensations. I will here enumerate the most prominent of the threes, commencing with those mentioned in the Old Testament.

First, then, Adam had three sons, Cain, Abel, and Seth. Noah had three sons, Shem, Ham, and Japheth. There were three stories in the ark. The promise was made to three, Abraham, Isaac, and Jacob. Three men came to Abraham on the plains of Mamre. Joseph was three years in prison. Balaam smote the ass three times. Moses was hidden by his parents three months. There were three days of darkness in the plagues of Egypt. Moses, Aaron, and Miriam came to the tabernacle by command of God. Moses smote the rock three times. "Three times a year shall all the males appear before the Lord." Exodus xxiii. Hannah took with Samuel three bullocks. Three times did the Lord call Samuel. Elijah cast himself three times upon the son of the widow of Zarephath. Nebuchadnezzar cast three worshippers of the true God into the burning fiery furnace. Daniel prayed to God thrice each day. Isaiah walked naked and barefoot three years for a sign. Holy, holy, holy, occurs in Isaiah and Revelations in reference to the Godhead. The command not to go out of the door of the tabernacle of the congregation in seven days was three times enforced. Leviticus viii., 33–35. Jonah was three days and three nights in the fish's belly. God commanded him to go to Nineveh three times.

In the New Testament, we observe that at the transfiguration three men were overshadowed by a cloud, the Saviour, Moses, and Elias, while three were on earth. Thrice did Peter deny his master. Thrice did the Saviour pray in the garden. Thrice did the three Apostles sleep on that occasion. Before three persons was our blessed Lord taken, Caiphas, Herod, and Pilate. Three were crucified, our Saviour and two thieves. At the third hour—Mark xv., 25. Three hours was there darkness over the whole land, from the sixth to the ninth hour. Three days was the Son of Man in the grave. Innumerable other instances of the remarkable occurrences of the number three could be readily selected by a diligent inquirer from the volume of the Sacred Law; we will, however, now notice uninspired authorities, both sacred and profane.

There were three sybils, and three of their books were kept. In the Oracles of Zoroaster we find the following expression, "For the mind of the father said that all things be cut into three." There are three abodes of man, heaven, earth, and hell. The best authors on the Hindoo customs inform us that when a Hindoo widow burns herself on the funeral pile of her dead husband, she encompasses it three times. It was an invariable practice among the ancients when they deified any one to attribute to him three properties, or three qualities, which they considered essential to the character of a godhead.

The Greeks and Romans observed the number three, especially at funerals.* In the Greek church during their ceremonies, the archbishop holds in his hand three tapers, which are intended to represent the Trinity; they approach so closely at their extremities, that their flames mingle into one, symbolical of a Trinity in Unity.

In Pope's translation of Homer we read—

"They drive their horses thrice about the dead,
Lamenting."

In Dryden's translation of the eighth eclogue of Virgil, we find—

"Around his waxen image first I wind,
Three woollen fillets, of three colours joined,
Thrice bind around his thrice devoted head,
Which round the sacred altar thrice is led.
Unequal numbers please the Gods."

Another passage, "*Ter circum accensos*," &c., is thus translated:—

"Well armed thrice round the pile they march on foot,
Thrice round it rode, and with a dismal shout
Surveyed the rolling flames."

Shakspeare also notices this mystic number. In Macbeth he introduces three witches, they dance round the cauldron three times. The first witch exclaims, "Thrice the brindled cat hath mewed." The second witch—"Twice and once the hedge pig whined."

Sufficient has been advanced to prove that the number three was received with mystic signification. When represented by a triangle in the school of Pythagoras, it has been connected with the idea, of rule or government; and thus we distinctly trace it in our science of Masonry.

O'Brien states that the first name given to our body was *saer*, which word has three significations—first, free; secondly, Mason; thirdly, Son of God. We recognize three Grand Lodges; we have three grand pillars—wisdom, strength, and beauty; three principal Masonic virtues—faith, hope, and charity; three grand principles in our order—brotherly love, relief, and truth.

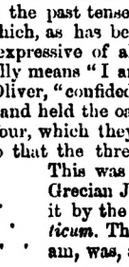
From Denon, Champollion, Belzoni, Salt, Dr. Young, and others, we learn that the unity of the Deity was represented in Egyptian hieroglyphics by a rude sort of mallet or hammer, and a plurality of gods by three of the same to represent the triad; and hence our three hirams symbolical of our rulers and the power they possess. Three colours were ordered to adorn the robe of Aaron (Exodus xxviii., 25), blue, purple, and scarlet; these are the three used in the Royal Arch. Taut or Thoth, among the Egyptians, is emblematized by three crosses united at the feet; the symbol on our Royal Arch badge is thus formed. The three principal pyramids of Egypt form, on every side, an exact triangle: their true Coptic name is *Pire-monc*, or Sun-beam, they having been erected as temples to the Sun, or Buddh, in honour of the generative attribute.

Antonio de Solis describes the Mexican shrines to have been of similar figure, each side forming an equilateral triangle.

Acosta, in his history of the Indies, speaking of the American Indians, says they worship a direct trinity in unity, for in Cuquisaco there is a certain oratory where they worship a great idol whom they call *tanga-tanga*, which signifies one in three and three in one.

Pythagoras, Plato, Numenius, and other Greek philosophers, taught the doctrine of the Trinity, and employed as its symbol an equilateral triangle, which I have now traced through two of the three grand postdiluvian divisions of the world. That portion allotted to the virtuous Shem, in whose seed was the promise, remains for discussion. I shall defer

veneration, and was never uttered. The Greeks paid it the same adoration, and called it *Tetragrammaton*, which means "the word of four letters" (τέτρα γραμμα). The Hebrew word יהוה Ye Ho Va H, or "God" is composed of the past tense of the verb "to be," *Hovah*, and one additional *Jod*, which, as has been shown, symbolized unity; and made it perfect, or expressive of all times, past, present, and to come, thus *Jehovah* literally means "I am, have been, or shall, or will be!" "Pythagoras," says Oliver, "confided the secrets of his sect only to those sworn on a triangle, and held the oath so taken to be most sacred, swearing by the number four, which they wrote by ten *Jods* or dots in the form of a triangle, so that the three sides of the figure consisted each of four dots.



This was taken from the *nomen tetragrammaton* of the Grecian Jews, who, having a notion of a Trinity expressed it by the triangle, this figure is called the *Trigonon Mysticum*. The triangle answering to the four letters יהוה 'I am, was, and ever shall be.'"

* At the entrance of the Elysian Fields, or abodes of the blessed the Greek fables place Cerberus as a guard. He is represented by the figure of a dog having three heads. The three heads denote the three funeral cries over the corpse; hence the derivation—*ceri*, an exclamation, and *ber* the grave; the grave or vault, *cerber;* or *Cerberus* the cries of the grave. The ceremony of interment was ended by thrice sprinkling sand over the aperture of the vault, and thrice bidding the deceased adieu.

the consideration of the subject to another paper, in which I shall endeavour to prove the universal acceptance of the emblem in that portion of the globe; together with the extreme antiquity of its adoption into Masonry, its different natures, their separate properties, and respective applications to the several degrees of our fraternity, from the Entered Apprentice, to that of the Knights Templar, proving it to be our *alpha* and *omega*, present in all degrees, urging us from the following consideration to the practice of benevolence and charity, that charity which vaunteth not itself, which sayeth not to his neighbour, "Stand thou afar off, for I am holier than thou," but which admits that if for some wise purpose the pillar of cloud still presents itself to the heathen nations, and for a season prevents them seeing the error of their ways, so strong is the affinity between the elementary principles of their false creeds and the truths of revealed religion, that they must have originally emanated from the same divine source, and that although the light shineth in darkness, and the darkness for the present comprehendeth it not, one single gleam from above, in God's appointed time, can dissipate the mist, and place our heathen brethren on "the level of ourselves."

THE MASONIC MIRROR.

PROVINCIAL.

BERKSHIRE.

CONSECRATION OF ST. JOHN'S LODGE, NO. 1097, AT MAIDENHEAD.

A WARRANT having been obtained, the consecration and opening of this Lodge was fixed for Monday, October 25th, and the rooms of the Orkney Arms Hotel, where it is to be held, not being sufficiently spacious for the ceremony, the R.W. Prov. Grand Master granted a dispensation to celebrate the consecration at the Town Hall, the use of which was conceded by the mayor. At high twelve, near forty brethren being present, a Lodge was opened by the W. Bro. Jeremiah How, P.M., and Prov. G. Dir. of Cers. Hertfordshire, who was authorised by the M.W. Grand Master to perform the ceremony of consecration; Bro. Astley, Prov. G. Supt. of Works, Berks, filling the Senior Warden's chair; and Bro. Bursey, of No. 839, being the J.W.; the Rev. Bro. W. A. Hales, No. 201, being the Chaplain on the occasion; Bro. Geo. States, P.M., No. 166, acting as Dir. of Cers.

The petitioners for a Charter of Constitution being arranged, were presented by Bro. Dr. Harcourt, Prov. D.G.M. of Surrey, and their petition and the warrant having been read by the Prov. G. Sec., Bro. How addressed the brethren to the following effect:—

"It is customary on such important occasions as that of planting a shoot from the Masonic stock, for the brother upon whom the mantle of authority may for the time be placed, to offer a few remarks that may seem pertinent to the occurrence. Without attempting to enter into a history of our institution, it is undoubted that Freemasonry has, in some form or other, existed from the earliest ages of the world: it was practised among the Latomi or sacred builders of Egypt, and the skilled artificers of Phœnicia, who were the architects of the glorious house of God, raised by Solomon, some of whom it has been recently discovered planted a colony in Europe and were the parent race of the Etruscans—by the prophet Daniel, who is known to profane history by the name of Zerdusht or Zoroaster—it was adopted by the Magi in Persia—and by Pythagoras it was founded in Greece. With all these people it was connected with the priesthood, to which class in fact, until modern days, all learning and knowledge was confined. In the mists of ages it is difficult to trace how it came into Britain, but it must have been very early. It has exhibited many phases by the changes society has undergone, and our business is now the condition of Masonry in this country. I may notice that since 1813, when the United Grand Lodge was solemnly constituted and its ritual and practice rendered uniform, its Lodges and members have greatly increased—nearly seven hundred Lodges having been added to its roll; and since the period that Lord Zetland was elevated to the distinguished position of its chief, three hundred and eighty-six new Lodges have been created. This increased spread of Masonry is the best proof that can be offered of the good government of the executive. Freemasonry has prospered more in some localities than others, and in this province a movement has been made which promises to advance Freemasonry. With this Lodge there are but five Lodges, and one Royal Arch Chapter. I think a Chapter ought to be attached to every Lodge. In Bucks we have but one Lodge—it is going on well, we had three initiations there last Monday. There has been some neglect in calling the brethren together, but this is to be remedied, as annual meetings will be held in future. Next year I have been told the Prov. Grand Master will hold his Grand Lodge at Aylesbury, and although we cannot expect so goodly an assemblage as attended at Reading, yet it is to be hoped that every Mason of the province that can, will not fail to attend his lordship's bidding, and thus give encouragement for future meetings. As a member and officer of the Buckingham Lodge, I trust the first visit of our Provincial Grand Master will be honoured with the presence of the brethren of the other Lodges. The D. Prov. Grand Master and the Prov. Grand Sec. on all occasions evince their zeal in favour of the institution; their efforts require aid on your parts by regular attendance and efficiency in the work. It may not be out of place to mention that besides the system of Masonry as established by the United Grand Lodge of England, there has for a long period existed, and we have now in practice, other rites—the Knights Templar, and the various degrees under the denomination of the Antient and Accepted Rite—these form what is generally termed Christian Masonry, and have met with much encouragement in the higher walks of society; and as the recipients of these grades must have been duly admitted to the three symbolic degrees, the more advanced or historical degrees satisfy the scruples some entertain with respect to the universality of Antient Masonry. Thus they are entitled to consideration, as they have undoubtedly been a means, if not of adding many gentlemen of high position to our Order—certainly we may say of rendering their attachment to Masonry more permanent. Some Masons consider the degrees I am speaking of as novelties—but it is not so—they undoubtedly originated in the thirteenth century with the Knights of the holy wars. The only two that are practised to any extent are the Templar and the Rose Croix, both very interesting, and deserve the encouragement they have received, and many brethren who occupy high positions in the Craft have connected themselves with these rites. Our excellent friend Dr. Harcourt is one of the ornaments of the Rose Croix, and a better man or more zealous Mason than the D. Prov. Grand Master of Surrey does not exist. You will find a full account of these rites in the *Freemasons' Magazine* of 1858. In returning to that part of the institution of Masonry under which we meet to-day, and more especially with reference to the brethren who are to be constituted into, we trust, a just, perfect, and regular Lodge, I venture to offer a few words of counsel. Among the various duties incumbent upon you, remember there is none more essential to the preservation, none more efficacious to the welfare of our institution, than unanimity; and while particularly interested in the welfare of the Lodge to which you individually belong, be regardful of the general welfare, prove your fidelity to our laws and constitutions by discountenancing every deviation from its principles, and avoiding every innovation in its established practices. And the best plan to preserve good working is, that at every meeting the officers and senior brethren should by practice instruct the juniors. Thus by keeping the precepts Freemasonry teaches constantly in your minds, your conduct in the world cannot fail to feel its influence, and by evincing in practice those principles we profess in theory, our institution will have a good report of all men. Remember, brethren, the interests of Freemasonry are in your hands; be careful therefore not to blend it with your weaknesses, nor stain it with your vices. Consider how much the world expects of you, and how unwilling to make you any allowance. Consider with what fidelity you ought to support the character of the Order, and thus render the name of Freemason illustrious, and as designating worth and virtue of superior stamp. It is incumbent on you "to walk in wisdom towards them who are without," doing nothing to render your principles suspicious, or disgrace your institution in their eyes, so that nothing should increase former prejudices against it; for be assured, that if in your conduct you forget that you are men, the world with its usual severity will remember you are Masons. May the Lodge we are met this day to constitute maintain a high credit in the increasing list; and as a chief means to attain that object, let its founders ever bear in mind that they ought to be as careful whom they introduce into their Lodge, as they would to their own family, and that one whom they would hesitate to admit to their own domestic circle is unfit for admission into their Lodge. Let the Master and Wardens be careful to preserve order and regularity, and to be mindful that solemnity characterizes their ceremonies, for it must not be forgotten, that without any bias to a particular creed, the connection between Masonry and religion is absolute, and cannot be destroyed. Masonry contributes to promote the social happiness of man in this world by the practise of virtue—religion promises happiness in a future state; hence Masonry must be considered the handmaid of religion, because the practise of moral and social virtue, though it cannot absolutely save, is an essential condition of salvation. To be a good and perfect Mason, a thorough knowledge of the volume of the Sacred Law is essential. It is the great fountain of Masonic laws, and draughts from that spring will render the mind more clearly able to understand the symbolic language of our institution. This added to a strict observance of the rules of our Order, renders Freemasonry a sure foundation of tranquillity amid the disappointments of life. In youth it governs the passions, and employs usefully our most active faculties, and in age yields an ample fund of comfort and satisfaction. The great boast of our Order is to be the dissemination of peace and goodwill to all mankind. These humane sentiments have found advocates and apostles through all time: they are in the book of Job, the oldest work extant, and in the Psalms of David; they were propounded to the Greeks and Romans, and they formed the preaching of John the Baptist, and in the system of ethics propounded in the Sermon on the Mount by Him "who spake as never man spake"—and hence we may affirm, if all men were Masons, swords might be beaten into ploughshares, and there would be war no

more. It seems not out of place to allude to the predominating vice of our own age—the worship of mammon—and it may truly be said that this idolatry is more extensive now than when Nebuchadnezzar set up the pillar of gold in the plains of Dura; the difference is, that the sackbut, harp, and dulcimer, and all kinds of music, are not required to make men worship gold. With the vice of avarice that of selfishness is always allied—the love of self, which the world calls prudence, which is really carelessness for the welfare of others, predominates every rank of life. Now this cold and calculating feeling forms no part of a Mason's creed, and ought to prove no part of a Mason's character, and hence we may congratulate ourselves that with the bane we have the antidote. I trust that as speedily as possible arrangements will be made for establishing a benevolent fund, and in connection with that object, you will occasionally send a representative of the Lodge to the festivals in aid of the charities. The funds of those glorious emanations of Masonry, although large, are not always equal to the demands. Our charitable institutions, as you are aware, are framed to meet every case of distress and need, and in the fluctuations of commerce, we cannot say which of us, or our families, may require their assistance.

"'The widow's tear—the orphan's cry—
All wants our ready hands supply
As far as power is given,
The naked clothed—the pris'ner free,
These are thy works sweet charity,
Revealed to us from heaven.'"

The imposing solemnity was gone through in a manner that gave satisfaction to every one present; the musical arrangements being conducted by Bro. Charles Venables, assisted by Bros. Dyson and Tolley, of St. George's Chapel, Windsor; the musical service, including the 133rd Psalm, and a hymn, "Laud the Great Architect divine," the responses, and sanctus; these were all sung most effectively, and added much to the success of the ceremonial.

The consecration ended, Bro. How resigned the chair to Bro. John B. Gibson, Prov. G. Sec. of Berks, who then proceeded with the installation of the W.M. (Bro. E. P. Cossens), named in the warrant as the first Master, who was duly proclaimed and saluted in the several degrees, Bro. Gibson delivering the addresses in his accustomed admirable manner. Bro. Charles Venables was invested as S.W., and Bro. John Langton as J.W.; the other offices are to be filled at the next meeting of the Lodge, which is to be held on the second Monday in November.

A ballot was then taken for the admission of the following gentlemen, which being unanimous in their favour, and all being present, they were initiated into antient Masonry in the most perfect and effective way by the W.M., Bro. Jordan, acting as S.D.:—Henry Willey, Williams, George Bowyer, Thomas Greenhalf, Hodges, William Harding, Merritt, and William Skindle, sen.; also Henry Howard, as serving brother.

At five o'clock, the Lodge was closed in antient form, with solemn prayer, and the brethren removed to the Orkney Arms Hotel, where an excellent dinner was prepared, at which thirty-six brethren assembled around the W.M., who was supported on the right by the V.W. Bro. Robert Gibson, Prov. D.G.M., Berks; V.W. Bro. George Harcourt, *M.D.*, Prov. D.G.M., Surrey; Bro. W. Blenkin, P. Prov. S.G.W., Surrey; Bro. E. Astley, Prov. S.G.W., Berks: on the left by Bro. J. How, the Consecrating Master; Rev. Bros. Hales and Roberts; Bro. J. B. Gibson, Prov. G. Sec., Berks; Bro. Jordan, P. Prov. G. Reg., Berks; etc.: and among others present were Bro. Henry Garrod, W.M., No. 1069; Bro. W. H. Cave, Prov. Assis. G. Dir. of Cers., Berks; Bro. George States, P.M., No. 166; Bros. Pullen, L. How, Wigginton, and others.

Due honour having been done to the toasts, "The Queen and the Craft," "The M.W. Grand Master," "The Deputy Grand Master and the rest of Grand Officers," the health of the Marquis of Downshire, Prov. Grand Master, was responded to by his worthy Deputy, Bro. Robert Gibson, whose own health, given with good effect by the W.M., came next in order.

The R.W. Bro. Gibson said that there were few occasions in his Masonic career that gave him more heartfelt pleasure than the present meeting, and he trusted that he should be enabled to visit the St. John's Lodge on future occasions, so satisfied was he with the opening meeting.

Bro. How, having obtained permission, proposed the toast which came next in order, referring the brethren to the admirable manner in which Bro. Cossens commenced his duties, for never had he seen the ceremony of initiation more perfectly gone through. He trusted that the success of the Lodge would be commensurate with the zeal exhibited by its first Master, who, although now for the first time elevated to that distinguished position, was evidently a master in the art. Although not included in the toast, Bro. How said he could not but allude to the satisfactory manner in which the W.M. was aided by his Wardens, and he was sure all would acknowledge it were difficult to find many young Masons more efficient officers than Bros. Venables and Langton. The health of the W.M. was most warmly greeted.

Bro. Cossens, in reply, referred to the difficulty felt by most men in finding words to express their feelings, in similar situations, when the tongue fails to give utterance to the outpourings of the heart. He had laid the foundation of a column, the capital on which must be placed by his successors. In acknowledging the personal compliment he could but say his heart must be cold which would not be warmed to enthusiasm by so warm a greeting.

This toast was followed by Lindsay's "Excelsior," most beautifully sung by Bro. Dyson.

The R.W. D. Prov. Grand Master of Surrey having obtained the Master's gavel, said that, in all societies there must be instructors, and in the great and glorious association of Masons, such practised professors of the art were especially required. We could not pay proper homage to the Great Jehovah unless our solemn rites were carried out with all due observance. They had met to solemnly consecrate and dedicate a Lodge, and unless that ceremonial were efficiently performed, the opening would badly foreshadow the future of its career. The Master and Wardens, without the advantage of an elder brother in the Craft in their advent, would be wanting that prestige essential to success. Bro. Harcourt said he would appeal to all who had witnessed the imposing solemnity of consecration, whether they had ever seen the rite more efficiently performed. Had the founders of the Lodge selected a brother who was not thoroughly conversant with his work, those who came far and near might have looked slightingly upon the labours of the day, but a wise choice had been made on this occasion, and the result was that the day's proceedings were most satisfactory, and could never be effaced from their memories. Bro. Harcourt concluded by proposing the health of the Consecrating Master.

Bro. How replied in terms fitting to the kind reception he had met, and tendered his thanks to those who had assisted him, especially Bro. George States, his efficient Director of Ceremonies.

The Worshipful Master next proposed the health of two brethren who had so essentially rendered service in the business of the day, he alluded to Bro. John Gibson, the installing Master, so well known to every Mason in the province as most zealous in the cause, and to whom personally he was so much indebted for his kindness on this and on all occasions. With that brother he would unite the Rev. Bro. Hales, who so well discharged the sacred duty of Chaplain.

Bro. J. B. Gibson, in a brief reply, congratulated the Master, Wardens and Brethren on the establishment of the Lodge and the successful way in which it commenced.

Bro. Hales also congratulated the Master on the encouraging way in which the new Lodge had started into being. Some time ago he had seen a very venerable warrant for the constitution of one of our oldest Lodges. It was wormeaten, but there, still full to the view, were inscribed the names of the brethren by whom the Lodge was originally worked—nearly two hundred years ago. He wished that two centuries hence (he spoke under permission of Dr. Cumming, who now limited the existence of the world to seven years), when all around him were gathered to their graves, that the name of their honoured Master might still survive, and that in the still surviving warrant, he, though dead, might continue to speak. Their Master had that day crowned the summit of a noble pillar whose base was built on the imperishable foundation of right and truth. The reverend brother went on to remark on the goodly number of initiates who had that night entered the rank and file of Masonry. He would tell these brethren that in so doing they had not honoured Masonry, but Masonry them. They were now charged with a double responsibility. Let them walk wisely before those who were without. If they ever forget that they were men, the uninitiated world would soon remember that they were Masons. Bro. Hales concluded by reading the address of a foreign nobleman to his son on the occasion of his initiation.

We must abridge the addresses of the brethren whose healths followed, but it were uncourteous not to notice that of "The Visitors," who formed the greatest portion of the assembly; and to this Bro. Dr. Harcourt in responding said, how much obliged they were by being favoured with the invitation to so happy and auspicious a meeting. By a train of fortuitous circumstances he was placed in a high position in the Craft, and endeavoured on all occasions to carry out his vocation with integrity. He called the attention of the new made brethren especially to one great feature of our institution, and urged the support of the cause of charity. The healths of Bros. Ashley and Jordan, as also the Wardens, the Initiates, and others, were given and responded to; and the meeting broke up soon after nine o'clock.

CHANNEL ISLANDS.

Jersey.—*Lodge La Césarée* (No. 860).—An emergency meeting was held on Monday, October 3rd, in conformity with the resolution passed on September 29th. The chair was occupied by Bro. Schmitt, who performed the ceremony of initiation, and admitted to the mysteries and privileges of Freemasonry Mr. Le Sueur. For the last time the brethren had the gratification of hearing from the Orator, in his official capacity, an able exposition of the tenets of the Order, so far as they are developed in the first degree. At its conclusion, the W.M., Bro. Le Cras, announced that he was about to enter on the important and gratifying, yet sorrowful, business of the evening, and having called upon the Director of Ceremonies to conduct, and the two Deacons to escort, the Orator to the front of the pedestal, he addressed him briefly, but with much feeling, in the following terms:—"Bro. Ratier, you are aware of the object of our meeting this evening, namely, to present to you an address on your departure from among us, an address which has been voted by the Lodge with the most perfect unanimity and sincerity, and which expresses the high honour, respect, and esteem which your conduct has gained for you in the hearts of all of us. We should be unjust towards you if we expressed unavailing regret on the severance of your connection with us; for you go to revisit your native country, to embrace an aged father, to take your proper place in the domestic circle, and to receive the hearty congratulations of the friends of your youth. Great

as must be your delight on the renewal of all the early associations of your life, we entreat you to carry away with you an assurance, that those friends whom you are about to rejoin will not, nay, cannot be more sincere than those whom you are quitting, in whose hearts you will ever hold a firm and enduring place. Without farther preface, I call upon Bro. Du Jardin to read the document which has been prepared for this occasion." This was as follows :—"Dear and honoured bro her, — Your native country is reopened to all her sons, and you avail yourself of the event to return to the cradle of your childhood, the scene of the labours of your early manhood, the home of your affections and aspirations. We rejoice and grieve at the event. We are glad, because an estimable citizen is restored to his country, to his family, to the friends and compeers of his youth and after life; because, in the position to which he is restored, he may and will be in a position to render greater services to the cause of humanity and progress, than he could in this circumscribed locality; because in the love of his family and the esteem of his fellow-citizens he is about to find some compensation for the privations and sufferings he has endured during the bitter period he has passed through—of proscription and exile. But we grieve at your approaching departure, because it deprives us, individually, of a warm and most kind and valued friend; and because the public of this island loses thereby the benefit of your intelligent and disinterested counsel and advice, which have so frequently and usefully been laid before it, and generously placed at its service. As members of the antient Craft of Freemasons, we, more than any others of this community, regret your departure. You have, indeed, while among us, been the model of a true Mason. None more than you has, even amid extreme provocations, carried into the profane world the admirable spirit of self-abnegation and persevering fraternity. None more than you has contributed in this island to the rehabilitation of Masonry. And to you it is mainly owing, that the present prosperous state of the Lodge "Césarée" is attributable. Your native country beckons you home; and an enlarged field of duty and services unrolls itself before you. Go, then, brother; private friendship must yield to public duty. But go, accompanied by our respect and regard as men—by our affection and gratitude as Masons — by our most sincere and devoted friendship both as men and as Masons. Whatever the political chapter of accidents may bring forth, may you never cease to remember that the spirit which dominates the Lodge you have so effectually contributed to raise to its present high position, is, and will ever remain, one of peace on earth and goodwill among men. Farewell; may the Great Architect take you under His especial protection ; and may we—labourers both in the vineyard and the highway—hope one day to meet in His Universal Temple! On behalf of the Lodge, Philip Le Cras, W.M." At the conclusion of the reading of the address it was handed by the Worshipful Master, amid the acclamations of the brethren, to Bro. Ratier, who, in returning thanks, paid a high compliment to the Worshipful Master and the Past Masters, to whom he said: "Without your vigorous co-operation and that of all the officers who contribute to the efficiency of the working, we should not at this moment be able to congratulate ourselves as we may justly do under present circumstances on the success which crowns our united efforts." The Lodge was closed in harmony and brotherly love, and soon after six o'clock the brethren adjourned to dinner in another room. The Worshipful Master presided, supported by a large number of Past Masters. More than fifty of the brethren were present on the occasion, but only three visitors, among whom was the Prov. Grand Master, Bro. J. J. Hammond. Upon giving the health of the R.W. Bro. J. J. Hammond, Prov. Grand Master of the Channel Isles and the Provincial Grand Lodge, the Prov. Grand Master returned thanks briefly; and though a Jerseyman by birth, requested permission to speak in English as the language most familiar to him. He contented himself with a simple acknowledgment of the compliments. Bro. Du Jardin, Prov. G. Treas., also acknowledged the toast on behalf of the Prov. Grand Officers. Bro. Le Cras, W.M., then said—"Brethren, I rise to propose the toast of this evening, namely, 'Prosperity, long life, happiness, and honour to our illustrious Bro. Ratier.' It was my desire to place this duty in the hands of some other brother who has not yet taken a part in any portion of these proceedings, and who may be more capable than myself of doing justice to the subject; but true to Masonic order and discipline Bro. Ratier has expressed his desire to the contrary, and on this occasion, at least, his wish is a law to which I bow; brethren, we are met to offer him our adieu. He goes to visit his aged father, from whom he has been separated for some years, to meet the members of his family who are longing to receive him among them, to mingle again with his former companions in the scenes of his youth, whose smiles will recall the recollections of days long passed. Brethren, let us unite again in assuring our valued friend and brother, that nowhere will he find those who entertain feelings more cordial and sincere than those by whom he is at this moment surrounded." Bro. Ratier rose, and made an effort to speak, but, overwhelmed by his feelings, he said—"Brethren, I have already expressed my gratitude. I can now say nothing more; I am full of emotion." Bro. Du Jardin proposed the health of the newly initiated brother. Bro. Le Sueur having returned thanks, Bro. Schmitt rose to propose the health of the visitors. Bro. Aland, P.M. of an Irish Lodge in Jersey, desired to return thanks for the honour. He disclaimed any high pretensions as to his quality as a Mason, though he believed that in his expressions Bro. Schmitt was influenced by the most sincere motives. Whatever failings he might have, he trusted that he never failed in a communion of feelings with members of the fraternity. Bro. Bisson, an Australian brother, coming from the antipodes, was anxious to express his acknowledgments, and to remind the brethren that the telegraph wire, which would soon flash messages hence to Australia, is an appropriate emblem of the communion of sentiment existing in the minds of Masons, though on the opposite side of the world. He could fully sympathize with the Lodge in the loss it was about to sustain, and trusted that another able orator would speedily rise up to supply the vacant place. Bro. Ratier next proposed the health of the W.M. He said, "I am personally grateful to him, because on the present occasion he has been as effective and energetic and thoughtful as he ever is, in omitting nothing which could contribute to my own comfort, in the course of the proceedings connected with my final adieu. The Lodge, therefore, has reason to hold him in the highest estimation, since the firmness and courtesy of his own demeanour inspire others with the same sentiments, and produce a powerful influence on its prosperity. The same kind attention and consideration on his part is extended to all impartially, whether members of this Lodge, visitors at its meetings, or brother Masons, wherever they are brought into communication with him." The W.M. in reply said—"If I have in any way deserved the merit attributed to me, I beg you, brethren, to believe that I have felt a sincere pleasure in performing the duties connected with the chair. I desire to express my hope, that the next W.M. will be fortunate enough to have a worthy representative of Bro. Ratier, to aid him with his counsel, to guide him by his example, and to work with the same zeal that he has exhibited. Bro. J. J. Hammond, Prov. Grand Master, gave the next toast, to the health of those who constituted the strength, vigour, and beauty of the Lodge, namely, the Past Masters, whose experience always availed much in the government of its affairs. He considered that Bro. Dr. Oliver was quite right in describing their relation to the Lodge as the same that money is to war, sinews to the flesh, and the soul to the body. Bro. Du Jardin, P.M., was glad to find, that notwithstanding the importance of the special object of this meeting, the former services of the Past Masters were not forgotten, and especially that they were appreciated by the Prov. Grand Master, for that the good opinion of their fellow Masons was an ample repayment. He was proud to have been one of the founders of Lodge La Césarée, in which the old Norman French language was adopted, but had never anticipated that it would be able to boast of so many distinguished members, among the foremost of whom stood Bro. Ratier. Would that all the brethren understood as well as he does the mission of Freemasonry. To his teaching, he and many others were deeply indebted, by which means they had been instructed in their Masonic duties, and had been induced by his example to practise them. Bro. Ratier said—"Brethren, there is another health which is too important to allow of its omission on an occasion like the present. It is that of our esteemed Bro. Hopkins who has favoured us with his presence this evening, and whom I beg to introduce to you as the representative of the press, the able and independent advocate of all that is good, and true, and beautiful, in connection with our Order, and as the representative of English Freemasonry." Bro. Dr. Hopkins, P.M. No. 51, replied at considerable length; he said :—"I have felt it a duty to be present on this interesting occasion to join you in the expressions of esteem and respect for our excellent Bro. Ratier, to show my sympathy in your regret at his departure, to assist in paying him all the honour which is so justly his due, and with heart and soul to unite in prayers and best wishes for his health, happiness, prosperity, and usefulness, wherever he may be placed by Providence, with a sincere desire that he may be blessed in his restoration to his domestic circle in his native country. The main business of the evening is over, and after paying honour to your distinguished guest and to the heads of our Masonic Order, you now descend to the small fry, in which I may consider myself to be included, and as therefore we can claim no high honours, we may be excused if we make ourselves heard by our much speaking. Though, however, individually I can claim no distinguished position among you, and no high consideration; such is not the case in regard to the toast with which my name has been connected, namely, 'The Liberty of the Press,' which is so important that it requires a more able advocate, and one officially connected with it, to do it justice. Permit me to make a few observations in reference to myself. A year and a half ago I came to Jersey a stranger; it is hardly right to use such a term among Masons, still in one sense I was a stranger. Looking around for means of usefulness, and thinking that I could not fail to find them in the Masonic Lodges, I visited all of them with this view, endeavouring to carry out my desires in the best spirit, with a sincere wish to be useful and to derive benefit from intercourse with the Craft. Circumstances occurred which it is not desirable now to enter upon, but with which many of you are acquainted. Misconceptions were unfortunately formed respecting my objects and intentions, and I had no alternative but to withdraw from communication with those who could so mistake me, I trust, in ignorance of my real character and Masonic antecedents. In this state of things, having been invited by your respected Worshipful Master to attend the meetings of La Césarée, I was received most kindly. Here then I felt that I could enjoy Masonic intercourse, and enter on a sphere of usefulness, as well as cultivate the feelings and virtues, and benefit by the privileges, of the Craft. Here I thought I could find a home which would be congenial to me, for I found that you had enlarged views, that you had noble projects in hand, that you contemplated great efforts for the advancement of the Order, and especially of your own branch of it, of a kind similar to those with which I had to

some extent been connected elsewhere. These matters, together with a hearty reception, enlisted my sympathies with you, even though under the disadvantage of hearing your business conducted in a language only to a limited extent familiar to me. This fact alone gives evidence of the universality of Freemasonry, and shows that it is difficult to interpose a barrier where Masonic hearts beat in unison and in sympathy. Worshipful Master and brethren, accept my hearty thanks for the kindness and consideration I have received at your hands, though not yet a member of your Lodge, being still affiliated with my mother Lodge, No. 51. It now only remains to say a few words on the toast with which my name has been unworthily connected—the liberty of the press. Accident having brought me into communication with a gentleman connected with the Jersey press, I have been induced, as an occasional contributor, to take up many local matters, and to lay before the public considerations in regard to them, I trust without giving offence to any parties, for with me it is a sacred obligation, that a stranger here, in a district whose laws and politics differ from his own, is bound in honour not to encroach upon the rights of hospitality, or to render himself obnoxious in any respect. There is another publication to which it is well known that I have been a constant correspondent since I came to Jersey, and in which you as Masons are especially interested. I am anxious to impress this upon you, and to urge the duty of giving it support and encouragement among all members of the brotherhood. I allude to the *Freemasons' Magazine*, in which your proceedings have recently been recorded, especially in reference to the great work you have in hand, namely, the erection of a Masonic temple. I have reason to know that I have been the means of spreading among the English brethren an acquaintance with the zeal, energy, and success of this Lodge, where otherwise there would have been ignorance on the subject, and of thus exciting sympathy on your behalf in the efforts you are making, though I would have wished that it had been exhibited in a more substantial and tangible form. Still your proceedings have been regarded with admiration, and you have received some little assistance. Go on, then, and continue to render yourselves worthy of it. It has been remarked as the opinion of brethren connected with other Lodges in Jersey, that it is undesirable thus to publish Masonic proceedings even in our especial organ. Had I considered that such was the feeling in La Césarée, certainly such correspondence would have been discontinued, but I believe that a contrary feeling exists, otherwise many of you would not have been so ready to furnish information avowedly to be so applied. Those of other Lodges who think differently, need not fear any intrusion into their sanctity, or any publication of their affairs, so far as I am concerned. Brethren, accept my thanks for your patience in having borne with me so long in these remarks, and for the honour you have done me in connecting my name with so important a toast as the press, especially as a means of advocating the cause of liberty." This interesting meeting was brought to a close by Bro. Ratier, who most appropriately on this occasion, at the close of his term of exile, and with touching expressions, proposed the usual parting toast, "All poor and distressed Masons, &c." A number of excellent songs varied the proceedings.—H. H.

DEVONSHIRE.

Plymouth.—*St. John's Lodge* (No. 83).—The brethren of this Lodge held their monthly meeting at the Masonic Hall, on Tuesday, October 4th, when, as usual, a great many members were present. Bro. Gover, W.M., having opened the Lodge in due form, the minutes of the last regular meeting were read and confirmed. The Lodge was then opened in the second and third degrees, when Bro. Huet, who had made such progress as was satisfactory to all present, was advanced to the sublime degree of Master Mason. The Lodge then resumed in the second degree, and Bro. Finemore was passed to the degree of a Fellow Craft. After which the Lodge was closed to the first degree, when Mr. Hawkes having been balloted for and unanimously elected, was most impressively initiated into Masonry. These beautiful ceremonies were performed by the Worshipful Master with that care and solemnity which is not only appreciated by every member of the Lodge, but also by the many visitors. Resuming the business of the evening, the Worshipful Master submitted to the brethren the propriety of petitioning the M.W. Grand Master, praying permission might be granted to the members of St. John's Lodge, No. 83, to wear a centenary medal, the Lodge having been instituted upwards of one hundred years; he had not the least doubt but that their petition would be graciously responded to, and he would recommend that a committee be formed, open to the Lodge, for carrying out its details. During a short interval of temporary absence of the Worshipful Master, Bro. Maynard, P.M. (P. Prov. G. Treas.), took the chair, when Bro. Dupree, S.W., called the attention of the brethren to the fact that the time was nearly expired when Bro. Gover, the W.M., would retire from his office which he had so ably filled for nearly two years, during which time (although the duties of his office had sometimes been very arduous) he had never been absent, but was ever ready to impart to others those principles which had raised the Lodge to that Masonic excellence of which they were proud, and which all good Masons valued and admired. He therefore deemed it a privilege to propose that a testimonial be presented to Bro. Gover as a memorial of the love and esteem in which he was held by every member of the Lodge. This was seconded by one who is venerable in Masonry, Bro. Maynard, P.M. (P. Prov. G. Treas.), whose eulogium on the Worshipful Master gave great satisfaction to the Lodge. The proposition being put, was carried unanimously, with a resolution that a Lodge of Emergency should be called that day fortnight, of which every brother should have due and timely notice, to settle the nature of the testimonial, and when it should be presented. The Worshipful Master having returned to the Lodge, resumed the duties, and on the conclusion of the business the Lodge was closed in peace and harmony.

The Lodge of emergency was holden on October 18th, when the members were punctually in attendance and strong in numbers. By special request Bro. Maynard, P.M., (P. Prov. G. Treas.), took the chair, and opened the Lodge. He then, in a very lucid speech, explained to the brethren that they had met to decide on the testimonial to be presented to Bro. Gover, their W.M. He believed they were all of one opinion that Bro. Gover was deserving a handsome testimonial, and he was sure they would present him with something that would be becoming Lodge No. 83, and that he might really be proud of. Bro. Dupree, S.W., suggested for the brethren's consideration, that as they were about to present a testimonial to the W.M., he was most anxious it should be one that not only could be appreciated by him, but that should also be valued by his family, and over which, in years to come, each might linger with delight, knowing it to be the reward of duty. He would, therefore, recommend that a portrait of the W.M. should be taken in oil, believing that would give the greatest satisfaction to every member of the Lodge. He would propose that a sufficient sum be voted by the Lodge for the purpose of presenting the W.M. with this portrait, and that it be presented to him on his retiring from office. Bro. Holmes, J.W., seconded the proposition with Masonic warmth. Bro. Brewer, P.M., Secretary; Bro. Ferris, P.M.; and Bro. Hartfoot, S.D., warmly supported the S.W.'s proposition, and thanked him for his zeal. The proposition was then put to the brethren by Bro. Maynard, P.M. (P. Prov. G. Treas.), and carried unanimously; after which the Lodge closed in peace and harmony.

Dartmouth.—*Hauley Lodge* (No. 1099).—The formation of a Masonic Hall, in which the meetings of this Lodge will take place is being proceeded with; and it is sought to accomplish the matter rather effectively. The port of Dartmouth is rather an interesting place, in a Masonic point of view, from it being the port of the channel most easily made (as between the Start Point and Berryhead adjoining Torbay) by mariners, it was sought in early years by the "worthies of Devon," as the starting point for their exploration. Hence sailed Davis, and discovered the "Straits" which bear his name, and Gilbert on his discovery of Newfoundland; and Sir Walter Raleigh made it his favourite port. A portion of the prisoners of the Spanish Armada were landed, and eventually found their tomb here. At the siege of Calais in 1347 (Edward III.), Dartmouth stood third in the list of eighty-four ports of this kingdom which furnished ships and men for that expedition. A goodly line of merchant princes have lived and moved and had their being here. Chaucer, in his Canterbury Tales, hath it—

> "A shipman was ther, woned fer by west
> For ought I wote he was of Dertemouth."

To such an extent did they carry on business, that it was said of one of them,—

> "Blow the wind high, or blow the wind low,
> It bloweth fair to Hauley's Hoe,"

and it is in honour of this worthy man, merchant, and Mason, who built the handsome town church—the only other church at that time being on a high hill adjoining the town—that this newly constituted Lodge is formed. In the Newfoundland fishery business, this port did the boldest stroke, at one time finding, fitting out and maintaining upwards of two hundred sailing craft for that purpose, which were regularly hauled up and repaired here during the winter season; the men for the most part living as a portion of the family of the merchants, and the apprentices being put to school. There is many a legend, and many a good tale told of those days. The peculiar construction of almost all the stores on the banks of the river, and principally with Newfoundland timber, with the remains of two flourishing firms still actively engaged in the trade, are the sole evidences which remain of this formerly bountiful source of revenue, the direful effect of the introduction of free trade into that colony by the act of Lord Castlereagh. So things languished on, and the Lodge, No. 303, then existing here, languished too: till the charters of incorporation granted by Edward III. and subsequent monarchs, were disannulled by the Municipal Reform Act, when a singular exodus then took place, all the principal inhabitants, on whom the others mainly depended for existence, leaving the town to its fate, when its property fell to decay, and has since occasionally passed from hand to hand at a little over the cost of transfer. The Lodge dropped for want of support; but a new era is about to dawn on the powerful aid of the railroad being invoked on its behalf. Newcomen, who invented the first self acting steam engine, was a tradesman of Dartmouth; his invention is to bring out the latent resources of his native town a century after; and with them, if it please the G.A.O.T.U., the benefits and privileges of antient Freemasonry. So mote it be. The following are named in the warrant for the new Lodge, No. 1099:—Bros. Henry Bridges, W.M.; Thomas Lidstone, S.W.; and R. C. Mortimore, J. W.

DURHAM.

Gateshead.—*Lodge of Industry* (No. 56).—The Lodge was opened at the Grey Horse Inn, on the 24th inst., by Bro. C. J. Banister, W.M., assisted

by Bro. Henry Hotham, P.M., as S.W.; Bro. R. J. Banning as J.W., and the other officers of the Lodge. Bro. Harrison, P.M., presided at the harmonium. The minutes being confirmed, Mr. R. S. Bagnell, jun., and Mr. Henry Bagnell, were balloted for and duly elected. Bros. T. Reay and J. B. Browning were also elected joining members. Mr. J. A. Bramwell, who was elected at last meeting, and the Bros. Bagnell, being in attendance, were initiated into the Order by the Worshipful Master. Bro. George Greene wishing to take the third degree, was examined, and raised to the sublime degree of Master Mason; the Worshipful Master explaining the tracing board and giving the lecture.

KENT.

Chatham.—*Royal Kent Lodge of Antiquity* (No. 20).—The brethren of this Lodge met on Wednesday last, under the presidency of their W.M., Bro. Charles Isaacs, whom we were happy to see so far restored to health as to able to resume his Masonic duties. The business of the evening consisted of raising Bros. Griffiths and Brander, who proved their proficiency in the former degrees, and passing Bros. Brouncker and Beadnell. Bro. Cutbertson begged that the Worshipful Master would be kind enough to resume the Lodge of Instruction, as there were several young members desirous of making themselves acquainted with the various duties required in the Lodge. They had seen the position the Worshipful Master had been placed in on several occasions through not having qualified officers to assist him in carrying out his duties, but there were many who would pledge themselves to attend the Lodge of Instruction under his presidency if he would only give them the opportunity. The Worshipful Master was pleased to find there were some of the brethren anxious to assist him in the working of the Lodge, and would feel most happy to give them all the instruction in his power—for which purpose a preliminary meeting will be held at the Mitre Hotel, on Thursday evening at eight o'clock. Several gentlemen were then proposed for initiation, and the brethren adjourned to an excellent dinner, presided over by the Worshipful Master. The usual loyal and Masonic toasts were responded to; the health of the Worshipful Master was proposed in the kindest terms by Bro. Saunders, Prov. G. Treas., who said that the brethren were delighted to see Bro. Isaacs again presiding over them and hoped the G.A.O.T.U. would grant him health and happiness for many years. The Worshipful Master replied, thanking the brethren most sincerely for the very kind and fraternal manner in which they had received the toast. Several other toasts were proposed and the brethren departed well pleased with their meeting.

Faversham.—*Lodge of Harmony* (No. 155).—A deputation of the members of this Lodge lately waited upon Bro. Chas. Isaacs, W.M. Lodge No. 20, and Prov. G. Sec. for Kent, requesting he would be kind enough to assist them in resuscitating their Lodge, there being eight gentlemen desirous of being initiated therein; and stated that although the dues had been regularly remitted to the Grand Lodge, there had been no working for many years, and the brethren only met from time to time to make their annual returns. Bro. Isaacs at once promised them all the assistance in his power, and said he had no doubt but that he should find several brethren willing to assist him in carrying out the object, for which purpose a meeting will be held at the Ship Hotel, Faversham, on Monday, the 31st October, at two P.M., when the Lodge will be opened, and the various candidates proposed for initiation, also any joining members. The deputation thanked Bro. Isaacs most sincerely for the kind and courteous way in which he had received them. There will be in this revived Lodge a good chance for any aspiring Masons, who are desirous to attain the Master's chair.

LEICESTERSHIRE.

Leicester.—*John of Gaunt Lodge* (No. 766).—The usual monthly meeting of this Lodge was held at the Freemasons' Hall, on Thursday evening, the 20th instant—present: Bros. C. J. Willey, W.M.; Brewin, S.W.; Sheppard, J.W.; Kelly, D. Prov. Grand M. and P.M.; Clephan, P.M.; Bankart, P.M.; Kinton, P.M.; Johnson, Sec.; Davis, S.D.; Garnar, I.G.; Lloyd, S. Harris, &c. Visitors:—Bros. John Townsend, P.M., No. 164, Greenwich; W. Richardson, No. 400; and Windram, P.M.; Gill, P.M.; Cummings, S.W.; and Nedham, J.W. of No. 348. The Lodge having been opened, the minutes of the last meeting, including the permanent removal of the Lodge to the new Masonic Hall, were read and confirmed. Several matters of business relative to the Hall were discussed; two brethren were elected to serve on the committee of management, in conjunction with the W. Master; and three brethren were appointed to act as purveyors for the victualling department, in conjunction with the like number nominated by St. John's Lodge. There were several candidates for passing and raising, but owing to illness and other causes, they were unable to attend. The Lodge having been closed, the brethren adjourned to the supper-room, and separated at an early hour.

NORTHUMBERLAND.

Newcastle-on-Tyne.—*Lodge de Loraine* (No. 793).—In the absence of the Worshipful Master the Lodge was opened on the 21st instant by Bro. S. Bell, P.M., Bro. Cook acting as S.W.; Bro. Winter as J.W.; and the rest of the officers of the Lodge being at their posts. The acting Worshipful Master initiated a candidate into the mysteries of the Order, and Bro. C. J. Banister raised Bro. Laws to the sublime degree of Master Mason, explaining the tracing board and giving the charge. The business of the Lodge over, it was closed in form, and the brethren adjourned to refreshment and spent a happy evening.

WORCESTERSHIRE.

Dudley.—*Vernon Lodge* (No. 819).—This Lodge met at the Old Town Hall, Dudley, on Wednesday, the 19th instant, under the presidency of Bro. E. Hollier (Mayor), P.M., in the absence of the W.M. Lodge was opened and closed in the three degrees. Several communications from Grand Lodge, and elsewhere, being read, it was resolved that the votes of the Lodge be given to Ellen Campbell, a candidate for admission into the Girls School. An application was then read from the committee appointed to obtain support for the *Freemasons Magazine*. The whole of the brethren present agreed that it was highly desirable that this, the only organ of the Craft, should be supported, but that as the Lodge already took in the *Magazine*, and the members individually did all they could for an extended sale, it was thought desirable, in the absence of many members, to postpone the consideration of the subject to the next night; and on the motion of Bros. Wigginton and Wright, it was resolved to give notice in the circulars, that a donation to the *Magazine* would be proposed on the following night. An opinion was expressed that if the price was reduced to fourpence, the sale would be very greatly increased, the *Magazine* being thought by many to be much too dear. The members present hoped that all Lodges not now taking it in would subscribe at once. There being no further business, the Lodge was closed in due form, and with solemn prayer.

[If the brethren will guarantee us a remunerative sale, the price shall be reduced, but experience has told us that a large sale cannot be obtained in the Craft.]

ROYAL ARCH.

PROVINCIAL.

Plymouth.—*Chapter of St. John* (No. 83).—This Royal Arch Chapter assembled at the Masonic hall, Union-road, on Friday, October 21st, at seven o'clock, for the purpose of balloting for Bros. Gover, Dupre, Holmes, and Harfoot, who are respectively W.M., S.W., J.W., and S.D. of Lodge No. 83. The members present were Comps. Pollard, Gambell, Fould, Watts, Ash, Thomas, and Morgan. The Chapter having been opened, Comp. Ash proposed, and Comp. Thomas J. Watts seconded a proposition for the exaltation of the brethren above named, and, on the ballot taking place, five Companions voting, Bros. Gover, Holmes, and Harfoot were declared not elected, but Bro. Dupre was unanimously elected; this brother for some time refused to avail himself of the honour conferred, but at the earnest solicitation of those who had been disappointed he gave a reluctant consent, and was exalted accordingly, the ceremony being performed by Comp. Holland in his usual style. There are several members of Lodge No. 83 who are waiting to be exalted in this Chapter, but after the reception their W.M., S.W., and S.D. have met with, we think they are likely to wait some time before they allow themselves to be similarly distinguished.

Leicester.—*United Chapter of Fortitude and Saint Augustine* (No. 348). A quarterly meeting of this Chapter was held in the Freemasons' Hall, on Monday last, at which the following Companions were present:—E. Clephan, M.E.Z.; Joseph Underwood, H.; Henry Kinder, J.; W. Kelly, Prov. G.H.; W. J. Windram, P.Z.; W. Pettifor, P.Z., as P.S.; George Bankart, E.; W. Cummings, N.; H. Gill and J. D. Paul, Assist. Sojs.; R. Brewin; I. Spencer; M. Nedham; A. J. Davis; and Pennock, Janitor. The Chapter having been opened by the Principals in solemn form, and the minutes of the last meeting having been read and confirmed, a ballot was taken for Bros. Charles Joseph Willey (W.M.), Lieut. Harby Barber, and W. Silvester Bithrey, of the John of Gaunt Lodge, (No. 766,) as candidates for exaltation, who were declared duly elected, and Bros. Willey and Bithrey being in attendance, were exalted by the M.E.Z.; the historical lecture being delivered by Comp. Kinder, J.; the symbolical, by Comp. Kelly, Prov. G. H.; and the mystical by the M.E.Z. Comp. Gill presided at the organ during the ceremony. Resolutions were passed for the permanent removal of the Chapter from the Bell Hotel to the Freemasons' Hall, for the election of two members of the committee of management for the building, in addition to the M.E.Z., &c., &c. The next meeting will be held on the third Monday in November, for the election of officers, &c.

KNIGHTS TEMPLAR.

PROVINCIAL GRAND CONCLAVE OF LANCASHIRE.

On Thursday, the 29th September, a Provincial Grand Conclave was holden at the Swan Inn, Ashton-under-Lyne, by the V.E. Sir Knt. Matthew Dawes, Provincial Grand Commander of Lancashire.

The Encampment of Loyal Ashton-under-Lyne Volunteers, which has been established more than sixty years, and is, in point of seniority, the second Encampment in the province (ranking next after the Jerusalem Encampment in Manchester), was duly opened by Sir Knt. Dr. S. D. Lees, the E.C., at half-past two o'clock; and shortly afterwards the Provincial Grand Officers entered in procession, marshalled by Sir Knt. W. H. Wright, Prov. G. Dir. of Cers. and Past G. Standard Bearer; the Prov. G. Organist, Sir Knt. Joule, presiding at the organ. The V.E. Prov. G. Commander, and his Deputy, Sir Knt. A. H. Royds, were received under the arch of steel.

The Provincial Grand Conclave was then opened in ample form by the V.E. Prov. Grand Commander, after which the alms of the asser-

bled Knights were collected by Sir Knt. S. B. Eveleigh, officiating for the Prov. G. Almoner, Sir Knt. William Romaine Callender, jun.

The Prov. G. Dir. of Cers., Sir Knt. W. H. Wright, then brought forward his motion, which was seconded by Sir Knt. Dr. S. D. Lees, and carried unanimously. That each Prov. Grand Officer who fails to attend the Provincial Grand Conclave shall be fined one guinea, unless he has previously sent, in writing, to the Prov. Grand Chancellor such an excuse as, when read in Provincial Grand Conclave, shall be deemed satisfactory by the Knights in such Conclave assembled.

It was also proposed by the Prov. Grand Director of Ceremonies, seconded by Sir Knt. Banister, and carried unanimously, that one of the circulars convening every meeting of an Encampment in the province of Lancashire be sent to the V.E. Prov. Grand Commander; and that the Prov. Grand Chancellor do communicate this resolution to the Registrar, or to the Eminent Commander of every Encampment in the province.

The accounts of the Prov. Grand Treasurer, Sir Knt. Stephen Smith, were then audited and found correct, by Sir Knts. Mattinson and H. A. Bennett; and on the proposition of the V.E. Prov. Grand Commander, seconded by Sir Knt. Newall, Prov. G. First Captain, Sir Knt. Stephen Smith was again unanimously elected Prov. Grand Treasurer, and the thanks of the Provincial Grand Conclave were tendered to him by the V.E. Prov. Grand Commander for his past services.

Specimens of jewels for the Prov. Grand Officers, which had been obtained by Sir Knt. S. Smith, were then submitted for the approval of the Provincial Grand Conclave; and it was decided, on the motion of Sir Knt. the Rev. J. B. Phillips, seconded by Sir Knt. W. H. Wright, that the selection, the quality, the number, and the price of the jewels should be left to the decision of the V.E. Prov. Grand Commander and his Deputy; and it was also determined that, notwithstanding the usage prevailing in the Grand Conclave of England and Wales respecting the custody of the jewels, each Provincial Grand Officer should be entitled to retain the jewel of his office in his own possession during the period for which he holds his appointment. A short discussion then took place respecting the adoption, by every Encampment in the province, of the code of by-laws printed and circulated as a model, by the Deputy Prov. Grand Commander, Sir Knt. A. H. Royds, when it was considered most desirable that such should be the case, each Encampment modifying certain of the stipulations to suit their several circumstances; and the Prov. Grand Chancellor was directed to write to the Registrar of every Encampment in the province, for a copy of such by-laws as they, at present, possess, in order that the Prov. Grand Commander may be informed how each Encampment is regulated.

The V.E., Provincial Grand Commander then appointed the following Knights as Provincial Grand Officers for the ensuing year, viz.:—Sir Knights A. H. Royds, Deputy Prov. Grand Commander; Thomas Bridson, Jun., Prov. Grand Prior; Henry Bridson, Prov. Grand Sub-Prior; Dr. R. F. Ainsworth, Prov. Grand First Captain; Charles Chandos Pole, Prov. Grand Second Captain; Rev. E. J. Bolling, Prov. Grand Prelate; Rev. J. B. Phillips, Assistant Prov. Grand Prelate; G. J. French, Prov. Grand Chancellor; William Harrison, Prov. Grand Vice-Chancellor; Dr. S. D. Lees, Prov. Grand Registrar; William Romaine Callender, Jun., Prov. Grand Chamberlain; Thomas Parker, Prov. Grand Hospitaller; Robert Munn, Jun., Prov. Grand First Expert; Reuben Mitchell, Prov. Grand Second Expert; William Greenwood, Prov. Grand First Standard Bearer; George Mellor, Prov. Grand Second Standard Bearer; S. B. Eveleigh, Prov. Grand Almoner; William Henry Wright, Prov. Grand Director of Ceremonies; Richard Cope, Jun., Prov. Grand First Aide de Camp; James Gorton, Prov. Grand Second Aide de Camp; G. P. Brockbank, Prov. Grand First Captain of Lines; Henry Hibbert, Prov. Grand Second Captain of Lines; H. S. Alpas, Prov. Grand Sword Bearer; William Roberts, Prov. Grand First Herald; J. L. Hine, Prov. Grand Second Herald; John Musgrave, Prov. Grand Superintendent of Works; B. St. John B. Joule, Prov. Grand Organist; Richard Crabtree, Prov. Grand Banner Bearer; and Sir Knight William Dawson was reappointed Prov. Grand Equerry.

The committee of nine was then nominated in the usual manner—five, viz., Sir Knights L. Ormerod, H. S. Alpass, H. A. Bennett, S. Smith, and William Romaine Callender, Jun., being proposed by the Prov. Grand Conclave; and four, viz., Sir Knights A. H. Royds, H. Bridson, W. H. Wright, and E. Barlow, being named by the V.E. Provincial Grand Commander.

The V.E. Provincial Grand Commander then addressed the Prov. Grand Conclave, touching upon the statistics and satisfactory progress of the Order, and the necessity of caution in admitting visitors on account of the spurious warrants emanating from Bristol, under which some Encampments had been formed, and on various other matters relating to the discipline and management of Encampments generally; after which he closed the Prov. Grand Conclave in solemn form.

The banquet was attended by thirty-three Knights, and the Provincial Grand Commander was supported on his right by the Deputy Prov. Grand Commander, Sir Knight Royds, and by the Grand Chancellor of the Order, Sir Knight John Masson, who came purposely from London to honour the Provincial Grand Conclave of Lancashire with his presence; and on his left by the Assistant Prov. Grand Prelate, the Rev. J. B. Phillips, and by Sir Knight Dr. S. D. Lees, the Prov. Grand Registrar. The usual loyal and Templar toasts were given and responded to, and the Knights separated about ten o'clock, after having spent a most agreeable evening.

COLONIAL.

NEW ZEALAND.

PROVINCIAL GRAND LODGE OF CANTERBURY.

The following somewhat meagre account is taken from the *Lyttleton Times*:—"The fact that a Provincial Grand Lodge has been already constituted in this province deserves a word of comment. It might have been naturally expected that some one of the older provinces of New Zealand, where Masonry must have taken root years before Canterbury was founded, would have been selected as an object of favour; but it has not been the case; and Canterbury has the honour of having distanced all her New Zealand fellows in the competition for advancement in Masonry.

"A proposition had been made from Wellington that Canterbury and Nelson should join her in petitioning the Grand Lodge of England for a patent uniting the three in one jurisdiction, it being necessary that at least three private Lodges should exist where a Provincial Grand Lodge is to be constituted. The overture was not accepted from this side, it being apparent that but little advantage could be gained by attempting to bring together the officers of Lodges at so great a distance from one another. The Lodge of Unanimity had at this time been in existence in Lyttleton for several years, having been founded by the exertions, amongst others, of Bro. A. J. Alport, its first Master, and previously Master of a highly honoured London Lodge, who united to himself the requisite number of zealous Masons, and on petition, obtained a constitution from the Grand Lodge of England, under which the Lodge was opened in full form on the 26th of May, 1853.

"In the meantime, from the first year of the settlement, the brethren had been meeting weekly for business purposes, under a warrant from the Pacific Lodge of Wellington. A year afterwards, as might be expected, the tide of Masonic zeal flowed over the hill on to the plains, where a considerable number of brethren rallied round Bro. C. B. Fooks, a Mason then of upwards of thirty years' standing, and now rewarded for his energy and zeal in the Craft by appointment to the dignity of Deputy Prov. Grand Master. The second Lodge of Canterbury was opened in Christchurch before the termination of the year 1854, under the title of the St. Augustine Lodge, where its earliest members united to themselves rapidly a continually increasing number of accepted brethren. Two Lodges were then in active operation, and to obtain a deputation for the exercise of the authority of the Grand Master of England within the territory thus newly acquired for Masonry, it needed only that a third Lodge should be added to these two. The great advancement made by Kaiapoi in material prosperity began now to attract to it a large population, among whom, of course, were many brethren of the Craft, some of whom had attained already high honours in Masonry and in the world at large. It became their earnest wish to constitute themselves into a Lodge as soon as practicable, and the desire was fostered by all Masons in the settlement; a petition was accordingly transmitted to England, praying for a constitution for the Southern Cross Lodge of Kaiapoi.

"Contemporaneously with this petition, another for the constitution of a Prov. Grand Lodge was forwarded, that the deputation might take effect as soon as the third Lodge which was to render it legitimate should commence to exist. The task of forwarding the prayer of the petitioners was entrusted mainly in England to Bro. Capt. Simeon, the well known colonist; this gentleman used such strenuous exertions to obtain the boon desired, that in a short space of time the prayer was granted, and a deputation was made out in due form, which arrived in the colony by the mail in June last. The Prov. Grand Master appointed Bro. C. B. Fooks his deputy, who fixed the 19th July as the day for inaugurating the Grand Lodge, and investing the Grand Master. One of the first acts was to inaugurate the Kaiapoi Southern Cross Lodge, whose constitution had also arrived; which was done in due form on the 12th instant.

"At nine o'clock in the morning of the 19th the handsome hall of the Lodge of Unanimity was thrown open, for the inspection of ladies and such of the public as were invited by the brethren. At half-past ten the doors were closed, and the brethren assembled, to the number of sixty or upwards, proceeded with the ceremonial of the day, after which the Provincial Grand Lodge went to church in the following order:—Band of instrumental music; Tylers with drawn swords; visiting brethren; brethren of the Southern Cross Lodge; brethren of the Lodge of St. Augustine; brethren of the Lodge of Unanimity, walking two and two, according to seniority; the Prov. Grand Tyler with drawn sword; Officers of the Prov. Grand Lodge; walking singly, and according to seniority; the Prov. Grand Secretary with Book of Constitutions; the Prov. Grand Chaplain, carrying bible, square, and compasses, and supported by the Prov. Grand Stewards; the Prov. Grand Pursuivant; the Deputy Prov. Grand Master; Bro. J. C. Watts Russell, Prov. Grand Master; supported by two Grand Stewards; Tylers with drawn swords.

"Coming down the hill to the church, the procession formed an imposing object, all the brethren being in full Masonic costume. On reaching the church porch the procession opened out right and left, allowing the Grand Master to enter the building first, and the others in the order of seniority. Prayers were read by the Rev. R. R. Bradley, and a sermon of great eloquence and forcible argument was preached by the Venerable Archdeacon Mathias, the Grand Chaplain, taking his text

from the verse—"Glory to God on high; and on earth peace, goodwill towards men." We cannot refrain from expressing here our sense of gratification at this admirable discourse, explanatory of the precepts of the Order, acceptable both to the initiated and the uninitiated. After the sermon a collection was made, as announced, to augment the funds required for building the new stone church of Lyttleton, which the venerable preacher referred to in his discourse as the first holy edifice of permanent character undertaken in this province, and one therefore with peculiar claims upon the support of the public and the Craft. The sum collected amounted to about £16.

The church being left in the order in which it was entered, and the procession being formed as before, the hall was again sought, and the respective ceremonies of inauguration, consecration, and dedication were performed by the Deputy Prov. Grand Master, assisted by the Prov. Grand Chaplain and officers of the Prov. Grand Lodge. The Provincial Grand Master was then installed in due form; and when this and other necessary business of the Lodge had been completed, the appointment of the officers of the first Provincial Grand Lodge of Freemasons was proceded with. The roll, as far as it has been completed, is thus filled up:—Bros. J. C. Watts Russell, Prov. G.M.; C. B. Fooks, D. Prov. G.M.; A. J. Alport, Prov. S.G.W.; W. Donald, Prov. J.G.W.; Ven. O. Mathias, Prov. G. Chaplain; W. G. Brittan, Prov. G. Treas.; C. E. Fooks, Prov. G. Sec.; C. W. Bishop, Prov. S.G.D.; Brandon, Prov. J.G.D.; J. Wylde, Prov. G. Organist. The appointments to the other offices were postponed.

The Masonic hall had been richly decorated for the occasion, reflecting great credit upon the skilful brethren who designed and carried out the work. Among the prominent features was a handsome organ front, from behind which, under the direction of the appointed organist, beautiful and appropriate anthems and other music issued, accompanying the various parts of the ceremonial.

At the conclusion of the business so far, a short adjournment took place, after which the brethren assembled again at Bro. A. J. Alport's store, to partake of an excellent banquet set out there under the charge of Bro. Gee. At this assemblage some truly Masonic orations were delivered, including an eloquent address (not entirely confined to Masonry) from his honour the Superintendent. During the banquet, occasion was taken to lay the foundation of a benevolent fund, to be appropriated as may hereafter be required; for of course it cannot be imagined that, amongst the number who rank under the banners of the Order, occasion will not arise for the bestowal of liberal charity. No time was unduly lost over the dinner table, and, all important business having been transacted, the brethren separated at an early hour. Thus ended this grand Masonic gathering, which, though it is to be expected and indeed hoped that in the advancement of the Order future displays will in some points surpass it, can nevertheless to all time never be equalled in honour and interest as the first of its kind in New Zealand.

We should not omit to mention, that the exceedingly elegant clothing of the Prov. Grand Officers, was supplied by Bro. Spencer, of Great Queen-street, London, and are in every respect worthy of his establishment.

MASONIC FESTIVITIES.

THEATRICALS AT HYDE.

On Tuesday evening, October 11th, Shakspere's noble tragedy of "Othello, the Moor of Venice," was performed in the Hyde Theatre, under the patronage of the W.M. and brethren of the Lodge of Industry, No. 465, for the benefit of Bro. Matthew Wardhaugh, of No. 50. There was a goodly company of Freemasons and their families present; and the representation of the piece was such as gave general satisfaction; the part of *Othello* being admirably sustained by Bro. Wardhaugh, and that of *Emilia* by his talented wife. The evening's entertainment concluded with a petite comedy.

Obituary.

BRO. WILLIAM MAY, P.M.

We have to record the decease on the 16th instant, of Bro. William May, in the sixty-ninth year of his age. The deceased brother, who was greatly respected as a worthy man and Mason, was the Senior Past Master of the Knights of Malta Lodge, No. 58, Hinckley, of which he was a most useful and active member, having for many years acted as Secretary. He had been for some time past in declining health, but never failed to be present in his place at the meetings of the Lodge. Shortly before his death he requested that the members of the Lodge would follow his remains to the grave, and bury him as a Mason, which was accordingly done, a dispensation for the purpose having been granted by the D. Prov. G.M. His loss will be severely felt, particularly by the many young members of the Lodge.

THE WEEK.

The Court.—The Queen held a Privy Council on Saturday, at Windsor, at which Parliament was ordered to be further prorogued to the 15th December. The royal family continue in good health. Among the visitors to her majesty this week have been the premier, the Duke of Somerset, the Earl of Elgin, Viscount Sydney, and the Right Hon. C. P. Villiers. Sir James Clark has retired from the post of personal physician to the Queen, having filled that office for the last twenty-seven years; he is succeeded by Dr. Baley. There is a misconception very prevalent as to the date when the Prince of Wales will be of age. An act passed in 1842 provided for a Regency until the Prince was eighteen; after this date he was to be considered of age should any unforeseen event take place, the aversion of which we all most sincerely and heartily pray. Otherwise he will not be considered of age till he is twenty-one, and will not take his seat in the House of Lords till that period arrives. George Prince of Wales, afterwards King George III., was introduced into the House of Lords on the 13th of November, 1759, and George (his son) Prince of Wales, afterwards King George IV., was introduced on the 11th November, 1783; George III. having been born June 4, 1738 (N.S.). and George IV. August 12, 1762. Sir George Lewis has answered several applications to the effect that it is not intended to have any particular demonstration on the Prince's coming birth-day.

Foreign News.—The French Emperor and the Imperial Court will leave for Compiègne on the 31st inst. The Duke de Padoue has returned to Paris, and will resume his official duties at the end of the month. General Bedeau and Dr. Lausedat have availed themselves of the amnesty, and returned to Franco. "An impression continues to gain ground," says the Paris correspondents, "that a rupture between the Governments of France and England is to be feared." Some circumstances which lead to this conclusion are adduced. That some foundation exists for the opinions expressed would seem to be shown by the gloom and depression on the Bourse. The French, Spanish, and Russian squadrons are all collected within sight of Gibraltar, in the Bay of Algesiras. The *Phare de la Manche*, an authority on French naval affairs, announces that orders have been received in all the ports to suspend provisionally the preparations for China. The Ministers of Justice has "invited" the judges, law officers, and magistrates, to abstain from appearing in public in coloured clothes, and requires them to wear black suits and white cravats; they are also to abstain from smoking in the streets and sleeping at their country houses. The only object of such an edict as this must be to disgust honourable magistrates, and make them resign their posts, which will then be filled with pliant satellites of power.——The *Tuscan Monitor* publishes a decree of the provisional government, enacting that all public establishments, as well as the army, are to be called royal, "as in other parts of the states of King Victor Emmanuel;" and also professes to give the reply given by the Emperor of the French to the deputation from Florence, viz.:—"The emperor does not consider himself sufficiently released (*albastanza sciolto*) from the engagements entered into at Villafranca to give any other advice save that of the restoration, with ample guarantees for independence and liberty. The emperor alway decided not to permit any intervention, even that of Naples.——The papal government has received intelligence that the Bishop of Rimini and other priests had been imprisoned, and that the authorities at Pesaro had seized letters from emissaries exciting to rebellion the provinces now held in submission by the papal troops. The Pope has returned to Rome, to the not unmixed delight of his subjects. The interview between the Pope and the King of Naples has been adjourned. His Holiness has despatched an English prelate named Talbot to the Court of Naples, in order to explain the cause of the adjournment of the interview. The official *Giornale di Roma* confirms the arrest of the Bishop of Rimini. Many priests have quitted the country in the neighbourhood of the Romagna on account of the intrigues of emissaries, and in fear of disturbances. Conferences have been held between the Pope and the Duc de Grammont, on the subject of which complete secresy was observed; but it is stated that the ordonnances for granting administrative reforms are now ready, and will shortly be made public. The Paris correspondent of the *Indépendance* of Brussels states that the Pope entertains the idea of reconstituting the order of Knights of Malta on a military footing. There would be a regiment called after each Catholic state, and composed of subjects of that state. The writer adds that though the project is certainly entertained, there is little chance of its being realized.——We learn by telegram from Madrid that the Spanish Government had declared war against Morocco. The declaration had been received with the greatest enthusiasm by the Cortes, the people, and the press. *Correspondancia Autografa* announces that the *corps d' armée* destined for operation in Africa will most likely be organized about the middle of this week, when General O'Donnell will take his departure. The same journal says,—"We do not yet know if the Spanish Consul at Tangiers has arrived in Spain," and that the minister of the Emperor of Morocco had intimated to the Spanish *chargé d'affaires* that though he was empowered to treat with Spain, he was not authorized to consent to so large a cession of territory as that required.——Advices have been received from Constantinople to the 19th inst. Four chiefs of the late conspiracy have been condemned to death—namely, Hussein Pacha, a mufti, a colonel, and an individual who was to have killed the Sultan. These condemnations had provoked a fermentation among the populace, and direct threats of revenge had mysteriously reached the palace of the Sultan. The executions have been delayed. The Sultan has written a letter to the ministers, reproaching them that the reforms have been incomplete.——A Milan correspondent, writing on the 22nd inst., says that, by way of corollary to the announcement of the establishment of peace, the Italian press talks of nothing but war

and military preparations, and he then gives extracts in proof of his statement; while, on the part of Austria, no means are neglected to prove that the rough schooling to which she has been subjected, has not been lost upon her. Rifled cannon are to be cast, new muskets are to be supplied to the troops, but the most notable fact is, that the fortifications at Mantua and Verona, are undergoing continual repairs.

General Home News.—The Registrar General's return for last week again exhibits a satisfactory state of the public health. The deaths were 910, being about 200 less than the estimated average for the season. The number of births was 1,790. There was an extraordinary fall in the temperature during the week; the thermometer in the shade stood at 64 degrees on the Sunday, and on the Saturday fell to 28 degrees, or 4 below freezing point. On the 4th of October the mean temperature was 66 degrees.——It is authoritatively stated by the Irish papers that Mr. Cardwell, chief secretary, has informed their lordships the bishops of his inability to reply to their "resolutions" of August last. The subject, it appears, is to be made a cabinet question. Meanwhile, however, the prelates have taken their measures, and are determined, by energetic action, to prove that they are resolved to carry into effect their educational scheme entire. A board of directors has been appointed, and an address adopted for the management and future government of the Catholic University.——At the Middlesex sessions, three persons of respectable appearance, sisters, named Julia, Ann, and Kate Nash, were indicted for several robberies. They were young women who had been practising for some time the trade of shoplifting, and being dressed in a fashionable manner, and not creating any suspicion, they were very successful in their operations. It was stated that they were the daughters of a highly respectable person, now dead, who had given them the education of ladies, and they were very accomplished; they were not pressed by want, but it seemed that they had a *penchant* for thieving. They had been previously tried and had suffered twelve months' imprisonment. They were now found guilty, and the Assistant Judge commented in a severe manner on the conduct of the prisoners, and then sentenced them each to three years' penal serviture. ——At the Central Criminal Court, Leonard Duckworth Barlow surrendered to take his trial for wounding Hannah Edwards with intent to do her grievous bodily harm, and, notwithstanding a very able defence by Mr. Sleigh, he was found guilty of wilfully wounding, and sentenced to twelve months' hard labour.——On Wednesday last, Mr. Tallent, a bookseller, of Paternoster row, who was summoned before the magistrate, at Guildhall, for refusing to pay a church rate in the parish of St. Faith the Virgin, grounded his objection on the Popish practices in the church. The churchwarden, in answer, stated that the service was intoned, and that was the worst feature in it. Ultimately the summons was dismissed for want of jurisdiction, the prosecutors being left to seek their remedy in the ecclesiastical courts.——An explosion of fire-damp took place on Saturday morning, at Washington Colliery, near Newcastle, by which three men and a boy lost their lives. The bodies of the unfortunate miners have been recovered, and an inquest was opened on Monday evening to ascertain the cause of the catastrophe.——At the Court of Bankruptcy John Lockhart Morton, merchant, of Finch-lane, Cornhill, passed his final examination. His case has already acquired so much notoriety that it is scarcely necessary to remind our readers of his conviction some time since, and sentence of four years' penal servitude, in consequence of the extensive forgeries (exceeding £20,000) he had committed on several discount banks. The accounts show liabilities to the extent of £125,000, but of these it is not expected that more than £70,000 or £80,000 will eventually be proved against the estate. It is said that the assets will realize £40,000, but the official assignee has hitherto received only £9,553, and this amount will shortly be made applicable to a dividend of about 3s. or 4s. in the pound on the claims at present established.——Benjamin Chowder has been examined at Marlborough-street Police Court relative to a charge of fraud and perjury in the disposal of a quantity of household furniture to a lady. The question of perjury arose from a declaration made to the effect that there was no encumbrance, whereas it was asserted that a bill of sale had been executed on the property. Mr. Bingham remanded the case, and admitted the accused to bail.——A woman named Susannah Brooks, in whom the passion for drink had overcome every natural affection, was sentenced to six months imprisonment, by the magistrate at Worship-street Police-court, for neglecting, starving, and cruelly ill-treating her children. It was stated that the prisoner had not been sober for the last two years; but the prospect of six months' total abstinence appears to act like a charm, restoring her to perfect consciousness.——The Earl of Jersey, who only succeeded to the title on the 3rd inst., is now lying dead himself, having expired on Monday last. He is succeeded by his son, a boy of fourteen.——The Lord Chief Baron has granted an application for the postponement of the trial of Sarah Jane Wiggins, for the murder of a child, to next the session.——Francisco Guimaraes, a Portuguese seaman, was indicted for the wilful murder of Philip Barker, master of the barque Margaret, on the high seas. Several witnesses having been examined for the prosecution, the counsel for the defence said the only answer that could be given was, that the prisoner was not in a state of mind at the time that could render him accountable for his actions. The jury, however, found him guilty of wilful murder, and the learned judge (Mr. Justice Williams) passed sentence of death upon him in the usual form. Harriet Haslett, charged with the manslaughter of Richard Haslett, her infant child, by exposure and neglect, was declared not guilty, and discharged.——The storm of Tuesday, which continued and increased on Wednesday morning to almost a hurricane, as experienced also in the metropolis, has told with fearful effect on the shipping on all parts of the coast. In the channel especially the devastation was great; and it is to be feared that the reported wreck of nearly one hundred vessels, with a proportionate loss of life, will prove to come far short of the full extent of life lost and property destroyed.——The funds yesterday were not very animated, but they showed greater strength in the later hours, and consols for money were last quoted 95¾ to ⅛, and for the account 95⅞ to 96. Foreign securities were heavy, and in some cases a decline was quoted; but railway shares exhibited firmness, most descriptions partially recovering from their former dulness. There were no bullion operations at the bank; the rate for discount was fairly supported at about 2½ per cent.; and upwards of 150,000 sovereigns were advised by the *Maid of Judah* from Sydney.

India and Colonies.—The Bombay mail brings news of considerable interest. Central India is still in an unsettled state; a large number of the rebels are sheltered in the scattered towns and villages. In Jhansi the fugitive sepoys are still troublesome. Feroze Shah is at the head of a large number of rebels. In Northern India the frontier districts of Nepaul are still occupied by the Nana, with some 12,000 adherents; so that it is not suprising that the *Bombay Gazette*, which records these facts, should add that the campaign must be resumed very soon, and that the preparations for it have already commenced. The discharged men of the artillery and other European corps are now on their way to the presidencies. The difficulty is not quite over yet. The captains of some of the ships very naturally object to convey the released corps without an adequate quota of royal regiment soldiers to strengthen the hands of discipline, and although the China disaster at Peiho looks so ugly, requiring prompt and vigorous retribution, the government does not appear to be inclined, so far as we can learn, to employ the homeward-bound men on this service, even if they should be willing to cancel or postpone their discharge. Many of the men, especially the really good soldiers, would gladly reconsider their resolve to throw up a well-paid service; but *mauvaise honte* prevents their signifying a change of mind in the matter without some colourable pretext for so doing. If the government offered them fair terms, put before them in a proper way, to wipe off the disgrace, and the British blood which has been spilt in China, we feel confident that many would have given in. A meeting of the inhabitants had taken place at Calcutta, on Sept. 23rd, to protest against the Licensing Bill, and to petition Parliament to establish local representative councils in India. Government securities were unaltered, with a downward tendency.——The mail packet Norman has arrived at Plymouth, with the Cape Mails. She left Table Bay on the 20th ult. There is no political news; the Parliament stands prorogued to the 16th November. The severe drought which had prevailed had ceased; trade was good, and the prospects of the colony flourishing.

Commercial; and Public Companies.—The weekly reviews of the state of trade show that business is gradually assuming a more healthy appearance, though no further important rise has taken place in prices. In Birmingham the home and foreign orders are increasing, the transactions forward stimulating activity. At Halifax, Bradford, and Huddersfield, a fair seasonable demand exists, and it is presumed that the year will terminate in a satisfactory manner. The operations at Manchester have been on an enlarged scale for general business, but the department connected with India had been less buoyant the last few days. In the neighbourhood of Leeds and Leicester the manufacturers are better employed, the inquiry for winter goods having augmented. From Nottingham the report is that trade is steady, though the approaching season will, it is thought, be satisfactory. At Sheffield a good business has been transacted in steel for America, but general mercantile affairs have only been partially active. The Irish linen trade is firm and improving.

TO CORRESPONDENTS.

"A Prov. J.G.W."—Your suggestion shall be taken into consideration.

"J. J."—The election of the Grand Master takes place in March.

"Bell."—Inadmissible.

"The Charities."—Our correspondent's letter shall be returned to "Frater."

"P.M."—The P.Ms. have no power to overrule the decisions of the Lodge.

"A Young Mason."—We prefer a P.M. for Secretary; but there is no law on the subject.

Scotland.—The account of the proceedings at the inauguration of the Zetland Lodge, Grangemouth, arrived too late for our present impression.

LONDON, SATURDAY, NOVEMBER 5, 1859.

ΕΙΚΩΝ ΕΚΚΛΗΣΙΑΣΙΚΗ.

At the invasion of the Turks and Moors in the east and south of Europe, religious architecture had in those regions become greatly degenerated. Indeed it had been matter for surprise to have found it otherwise for the reason already assigned—namely, the fierce and bloody contests that took place for dogmatic ascendancy. The practical advantages of Christianity had been ignored for some filmy abstraction, and men instead of following precepts upon the value of which there could be no discussion, must inquire into the nature of God before they could obey his commandments. The result was unavoidable, men vaunted their knowledge of the unknowable—and in the confusion which smote their pride, fell back for support upon a furious intolerance.

But in the north and west of Europe, Christianity had taken deep root. So different seemed its development, that it appeared more like a reformation of the manners of the rude races of the North than a revolution of thought. Barbarous customs were indeed relinquished, but there was nothing like subversion. The same simple tastes continued to prevail. Thus, while Christianity was torn by polemical ferocity in the East, on account of the undeterminate relation of the divine Spirit to the poor comprehension of man—in the West its precepts were practised because controversy was yet unknown, and the lord and the serf knelt on the same floor, and asked for the same mercy and favour, ignoring the difference of their relative positions in this, for the knowledge of their equality in the next world.

The stimulus given to ecclesiastical architecture in France and England at this time was exceedingly great. It has been doubted whether the Anglo-Saxons built churches of permanent character; but it would seem that the organization of the clergy was sufficient to render such edifices absolutely necessary, and there are several remains of Anglo-Saxon towers which should set the question at rest. It appears, at the same time, that none of these buildings were at all comparable with the least celebrated of those which were built by the Normans.

In Dugdale's *Monasticon* there is a very remarkable illustration of the zeal of the Normans for magnificent churches. William the Conqueror had vowed that if his expedition against England should prove successful, he would build an abbey in honour of the Most High God, which he would liberally endow. In the hour of triumph he gave orders therefore, for building the Abbey of Battle, near the scene of conflict. It happened that when the foundations were dug, no water could be found; the architect therefore recommended that some other site should be chosen; and begged of William to be informed of his pleasure. "Work on! work on!" cried the king, "if God gives me life there shall be more wine for the monks of the abbey to drink than there is now clear water in the best convent in Christendom." William and his wife Matilda had already founded two abbeys at Caen, which had just been completed. Upon the settlement of his empire the conqueror again turned his attention to religious architecture, and superintended himself the details of Battle Abbey, Norman art being at this period at its zenith.

The nobility had been accustomed to build magnificent churches upon their domains in Normandy, and their success in England was almost immediately followed by the diffusion of similar tastes. Their first care was indeed to build fortresses, to secure their English possessions. However rapaciously the Normans may have possessed themselves of the resources and wealth of their new conquest, they certainly scattered them abroad with a not unsparing hand. The erection and restoration of ecclesiastical buildings proceeded so rapidly, that before the end of the eleventh century their strongholds and religious establishments were distributed over the remotest parts of the country. "You might see," says William of Malmsbury, "churches rise in every village, and monasteries in the towns and cities, built in a style unknown before. You might behold the country flourishing with renovated sites, so that each wealthy man accounted that day lost to him which he neglected to signalize by some munificent action."

The Norman architecture is a link between the Roman and the Gothic; and we find in it much that recalls the memory of the one at the same time that we observe in it a great deal that connects it with the other. The arches are circular not pointed, but the shafts and columns are of such variety as to illustrate the progress of the new style which at a later period came into vogue. Polygonal shafts, the prototypes of the clustered pillar and plain rectangular piers, are sometimes met with. The walls are so thick and massive that buttresses are not required, and where these appear, they are used rather as essential to the general design than to the strength of the building. The windows are small, divided frequently by two lights, the arch being here reproduced on a smaller scale within the external arch. Circular windows are often met with, divided by small shafts, from which sprung the wheel windows of a later date. The cornices are extremely bold, and supported by corbels of fantastic shape, sometimes monstrous and grotesque heads, sometimes exaggerated forms of animals; but sometimes the cornice consists merely of a band indented and forming a parapet.

The details of the Norman style are exceedingly varied. The decorations are, however, simple and harmonious. We shall have several opportunities as we proceed, to bring before the reader specimens of the most celebrated of these buildings. The capitals retain most of the peculiarities of the classic form, but in somewhat more of a campanulate form, with a massive square abacus. The foliage with which these are adorned follows no particular rule. Sometimes instead of foliage the capital is adorned with elaborate interlacings of stonework.

The mouldings and running decorations are also exceedingly various, and are referable, like the capital, to the classic idea. The antique scroll work is found in innumerable modifications. There are some ornaments which are peculiar to the Norman style—such for instance as the chevron or zigzag, which will be found in the greatest profusion and in its most elaborate application in Durham cathedral. Frets, reticulations of various forms, right angled and triangular lozenge shaped cabled spiral ranges of beaked heads, and billetted, sometimes used in arches, sometimes in horizontal bands, were all more or less used, but a general uniformity was maintained.

It is upon the church doorways that the Anglo-Norman architects seem to have lavished their greatest display of ornament. These principally consist of an arch, which is a repetition of several enriched bands one within another, and surrounded by an archivolt. These bands admit of every variety of ornament, and the archivolt is decorated either with floral designs, symbolic groups, heads of figures, or even groups of human forms, and terminated at either extremity with a bust or other large figure. The doors themselves were usually arched, but instances are found where the door is square, the space occupied by the arch being filled up with sculpture. But perhaps the most remarkable, and certainly not the least beautiful, of the characteristics of the Norman style, was that interlacing of arches which covered the face of the building. Sometimes these arcades are simple, when they admit of greater scope of treatment, but the interlaced form gives to the aspect of the building an appearance of lightness, gracefulness, and uniformity. These peculiarities are found in greatest profusion in the cathedral at Canterbury, Christ Church, and Winchester cathedral. In the cathedral at Norwich they appear as a band between the upper and lower windows. The whole facade of Rochester

cathedral is covered with this beautiful archwork, and the ancient parts of Lincoln cathedral. The flat surfaces within these arches are sometimes also richly decorated, as in the church of St. Augustine, at Canterbury.

The Latin cross, as we have shown, had become the established form for churches of the larger class, but the east end frequently terminated in a semicular apse, and the circular formerly predominated in the appendant chapels, as may be seen at Canterbury, Norwich, or Gloucester. The interior elevation of the Norman church is best exhibited in Durham cathedral, which consists of the line of lower arches, surmounted by the triforium and clerestory. The intersection of the cross was covered by a tower, low, but pierced with arches for windows, and forming a sort of lantern. The west end is usually flanked by two other but smaller towers, and frequently as the angles of the building fall forward, they are surmounted by square or octangular turrets, formed of groups of columns and arches, admitting of great variety and beauty in the arrangement.

The twelfth century was extremely prolific of fortresses and churches. Henry I. was a great builder of both; but in the following reign the country became, as we are told in the Saxon chronicle, "covered with castles and every one built a castle who was able." So numerous had these fortresses become and so turbulent the various orders of the state, that long before the death of Stephen these fortified castles amounted to nearly twelve hundred in number. But it is singular that we owe to this period also some of our principal ecclesiastical edifices. The wealth of the bishop and the baron had exceeded all proportion to the wants of either. There was no way of disposing of it but to bury it in the earth or exchange it for the support of followers, which were not less necessary to the priest than to the knight. The abbot on his mule could summon as many stalwart retainers to his service as the belted and spurred noble who waged endless war upon his neighbours. The only difference was that the territorial policy of the one was defensive, that of the other aggressive. It was seldom however that the clergy were molested. Their spiritual powers were at that time ample to restrain any attempt upon their revenues; their resources were constantly increasing, and it is doubtful whether in those days the internecine war that was waged by rival barons did not greatly contribute to increase them, for there were votive offerings, masses, prayers, promises, indulgences, and penitential impositions—for which there was likely to be a much greater demand in time of war than in time of peace. Of these resources some idea may be formed from the example of Bishop Herbert Losing, who removed the episcopal see of Thetford to Norwich in 1094. This prelate had out of his own resources established a large community of monks at Thetford before transferring his see to Norwich. In Norwich he built and established a very large monastery, defraying the expense entirely out of his private fortune. He further erected the magnificent cathedral which remains as a monument of his munificence to this day. It is singular indeed that William of Malmesbury, who may be presumed to have been well informed on matters of this kind, tells us that "he was by no means a rich bishop." The meaning of this is perhaps that he was poor for one of his order.

There were other bishops of the same date who seem to have had surpassing notions of the extent which a Christian church should occupy, and the splendour by which it should be characterized. There was one Mauritius, Bishop of London in the year 1086. This prelate began to build a church upon a plan so vast and magnificent that it was looked upon as a rash and presumptuous undertaking, but it was remembered that his wealth was reputed to be inexhaustible, his zeal unrestrainable. The fruit of this zeal has been lost to his posterity, if indeed it ever came to maturity. Roger Bishop Sarum (1107—1139) was another enormously rich prelate. "He built his cathedral in such a manner," says William of Malmesbury, "that it yielded to none and surpassed many." He also erected several castles and strongholds upon his estates, and built numerous mansions of "such unrivalled magnificence that in merely maintaining them his successors will toil after him in vain." The abbey of Malmesbury was built, established, and endowed liberally by this prelate, but the fragments of Sherborne Castle are all that remain of the noble works which drew forth the encomiums of the chronicler. The noble cathedral of Durham was founded at this date (1093) by William de Carilepho; Chichester, by Bishop Ralph (1091); Peterborough, by Ernulph (1107); Rochester, by Gundulph (1077); Hereford, by Robert de Losing (1079); Gloucester, by Abbot Serlo (1088); Oxford, by Prior Guymond (1120.) We should indeed include most of the ancient religious edifices in England.

The Tower of London is also the work of Gundulph of Rochester, who, though a bishop, was the ablest architect of his day, and was at the head of a body of "Masons who built many wonderful works of castles as well as churches." Peter, Bishop of Colechurch, built the first stone bridge across the Thames, 1176. Blois, Bishop of Winchester, founded the monastery and hospital of St. Cross for the relief of poor travellers, the revenues of which have accumulated to so vast a sum as to amount within comparatively a few years to half a million of money.

But we must leave particular instances to future opportunities. Such was the public spirit of the ecclesiastics of that day—whatever may have been the faults of the system which produced them, they were evidently superior to many of the temptations of their position, and spent their lives in preserving what a later age happily enjoys—the treasures of ancient learning and the traditions of art and religion. Those glorious structures which, where the violence of man has not forestalled the destroying hand of time, remain to us as the monuments of genius dedicated to religion, afford a testimony unimpeachable to the energy and piety of their authors, and call forth an admiration not to be measured even by the mighty works that have been executed in our day. Along their aisles where falls the many coloured light, sober and shadowy yet deep and warm, we read the last verse of life's epic in the carved casque and armour of the knight, the prelate's crozier, and the king's sceptre. That beautiful sculptured form with cold looking marble rose in its stony hand covers, like the binding of a book, many a chapter of romance, love, and poetry. Men who have penetrated inacessible wilds, and women whose smile and prayer have made the wealth of the dungeon—upon which fortitude leaned on its way to the scaffold—sleep here, at peace. *Requiescant!*

Silence seems to whisper to the intruder that he may not stay in her domain. But those massive columns, the vaulted roof, the statues of faith and hope and charity, seem to proclaim that not the least compensation for the toil of life spent in the achievement of good is the repose which it furnishes to the pilgrim, and the food for meditation. Nor is it only as the founders and authors of our glorious cathedrals that these prelates are entitled to our admiration. There is great reason to believe that their enlightenment on many points of faith as well as art far outstripped the time in which they lived, and that not by their skill alone, but also by their piety, in an age of lawlessness and violence, they gave temples which were to be reserved for a faith as pure as their own to dwell in. They need no monument. Theirs is in the prayers and music of Sabbath pealing thanksgiving from a thousand hearts; theirs is in the voice of mourning, and tears of awakened penitence—their monument indeed is the work of their own hands, but the dwelling of the Most High.

PREACHING AND INSTRUCTION.—A worthy old clergyman having, upon the occasion of a communion Monday, taken a text of a simple character, was thus commented on by an ancient dame of the congregation, who was previously acquainted with his style of discourse:—"If there's an ill text in a' the Bible, that creetur's aye sure to tak it."—*Dean Ramsay.*

TRUE FREEMASONRY.

We extract the following from the American *Masonic Mirror and Keystone*, in which it was communicated by a correspondent dating from St. Denis, Baltimore County, Maryland, who describes a visit to the Howard Lodge, located at Elkridge landing, "just across the Patapsco." Our Scottish brethren are indebted to the Howard Lodge, and the Grand Lodge of Scotland will not do its duty if it does not send out some honorary acknowledgment of so truly a Masonic kindness performed towards one of its members. Bro. C. S. Law, or Bro. Donald Campbell, should see to this :—

"In my rambles round about the Patapsco I found myself in the village where the good brethren of Howard Lodge have their temple. My visit was to me propitious; for it was the day set apart by the brethren for the completion of a great and glorious work which they had commenced many months before. I was cordially and fraternally invited to join them; and very soon I found myself standing by a green mound in the quiet grave yard, which lies just beyond the village. The Master, and the Senior, and the Junior Warden were there, with several of the brethren. It was their second meeting around this grave. The first was to lay in it the cold remains of a stranger brother. Now, they were assembled to raise to his memory a white stone, whereon was inscribed the following:—"William Crawford, born October 23, A.D. 1788, A.L. 5788. Died March 29, A.D. 1859, A.L. 5859. A tribute of respect by Howard Lodge, No. 101, A. F. A. M."

"The fact that the stone which the brethren had just raised, marked the last resting place of a stranger brother, excited within me an earnest desire to know his history, and the circumstances which caused this exhibition of fraternal regard on the part of Howard Lodge. The kindness of my brethren soon put me in possession of the story of his afflictions, and of their pleasure in attending him in his last days. And in commendation of them, for their devotion to the principles and teachings of our great fraternity, I beg to lay before you some of the incidents which then came to my knowledge.

"About two years since, William Crawford, a native of Scotland, applied for employment at the Avalon Nail Works, situated on the Patapsco, a short distance from Elkridge Landing. He was an old man, nearly three score years and ten. He could do but little, for his strength was gone. The humane proprietors of the works, however, employed him, and he earned his pittance regularly until sickness overtook him. He was a stranger to all about him. Without friends or relations, he was about to die

"'Beneath a stranger air,
A pilgrim on a cold, dull earth.'

But in his last and bitter extremity, when all his little savings were gone, and want and helplessness were only left to him, he bethought him of the lessons which he had received in another land, near half a century ago. Those words, which were then communicated to him by the instructive tongue of his Highland brother, came back to his memory in words of living fire. Having ascertained that a Lodge of Masons was held at the Landing, he sent for one of its members, and modestly related to him the story of his life. Our good brother of Howard soon found that the old man was a true and tried brother, companion, and Sir Knight. He communicated to his Lodge, at its next meeting, the facts which he had discovered; and the Lodge promptly directed that the old brother should receive all the attention and assistance necessary to render his condition comfortable, and smooth his way to the grave. He came almost penniless and friendless, but now by the aid of that

"'Hieroglyphic bright,
Which none but Craftsmen ever saw;'

he was rich in the fraternal affection of true and devoted brethren and friends.

"He was at once removed to a pleasant and quiet home in the midst of the village, and watched and nursed by the brethren, who seemed to rival each other in their kindness and devotion to the old and dying brother. Months rolled on: and the stranger still lingered on his bed of suffering. At length the treasury of the Lodge was empty. What was to be done now? Was the old man to be left to the cold charities of the world? The brethren said nay; for they were bound to him by an indissoluble chain of sincere affection, and what the treasury of the Lodge could not furnish, their free and open private purses supplied; and the wants of their brother were still as promptly met, and his pillow still as gently smoothed. Again months rolled on; and the old man's sufferings, and the cares and attentions of our brethren were at an end. The old man died, away from his home, a stranger in a strange land. But he had found friends, though strangers, who had ministered to his wants and sympathized with him in his declining days. His last moments were calm and peaceful, and surrounded by his devoted brethren, his spirit passed away to the upper and better world. His funeral was attended by the Lodge, and his body deposited by them in the cold grave, with the solemn and impressive service of our Order, added to which was an eloquent address by Bro. M'Cabe, of Baltimore, who had been specially invited for that purpose. But, not content with that, which they had already done, the brethren again assembled around that grave, and marked the last resting place of William Crawford, by erecting to his memory the marble slab which I have already described."

PSEUDO MASONS.

It will probably be in the recollection of most of our readers, that some weeks back we had occasion to call their attention to the proceedings of a body calling themselves the "Reformed Order of Memphis." At the time we warned several of our correspondents that the persons in question had no right to the title of Masons, and that they were acting without any authority or warrant from the Grand Masonic bodies here or abroad. We also expressed our opinion that their meetings were in direct contravention of the law, and that in point of fact they were liable to prosecution as members of an illegal secret society. It is indeed strongly suspected that the primary aim of this society was political, whatever may be its objects at the present time; and it is certain that the founders were French political refugees, who have taken refuge in London in consequence of the events which have occurred in France of late years.

We are, therefore, not surprised, that upon the facts of the case becoming known to the Executive of the Order, prompt measures have been taken to enlighten the Craft as to the proceedings of this spurious association, and as to the consequences of becoming connected with it. The following official document has been promulgated among the various Lodges of the Craft, and will no doubt have the desired effect of discouraging any further attempts at proselytism on the part of these adventurers.

We regret to find that at Stratford, in Essex, sufficient inquiry has not been made into the constitution and origin of this society of "Philadelphes," and that they have succeeded in enrolling several of our countrymen. It will be seen that the names of the officers of the so-called "Stratford Lodge" are all English.

"*Freemasons' Hall, London, 24th October*, 1859.

"Dear Sir and Worshipful Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are at present existing in London and elsewhere in this country, spurious Lodges claiming to be Freemasons.

"I herewith furnish you with a copy of a certificate issued by a Lodge calling itself 'The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes," and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body be permitted under any circumstances to have access to your Lodge, and that you will remind the brethren of your Lodge that they can hold no communication with irregular Lodges without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39 Geo. III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open Lodge, and the copy of the certificate to be preserved for future reference in case of necessity.

"I remain, dear Sir and Brother, yours fraternally,
"Wm. Gray Clarke, Grand Sec.

"N.B.—It is to be observed that the original certificate contains various emblematical devices which it has not been deemed necessary to have copied.

[COPY.]

"Au nom du G. Conseil Gén. de l'Ordre Mac. réformé de Memphis, sous les auspices de la G. Lodge des Philadelphés, à tous les Maçons répandus sur les deux hémispherès—Salut, amitié, prospérité, courage, tolérance;

"Nous Venérable et Officiers de La Loge Egalité, O. de Stratford, assemblés, par les nombres mystérieux connus des vrais Maçons, certifions et attestons que le T. Ch. F———, né à———, le——— mil huit cent vingt huit, possède du premier au troisième degré de l'O. et fait partie en cette qualité de cette Resp. Loge.

"En conséquence nous invitons toutes les Loges à le reconnaitre en sa qualité, à l'accueillir fraternellement, et à lui prêter aide et protection au besoin.

"Fait et délivré dans un lieu éclairé d'un rayon divin, où règne la paix, la vertu, la science, et la plenitude de tous les biens.

"O. de Stratford, Essex, le——— jour de———, An de la V.L. 000,000,000 (——— E.V.)"

"To all whom it may concern, these are to testify that our Bro.———, who hath signed his name in the margin hereof, was regularly received into Freemasonry, and admitted to the third degree in the Equality Lodge, and that he is duly registered in the book of our Order accordingly.

"In testimony whereof we have hereunto subscribed our names and affixed our seals.

"At Stratford, Essex, the —— day of ——— A.L. 000,000,000 (——— 1859, V.E.)

SIGNATURES.

"Le Ven. de la L. ROBERT MEIKLE; le 1er Surveillant, LEAMEN STEPHENSON; l'Orateur, JOHN Stewart; le Trésorier, E. TURNER; le 2me Surveillant, DAVID BOOTH; le G. Expert, STEPHEN SMITH; le Secrétaire, WILLIAM COX;

COUNTERSIGNATURES.

"Enregistré au G. Liv. d'or du G. Conseil gén. No.——Le Président, CT. VEILLARD, 33°; l'Arch. gén. de l'O., BT. DESQUESNES; le Secrét. gén. de l'O., J. BALAGUE. Vallée de Londres, le jour de ——, 1859. (E.V.)

"Ne Varieteur. Timbré et scellé par nous, G. des Sceaux et Timbres de la Loge, F. SCHROEDTER."

THE QUEEN OF SHEBA.

THE following discourse was preached before the Right Worshipful Provincial Grand Master, Lord Leigh, and the Provincial Grand Lodge of Warwickshire, on Tuesday, October 11th, at the parish church of Sutton Coldfield, by the Rev. Bro. Ryland Bedford, Provincial Grand Chaplain, and Worshipful Master of the new Lodge the "Warden," No. 1,096.

"THE Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here."—MATTHEW, xii., 42.

NOTHING, brethren, should be more instructive to us—who, alas, are so apt to become partizans of our own ideal in opinion, and to lose sight of the faults of those who generally adopt our standard of profession, while we unsparingly criticise those who are unwilling to submit to our own canon of rectitude—than the view which the holy gospels give us of the expressions of illimitable knowledge, combined with unfathomable charity, in the conversations of our blessed Lord. He, who saw every vain, weak, false, or malicious desire of the human heart, saw even in those whose ears were dull, so that they were deaf to his message of salvation, some latent good, which still found favour and praise from his tender lovingkindness. While he sternly and severely rebukes the failings, the inconsistencies, and shortcomings of his own followers, he finds something to approve in the conduct of the sincerely scrupulous though selfrighteous Pharisee; in the centurion whose secular discipline had taught him unhesitating faith; in the schismatic Samaritan, who showed in act and deed his real appreciation of the import of the second great commandment of the law; even in the publican and harlot—nay, in the very heathen themselves—he finds something to approve, and some lesson of good for the imitation of his own disciples. Here, in the text, we have an instance where the laudable thirst for knowledge of a heathen princess is held up for the imitation not only of the faithful few who surrounded their Lord to draw instruction from his lips, but of all who hear and believe in his name, of all to whom his religion is a living reality, till time shall be no more.

"The Queen of the South shall rise up in the judgment with this generation and shall condemn it." Nicaules, Queen of Ethiopia or Sheba, is the person here spoken of, who, stirred by the report which had reached her, even at so great a distance, of the magnificence and wisdom of the great monarch of the Jews, came in person to confer with him and to consult the treasures of his mind, from the same motive as other heathen potentates were wont to repair to the reputed seats of oracles. The journey must have been long and tedious and argued in her an unwonted desire of obtaining instruction and a sincere appreciation of the superiority of moral truth to the empty counterfeits of godless philosophy; for we are not to suppose that her journey was occasioned solely by the desire of viewing the splendour of King Solomon's royal state, the discipline and economy of his government, or those wonders of mechanical and architectural science which surrounded him on every side. Had her views been bounded by these advantages alone, her pilgrimage would not have deserved commemorative notice of the great Lord of heaven and earth. It must have been the instruction concerning Jehovah and his law, and instituted worship, which she coveted to receive, and which the great interpreter of the spiritual mysteries of nature felt pleased to impart. Though we find mention of many things which excited her admiration, the first point which she is recorded as esteeming worthy of mention is Solomon's wisdom, and the last is his piety. Not the architectural splendour of Tadmor and Lebanon, and the vast newly completed temple; not the administrative ability with which the affairs of Israel were so prosperously conducted, nor the profound insight into the wonders of creation possessed by him, who—

"every creature knew,
And spake of every plant that sips the dew,"

though all these were so surprising that "that there was no more spirit in her," for she had never seen the like—not these things, we read, were the subject of her grateful mention, for the wisdom of the inspired king made a greater impression upon her than all his prosperity and grandeur.

Now, do we, brethren, who place the example of the illustrious founder of the temple, nominally as our object of study and appreciation, take as accurate a view of his fame and the true merits of his wisdom as this potentate of heathenesse from the barbarous wilds of torrid Africa. Remember we are to submit to a comparison with her unenlightened faith, and a reference to her rude though energetic practice. In that great day when the secrets of all hearts shall be revealed, she who left her own land and strove with toil and pain to come within reach of the highest words of wisdom which ever issued from the lips of created man, will stand at that awful tribunal as a witness against the progress and the civilization—aye, and the religion too—of the great and advanced age of the world in which we live. In this perhaps we may prove to have overshot the mark, and to bear a less favourable comparison than in our pride we could suppose possible for those who live in so wondrous an age of intelligence and so favoured a land in doctrine as this to which we belong.

What was this wisdom which she sought? We must seek for its exposition in the works which yet remain to us out of the innumerable treasuries of the fertile mind of the wise king. Let us hear the "conclusion of the whole matter," summed up in the deliberate sentence of the great teacher of the Hebrew kingdom, at a time of life when he was falling into the vale of years, and desired to leave on record his deliberate view of human life, and its true end—"Fear God and keep his commandments: for this is the whole duty of man."

Here, brethren, is a system of morality plain, practical and applicable to the circumstances of every mortal upon earth. It does not require the acute intellect of the philosopher and the sage; it does not seek for the extended influence of the man of wealth or of position; it involves no busy life of struggle in the arena of public employment, nor the self imposed aceticism of the hermitage or the cloister. In an humble, useful, charitable life, doing good to men for God's sake, and so keeping the two great commandments at once of the old and new law, it recognizes the true ideal of the godly upon earth; it makes no nice distinctions, yet marks a course which none can tread in mortal strength, or finish without reward which angels covet. It is no light thing, this wisdom of Solomon; it is no small thing to be born a man with all the various relations to our fellowmen, each full of its correlative results, to meet and influence each onward pace for good or ill. To accomplish but a part of that which is here suggested, how great the devotion required—and yet how plain. The man who lives in the faithful practice of the maxims of the Masonic order, may appreciate the problem here presented to us, and see in the beacons of our system the reflected light of the divinely illumined sage. Brotherly love embodies the second great command of the new law; and what do we mean by truth, but that every one of us should live in constant consciousness of the presence of his Maker, not trying in vain device or hypocritical folly to make ourselves seem something that we are not, nor hiding our

heads like Adam in fallen Eden, fancying, like the silly bird of fable, that our blindness is that of omniscience. Perhaps, again, we see in this plain statement a warning against those systems by which men in every age have sought to evade a simple straightforward submission to the plainly revealed will of God. What they seek is to be saved on their own terms, and so they build up Babels as roads to heaven, motley structures of fact and falsehood, and theory and system, welded into one inharmonious whole in so ingenious a fashion, that they have not the heart to expose their idol and their toy to the rough blow of criticism, which they know would scatter it at once to atoms. This is the case at the present day, an age when religion is so popular, when the profession of it is a matter of continual boast, and some sacrifices even are really made for its sake—and all the while the flood of ungodliness is well nigh universal, steeping in stagnant worldliness millions of immortal souls, and only leaving the true inquirer after wisdom one or two cheering points on which to fasten his aching eye. For the rest, he sees but the man of pleasure and of fashion making his religion minister to his artistic elegance and refined excitement. He sees the keen man of business striving to make a compact with his God, as impious as that of the robber chieftains who endowed churches with their illgotten gains, endeavouring, by his respectability and charity, and orthodoxy, his constant attendance at church, and his occasional appearance at some religious or charitable meeting, to salve the rankling sense that there are details of his trade or profession on which conscience does not dare to dwell. He sees the mass of mankind, the multiplied units of the religious world, thinking more of their own souls, than of their God and Saviour; bringing into their prayers that old self which they are always thinking about; trying to get themselves saved (by God's help, as they say), though if they thought they could be saved without God's help, it would make little difference to them—blind to the glorious fact that heaven is God—that in beholding in him the Ruler and Manager of this world, bringing good out of evil, blessing and guiding all things and people on earth, is the life of the soul; for the soul would be worth nothing if there was no God to glory in, no blessed Jesus in heaven to work for and delight in.

What marvel then that the wisdom of Solomon falls on deat ears in such times as these. It would never be heard at all if it were only accessible on the same conditions as in the case of the queen of the south: but we, brethren, have it daily brought before us in every holy ordinance and divine privilege which we are blessed to enjoy. Every good word, every act of pious self-denial and Christian charity, should teach us the lesson of Solomon. Nay, more—we have a clearer light and a more heavenly revelation—a greater than Solomon is here. In the full glories of the Christian dispensation, in the knowledge that unless we have faith in Christ, and unless all good works spring from that faith, our deeds are as nothing in God's sight; in exalting divine grace, and placing in its true light all human merit, our faith does most emphatically and vastly exceed the highest system and the clearest view ever vouchsafed to saint or prophet of the old dispensation. The true grace of God, and his mercy and love, are the acknowledged source of all that is good in us, and all that is good done by us. Our faith should drive from us all pride, vain glory, and hypocrisy, for it makes God everything and us nothing. And yet, when we look at the sad counterfeits of religion which prevail in the present day; when we see men who ought, if they truly believe the principles they profess, to be united in all good works of godliness and charity—disunited and disheartened, because of the fearful want of Christian sympathy and love which they meet with among the men with whom they are associated—and because of the tendency to seek for points of difference instead of those of agreement, and for excuses for schism, instead of means of binding up together in one body the members of Christ—the whole head is sick, and the whole heart faint. These petty jealousies, these reproaches, heart burnings, and malicious slanders are surely no part of the religion of love. They are earthly, sensual, devilish; they proceed from that device of Satan which ruins so many souls by making them take words for things, and leading them to forget that the eye of Omniscience having witnessed all, and the mind that embraces past, present, and future, with equal minuteness and equal certainty, having retained all—the sentence pronounced upon each child of Adam will be founded on complete and unerring knowledge of what he has been and all that he has done. Little will it then avail that the professors of religion have eaten and drunk in their Lord's presence, and taught, aye, though with the eloquence and popularity of an apostle, in his streets. By their fruits they will be known, though "we speak with the tongues of men and of angels, and have not charity, we are but as sounding brass and a tinkling cymbal."

Brethren in Masonry: dearly beloved—whom I have been privileged to address already, thrice during the past year, I will not again urge at length those considerations which I have already striven under God to place before you, to the utmost of my feeble powers. If, as I hope and trust, you do really perceive and appreciate the true value of the wisdom of Solomon, you will make your profession of Freemasonry a thing of deeds, not words; you will strive to render our Order indeed a guild of humble workers together with God, striving above all things to spread in your respective localities the great Christian principles of "peace on earth, goodwill towards men," not perplexing yourselves and injuring others by unseemly contentions about points of party strife, but writing on your hearts the words of the prophet "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justice and to love mercy, and to walk humbly with thy God."

And to you brethren, as dearly beloved, among whom I was born and bred, and with whom I am connected by a link even higher than that of Masonry, inasmuch as the message of our blessed Lord and Master is greater than the wisdom of Solomon. I beseech your prayers for our newly founded undertaking, that the blessing of the Most High may rest upon it as erst upon the temple at Jerusalem, and make it an effectual handmaid of true piety and charity among us. Pray for me that I may be enabled at all times to speak in the spirit of true wisdom, fervent love, and godly fear, and for all who undertake the duties of our charitable association, that they may devote themselves to those duties in humble dependence upon the principles of true religion and godliness.

Nor let us forget, while we offer our prayers for a blessing on our future labours, to return our grateful thanks to the Almighty Ruler of the universe for favours already received. Let us make our offerings in his temple with a grateful heart, and join with one accord, in heart as well as voice, and say—

"I will sing unto the Lord a new song. O Lord, thou art great and glorious, wonderful in strength, and invincible.

"Let all creatures serve thee, for thou spakest and they were made, thou didst send forth thy spirit and it created them, and there is none that can resist thy voice.

"For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence, yet thou art merciful to them that fear thee.

"For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering, but he that feareth the Lord is great at all times."

THE AFRICAN LODGE.

In the *American Mirror and Keystone*, we find a copy of the original charter of the African Lodge of Boston, No. 459, of which "the original, as it was received from London, is still preserved in the archives of the National Grand Lodge of Coloured Masons, at Boston, Mass." It is as follows:—

"A.G.M. To all and every our Right Worshipful and loving Brethren, we, Thomas Howard, Earl of Effingham, Lord Howard, &c., &c., &c., Acting Grand Master under the authority of His Royal Highness Henry Frederick Duke of Cumberland, &c., &c., &c., Grand Master of the Most Antient and Honourable Society of Free and Accepted Masons, send greeting:

"Know ye, that we, at the humble petition of our right trusty and well beloved brethren, Prince Hall, Boston Smith, Thomas Sanderson, and several other brethren residing in Boston, New England, in North America, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination of the African Lodge, to be opened in Boston aforesaid, and do further, at their said petition, and of the great trust and confidence reposed in every of the said above named brethren, hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought by the brethren thereof, it being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeable to such by-laws of the said Lodge as shall be consistent with the general laws of the society, contained in the Book of Constitutions; and we hereby will and require of you, the said Prince Hall, to take special care that all and every the said brethren are to have been regularly made Masons, and that they do observe, perform and keep all the rules and orders contained in the Book of Constitutions; and

further that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such rules, orders, and regulations as shall be made for the good government of the same, that in no wise you omit once in every year to send to us or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders, and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge and reasonably be expected, towards the Grand Charity. Moreover, we hereby will and require you, the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

"Given at London, under our hand and seal of Masonry, this 29th day of September, A.L. 5784, A.D. 1784.

"By the Grand Master's command,

"R. Holt, D.G.M.

"Attested, Wm. White, G.S."

[*Seal of the Grand Lodge of Masons in London.*]

"Receipt of Payment.—Rec. 28th February, 1787, of Capt. Jas. Scott, five pounds, fifteen shillings, sixpence, being the fees on the warrant of constitution for the African Lodge at Boston.

"For the Grand Lodge of the Society of Free and Accepted Masons.

"£5 15*s.* 6*d.* "Wm. White, G.S."

[According to the American papers, there is a body of coloured Masons who still act under this warrant, though it has long since disappeared from the roll of English Lodges.—Ed.]

THE ROMANCE OF MISFORTUNE.

From the annual report of the New York Masonic Board of Relief, for 1859, we make the following interesting extract:—

"A young lady of refinement, on the 7th of April, 1858, marries in England, and on the 1st of May following this couple arrive in New York, with previous preparation, for successful settlement in Rochester. His means, though large by the common estimate of this country, were small for the son of a wealthy English gentleman. The desire to economise was natural and strong, and made the importunities of a fellow countryman easily successful in inducing him to take a house in Cedar-street. At half-past ten, P.M., on the 4th of May, on a night boat to Albany, the lady repairs to her berth; the husband unable to procure one for himself, promising to remain at the cabin door. At four, A.M., she arises and requests the maid to call her husband, but the cabin door is locked. At five the agent calls for her tickets, and is told 'my husband has them.' A moment passes, the agent calls again, and then how that young, innocent and confiding heart is torn by these words of death, 'I cannot find your husband—he is overboard.' We need not stop to describe the scene of overwhelming grief and crushing agony that followed. During that hour of suffering to an innocent being, so sadly and suddenly bereaved in a foreign land, among strangers, there was one who, as master of that ill omened craft, with a tearless eye and a heart of stone, could belch forth his command, 'Be still.' But he was not a Mason. But there was another there whose sympathy, too deep for tears, found expression in effectual and Masonic aid. After days of ineffectual effort to find the missing husband and brother, the unfortunate widow was returned to New York, where her case was finally laid before the Board of Relief, on the 17th of May, 1858, but not until by the counsel of suspected advisers, she had determined to leave for Europe at once (if the means could be obtained, for all was lost with her husband), with acquaintances who were returning, saddened and discouraged by her misfortunes.

"The hope of yet finding her missing husband, with the most solemn pledges of protection and support, were alone sufficient to change her purpose, and so far remove her fear of troubling others, as to induce her to take up her temporary home with the author of this report.

"The British consul and other high officials were consulted; a detective was employed, and on the morning of the 20th the body was found floating in the river near Newburg. Boacon Lodge, at Mateawan, near Fishkill, caused the remains to be buried in the most beautiful part of their rural cemetery. But on the 21st, ere the announcement could be made, with the return of some relics found upon the person, confidence having supplanted fear and excitement, nature in its relaxation had yielded to mental derangement. Upon the return of comparative health, after the lapse of weeks, she was accompanied to the grave, and sent on her way free toward the bosom of home.

"Could the fraternity of New York have witnessed the scene of that last visit at the grave, when, alone with the author of this report, she repaired to the sacred spot to weep and pray, and embrace the very earth; or could they have witnessed her departure for Europe, and seen how, standing upon the upper deck, supported on either side by the highest officers of a noble steamer, the chief of them a Mason, her gratitude was evinced by tears and exclamations, waving back her thanks from the utmost limit of vision, every heart would have rejoiced in the glory of Masonry, and every tongue would have cried out, 'Let it be established for ever!'"

ARCHÆOLOGY.

CURIOUS MANUSCRIPT.

A very curious manuscript was presented to the Antiquarian Society of Yorkshire in 1818. It contains sundry rules to be observed by the household of Henry VIII., and enjoins the following singular particulars:—None of his highness's attendants to steal any locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses where he goes to visit. No herald, minstrel, falconer, or other, to bring to the court any boy or rascal, nor to keep lads or rascals in court, to do their business for them. Master cooks not to supply such scullions as go about naked, nor lie all night on the ground before the kitchen fire. Dinner to be at ten, and supper at four. The Knight Marshal to take care that all such unthrifty and common women as followed the court be banished. The proper officers are, between six and seven o'clock every morning, to make the fire in, and straw, his highness's privy chamber. Officers of his highness's privy chamber to keep secret everything said or done, leaving hearkening and inquiring where the king is, or goes, be it early or late, without grudging, or mumbling, or talking of the king's pastime, late or early going to bed, or any other matter. Coal only allowed to the king's, queen's, and Lady Mary's chambers. The queen's maids of honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfasts. Among the fishes for the table is a porpoise, and if it is too big for a horse load, a further allowance is made to the purveyor. The manuscript ends with several proclamations. One is to take up and punish strong and mighty beggars, rascals, and vagabonds who hang about the court.

MASONIC NOTES AND QUERIES.

WAS THE FIRST NAPOLEON A FREEMASON?

In reply to "Inquirer," I can inform him that the Emperor Napoleon the First was a Freemason, and initiated into the Order in consequence of rumours from the Roman Catholic priesthood at that epoch, that Freemasonry was held under the garb of secret societies, in order to conspire against the government." Napoleon, to assure himself of the truth or falsehood of these reports, became initiated, and visited several Lodges in Paris in disguise, but was recognized; at all events, he was perfectly satisfied of the false accusation. By referring to "Clavel on French Masonry," "Inquirer" will gain more information than I can give him.—W. H. Bernhard, S.P.R.C. and K.T.

NAPOLEON THE FIRST A MEMBER OF THE ORDER.

I notice in a recent number of the *Magazine*, you ask if the Emperor Napoleon was a Mason. There was an old Frenchman in the State of Indiana, some eighteen months since, that asserted he had sat in a Lodge with the Emperor Napoleon.—E.D.C.

WAS THE EMPEROR NAPOLEON BUONAPARTE A FREEMASON?

I am unable to reply to the above query satisfactorily, but I feel pretty certain that he was. I base my opinion on the fact that, in the year 1805, the Empress Josephine assisted the Baroness Deitrich to perform the part of Grand Mistress of an Androgyne Lodge named the Lodge of Free Knights and Ladies of Paris, which held a most brilliant and enchanting festival at Strasbourg. Knowing how jealous the emperor was of the empress keeping any event from his knowledge, and how very particular he was in respect to her associations, it appears to me to be very unlikely he would have permitted her to have been a Masoness if he had not himself been a Mason.—Chas. T.

WAS THE EMPEROR NAPOLEON BUONAPARTE A FREEMASON?

In answer to the above inquiry consult Dufay's *Confessions de*

Napoléon, (2 vols. Paris, 1816.) Avec une Gravure représentant l'Initiation de Napoleon par les Illuminés.—CHABOT.

SONG AGAINST THE CHEVALIERS DE LA PURE VERITE.

It is asserted that a Masonic grade was formed among the students of the University of Paris, which called itself the "Chevaliers de la pure Verite," and that in order to suppress the association, the Jesuits hit upon the following novel method of rendering the Lodge hateful. They parodied one of the songs of these knights, and distributed copies among all those of their fellow students who were not members of the society, with a strict injunction that on every non-member meeting with a member of the Lodge, they should sing one or two of the most ridiculous lines in the hearing of the latter. This plan was effective; for shortly after the Lodge was entirely abandoned. Can any one tell the querist what was the original song, or furnish a copy of the parody?—LEVALC.

INITIATION OF HIS SON BY A FOREIGN NOBLEMAN.

In most of the early books on our art there is printed "A speech of a foreign nobleman on receiving his own son into Masonry." Who was the nobleman alluded to?—SENEX.

BRO. JAMES M'CONOCHIE.

At the time Professor Robison published his *Proofs of a Conspiracy against all the Religions and Governments of Europe*, and sought to implicate the Masonic brotherhood, Bro. James M'Conochie delivered *A Short Defence of British Free Masonry* before the Lodges Nos. 20, 25, and 299, all of Liverpool. Who was Bro. M'Conochie, and what is remembered of him in Liverpool?—G. B.

MASONIC LODGES REGISTERED BY ACT OF PARLIAMENT.

As there are various spurious Lodges now meeting in London, and the evil seems to be gaining ground, permit me to suggest, as a note, that there is an Act, 39 Geo. III., in which certain certificates are bound to be made to the clerk of the peace for every Lodge holding its meetings within the county, and that under that Act every Lodge, whether regular or irregular, is liable to be treated as a seditious society if it neglects its registration. All Masters of Lodges should look to this and see that they are properly registered, and then there would be no difficulty in suppressing those spurious Masons, who meet in holes and corners to the detriment of the Masonic character.—LEX MASONICA.

MASONS TURNED ACTORS.

In Hitchcock's *Historical View of the Irish Stage* (2 vols., 12mo., Dublin, 1788), vol. i., p. 56, is the following, which may be worth preserving in these columns:—

"Masonry, that cement of society, and most benevolent of all human institutions, that divine emanation of love which unites all mankind in the brotherly bands of affection, had, in this kingdom, through some unaccountable neglect, been suffered for many years to lie buried in the shade of obscurity, and its excellent precepts to remain untaught. About this time (1731), however, the clouds which overshadowed it passed away, and its refulgent brightness broke forth to cheer and illuminate the world; several Lodges which had lain dormant were revived, and several new ones constituted. As it needed only to be known to be admired, many of the first characters in the nation, on its revival, pressed forward and requested to be admitted members of this ancient and honourable society.

"Amongst many good effects arising from the renovation of this institution, the theatre experienced its share. Masons are, in general, warm friends of the drama, which they deem essential to the cause of virtue; and as charity is one of their leading principles, they constantly devote the profits arising from one night's performance at the theatre every season towards the relief of their distressed and indigent brethren. At this time their laudable zeal carried them so far as to make them bespeak the tragedy of *Cato*, then remarkably popular, the male characters of which were all performed by gentlemen Masons: the prices were advanced, and so crowded or brilliant an audience had never at any time been seen in this kingdom."

E. C. H.

DERIVATION OF THE WORD "COWAN."

No one seems to have replied to Bro. Matthew Cooke's note on the above, so I am inclined to offer you the accompanying from Dr. Oliver's dictionary as coming more within the pale of our Masonic interpretation. Under the head *Cowan*, Dr. Oliver says:—

"From the affair of Jephtha, an Ephraimite was termed a 'cowan,' or worthless fellow. In Egypt a 'cohen' was the title of a priest or prince, and a term of honour. Bryant, speaking of the harpies, says they were priests of the sun; and as 'cohen' was the name of a dog as well as a priest they are termed by Apollonius 'the dogs of Jove.' Now St. John cautions the Christian brethren that 'without are dogs' (κυνες), cowans or listeners; and St. Paul exhorts the Christians to 'beware of dogs, because they are evil workers.' Now κυων, a dog, or evil worker, is the Masonic cowan. The above priests, or metaphorical dogs, were also called cercyonians, or cer-cowans, because they were lawless in their behaviour towards strangers. A writer of the *Freemasons' Quarterly Review* thus explains the word: 'I trace it,' says he, 'to the Greek verb ακουω, to hear or listen to, from which it is but *parcè detorta*; and we have high authority for so importing words from one language to another.' Our illustrious brother, Sir Walter Scott, makes one of his characters in *Rob Roy* say: 'She does not value a lawsuit mair as a cowan, and ye may tell Mac Cullum More that Allan Iverach said sae.'"

CRAFTSMAN.

THE LECTURES IN RHYME.

I have seen a scrap of one of the lectures in rhyme, or more properly doggrel, and am told they were much used amongst the Masons of the past century. I should be glad to meet with one if any brother will point out where my curiosity can be gratified. That which I have seen runs thus:—

"An E.A. I presume you have been?
J. and B. I oft have seen.
A M.M. I was most rare
With diamond, ashlar, and the square.
If a M.M. you would be,
You must understand the rule of three,
And M.B. shall make you free,
And what you want in Masonry,
Shall in this Lodge be shown to thee.
Good Masonry I understand;
The keys of all Lodges are at my command."

INVESTIGATOR.

THE CHAPTER OF ARRAS AND CHARLES EDWARD STUART.

Information is wanted by the undersigned, as to the exact share the Chevalier Prince Charles Edward had in giving a warrant to the Chapitre d' Arras in 1747?—JACOBUS.

MASONIC ARBITRATION.

Among the old *Charges* there are some curious specimens of the manners and customs of our earlier brethren, one of which I will transcribe. In the last, headed "Finally," published in Smith's *Freemasons' Pocket Companion*, (8vo. Lond., 1736), p. 22; it concludes thus:—

"And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the Quarterly Communication, and from thence to the annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a *legal course*, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and fellows, when they would prevent your going to law with *strangers*, or would excite you to put a speedy period to all *law suits*, that so you may mind the *affair* of *Masonry* with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must, however, carry on their *process* or *law suit*, without wrath and rancour (not in the common way) saying or doing nothing which may hinder *brotherly love*, and good offices to be renewed and continued; that all may see the *benign influence of Masonry*, as all true *Masons* have done from the beginning of the *world*, and will do to the end of *time*."

Can any one furnish a case in which Masonic arbitration has been adopted in conjunction with the above charge? If so, when, where, and who were the brethren, and its occasion?—JURISPRUDENCE.

SCOTTISH LADIES IN THE OLDEN TIME.—One of these Montrose ladies and a sister lived together; and in a very quiet way they were in the habit of giving little dinner parties, to which occasionally they invited their gentlemen friends. However, gentlemen were not always to be had: and on one occasion, when such a difficulty had occurred, they were talking over the matter with a friend. The one lady seemed to consider such an acquisition almost essential to the having a dinner at all. The other, who did not see the same necessity, quietly added, "But, indeed, our Jean thinks a man perfect salvation." There was occasionally a pawky semi-sarcastic humour in the replies of some of the ladies we speak of that was quite irresistible, of which I have from a friend a good illustration in an anecdote well known at the time. A late well-known member of the Scottish bar, when a youth, was somewhat of a dandy, and, I suppose, somewhat short and sharp in his temper. He was going to pay a visit in the country, and was making a great fuss about his preparing and the putting up his habiliments. His old aunt was much annoyed at all this bustle, and stopped him by the somewhat contemptuous question, "Whaur's this you're gaun, Robby, that ye mak sic a grand wark about your claes?" The young man lost temper, and pettishly replied, "I'm going to the devil." "'Deed, Robby, then," was the quiet answer, "ye need na be sae nice, he'll just tak ye as ye are!"—*Dean Ramsay.*

Literature.

REVIEWS.

Proceedings of the Grand Lodge of Iowa, of the Most Ancient and Right Honourable Fraternity of Free and Accepted Masons, at its several Annual Communications from A.L. 5854 to 5858 inclusive. Muscatine: Reprinted by Order of Grand Lodge, 1858.

An examination of the massive volume before us has impressed us with a powerful conviction of the indefatigable energy which is characteristic of our American brethren. Here we have printed for circulation among the various Lodges and private Masons of the state of Iowa, a handsomely printed volume of more than seven hundred pages, containing the entire proceedings of the annual communications of the Grand Lodge of Iowa for the last four years. To our English ideas there appears at first sight something of parade and fuss in thus recording every trivial speech and in multiplying copies of business correspondence which is frequently of a mere routine character; but that there are great advantages derivable from this and similar proceedings does not admit of a doubt. The American talent for amplification of *minutiæ* is certainly strongly displayed, and among the registered speeches and letters of so many men of different degrees of ability there will be found of course a large amount of twaddle, or at least mediocrity, the poverty of which is counterbalanced however by the discovery here and there of a vein of originality, or a sententious utterance embalmed in the numerous orations which stud these pages; and which in several instances are worthy of preservation and hold out a brilliant example to brethren in responsible posts upon our side of the water.

English and Scottish brethren accustomed only to the labours of a quarterly communication of Grand Lodge (with perhaps the occasional addition to their labours of an adjournment), will perhaps be surprised to read of a Grand Lodge such as that of the state of Iowa meeting in regular session of four days at a time, commencing their labours at eight in the morning, and (with intervals twice in the day of an hour and two hours) continuing the work of Grand Lodge until ten at night. It is true that the time thus occupied is not all in what we should style "business"—many hours being passed in speechifying under the name of addresses and charges—while those objects which are generally with us supposed to be gained by an attendance at the Grand Stewards' Lodge, or at any well constituted and accurately working Lodge of Instruction are entered upon in the Grand Lodges over the water—possibly, we must say, *pour passer le temps*. Be that as it may, the fact of a body of the brethren meeting for so long a term in a country where commerce is supposed to be the primary object of existence, shows an amount of devotion and self denial (considering that time with Americans is emphatically money) which may be taken as a silent reproach by many brethren here who, with all their professions of love for their Order, can seldom spare time to display their skill as Craftsmen.

The business of each communication of course comprises the appointment of officers, and the auditing of accounts; but in addition to these well known duties, there is the reception of numerous voluminous reports upon all kinds of subjects from numerous committees, some of which would have been no great loss if they had never been read in the Grand Lodge, much less printed afterwards. Many orations, as we before observed, are interspersed in the course of the proceedings—for the man in the States who cannot make a speech, either of fustian or sense—is nobody, and takes rank accordingly; and a Grand Master who failed to give an opening address of at least an hour's duration would at once be considered as wanting in a necessary gift, and would speedily become unpopular with the brethren. Among the mass of these speeches, here and there matter of interest occurs; and a not unpleasing feature is the care taken to draw the attention to the merits and attainments of brethren who have passed from this scene of toil to rest in the Grand Lodge above. It is not necessary that the deceased brother should have been a member of the assembly addressed, though that might attract more immediate sympathy; but, happily for our Order, the universality of our brotherhood prevents any lack of brilliant examples, in our ranks, of virtue, perseverance, and scientific excellence; thus we find Bro. John F. Sanford, M.W.G.M., alluding to the death of the well known Dr. Kane, in the following terms:—

"Not so exclusively causing a sense of sorrow to the fraternity in this state, but equally so to the brotherhood throughout the world, of which we are a part, is the death of our distinguished brother, Doctor E. K. Kane, who departed this life on the sixteenth of February last, in the city of Havana, Cuba. The mention of that name, which history has made immortal, and whose glory will grow brighter as time flows on towards the illimitable ocean of eternity, awakens feelings of responsibility which repress every attempt at eulogy. The disposition to pronounce encomiums must yield to sorrow, and, in fact, grief with us is the most befitting eulogy,—much less shall I attempt to pourtray the incidents of his life, which were so closely crowded into its brief period. This I leave to those whose genius, like his, will enable them to fix upon an accomplishment the impress of immortality, for of this kind must be the only labour which posterity will receive and cherish. But Doctor Kane was a brother; he was a Mason, who in all the achievements that go to make up the sum of his glory, illustrated the highest qualities which could adorn his profession as such. In this light it is appropriate for us to pause within these sacred walls and yield sad homage to his memory.

"In this expression of sorrow for the early death of a brother so distinguished in the annals of science and philanthropy, we but mingle our emotions with millions of men in all lands; for it was his high privilege to employ his genius and his energies for the good of the whole world. Whether in the polished and noble circles of Europe, amid the arid sands of Africa, under the burning sun of Asia, or battling with the elements in the icebound regions of America, that quality of his heart, and those capacities of mind which impelled him to sacrifice everything for the good of his fellow men, blazed forth in characters of living light, and now constitute for us a guide in the path of duty, and a great example in the pursuits of life.

"Brother Kane was a man of commanding intellect, of inflexible energy, and a true and industrious votary of science. He possessed the wisdom and virtue which make a great and enduring character, without offices, emoluments, or military renown. He lived in an age unparalleled in the annals of the world for splendour and brilliancy of its talents and worth—for the profoundness of its philosophy and the magnificence of its oratory—yet so long as the millions of orbs which deck the polar night with their glittering beams shall mingle their radiance with the eternal glaciers of the Polar sea, so long shall his name be known and honoured in the schools of science and philosophy.

"Doctor Kane honoured the institution of Masonry in his heart. He appreciated its tendency to perfect the Christian virtues in man, and loved it. He felt that it contributed to the preservation of the exalted rights and liberties of human nature, and cultivated it. He knew that it was preeminently an institution of friendship and social benevolence, and carried it with him to the ends of the earth.

"He exhibited the virtues and graces so beautifully typified by the numerous emblems of our Craft, and having marked his path with glory, he approached death's narrow isthmus with firm and dauntless step, and from thence his great and impetuous spirit, which had sought through life to discern the mysteries of God's universe, took a nobler flight."

An oration deserving of special note is one by our very worthy brother and esteemed contributor, Bro. Rob Morris, Grand Master of Kentucky, who last year enlightened the brethren of Iowa, in Grand Lodge assembled, with an address on the principles and history of the Order, fraught with information and sparkling with happy illustration and poetic diction, which well earned the compliments and votes of thanks which were tendered to the speaker on its conclusion.

A subject of great interest is the assembling of a National American Masonic Convention at Washington, in 1855, for the purpose of forming a General Grand Lodge of America or federative head. The Grand Lodges of the various states are, we are told, divided in opinion as to the necessity and expediency of this movement. the majority (among which is Iowa) being opposed to it. The opponents consider that this would be a work of supererogation, since unity of interest at present exists among the Grand Lodges of the United States, and mutual confidence prevails.

The Appendices to the volume contain a great deal of interesting information, and will repay examination. A code of Masonic law, generally adopted in America, is not without its value, though many of its provisions are we hope seldom called into action. We are sorry a few pages further on to stumble over a list of "expulsions" and "suspensions,"—the former numbering eighty-five and the latter more than a hundred delinquents. Surely there must be something rotten here, or there must have been an undue exercise of severity.

Among other subjects of interest to brethren we find lists of all the various conclaves, encampments, and consistories of the higher degrees in the United States. There is also a list of foreign Grand Lodges, with their rulers and secretaries; we trust the correctness of this return is not to be judged of by what we find under the head of "England," where one "Daniel Clarke" is given as the Grand Secretary—otherwise the list will be hardly of much use in correspondence.

Turning, however, from minor faults, we can fairly say that great praise is due to the secretaries and committees to whom the getting up of this elaborate book has been entrusted; a few years

of such labour, and the foundation of a Masonic history of our times at least will have been securely laid—a little more compression, in mercy to the future historian, is to be recommended, indeed, lest he should be overwhelmed by the *embarras de richesses* which will await him.

NOTES ON LITERATURE, SCIENCE, AND ART.

PROFESSOR MONIER WILLIAMS writes to the *Times* respecting the question as to the use of the Roman alphabet in India.—"Those of your readers who were interested in the discussion which took place in your paper not many months since on the subject of the introduction of the Roman alphabet into India, will be glad to hear that the movement is now making rapid progress in the Madras Presidency. Dr. Cardwell, the well known author of the 'Drávidian Comparative Grammar,' has become a comple convert to the feasibility of the scheme. An able pamphlet from his pen, in the form of a letter to Sir Charles Trevelyan, advocating the substitution of our simple system of writing for the complicated scratches which now block the path of knowledge in India, is at this moment exciting great interest among learned natives at Madras. The truth is that the Hindoos, especially the Tamil race, in the south, are a shrewd people, keenly alive to the advantage of adopting our European improvements and inventions. They are now beginning to perceive that the Roman character, as used by us, is adapted to the expression of all their languages, and that they can be no losers, and perhaps great gainers, by giving it a fair trial. It was thought by many that the educated Mahomedans would feel themselves aggrieved by the movement. That this is a mistaken idea is proved by a letter which has lately been addressed to the editor of a Madras paper by a learned Moslem, whose character (as I am assured by Sir Charles Trevelyan) 'is highly respected at Madras.'"

A letter from Florence says:—"The veteran *littérateur*, Nicolo Tommaseo, a Venetian, who has resided in Turin for the last ten years, has now taken up his abode in this more genial Tuscan capital. We have here also Francesco Ferrara, an exile from Sicily, who was, since 1849, a professor of political economy at Turin, and is now to fill the same chair at Pisa, and to become one of the greatest ornaments of that time-honoured university. His colleague, Professor Mancini, a Neapolitan, is also here, and will deliver public lectures in one of the halls of the Riccardi Palace. The late emancipation of Tuscany thus brings some firstrate literary notabilities of the peninsula into this town, which may well now, more than ever, set up its claim to the proud appellation of the Athens of Italy."

A Belgian, M. Telesphore Lois, of Gembloux, has accepted the invitation of the Brazilian government to navigate the Amazon river from its source to its mouth. M. Lois has engaged sixty-four bold men to try the adventure with him, and has informed the Royal Belgian Academy that, should he perish in the undertaking, he had taken measures to have his manuscripts and collections delivered to the Academy.

The *Scotsman* says that the Rev. Dr. Esdaile having invited a few of those interested in the proposed establishment of a college for educating the daughters of ministers of the church of Scotland, and the professors in the Scottish universities, to confer together in Edinburgh on Friday last, the meeting was attended by the Rev. Drs. Hunter, Grant, Robertson, Stevenson, and Nisbet; Professors Bennett and Crauford; the Rev. Messrs. Gray, Weir, Adamson, and Esdaile (secretary). The prospects of the institution having been explained by Mr. Esdaile, it was unanimously agreed that these were such as to justify a confident hope of success, and render it necessary that the draft of the proposed conconstitution of the college should be prepared; and that it would be of advantage that a brief statement of the nature and advantages of the scheme should be prepared in such a form as might, either by deputations or otherwise, be presented to presbyteries and the public. Drs. Grant, Robertson, and Bennett, and Mr. Esdaile, were requested to prepare these documents before the 22nd November, in order that they may be submitted to the consideration of a meeting of subscribers, which Mr. Esdaile was directed to intimate, will be held on that day in the offices of the church, at two o'clock, P.M. The institution, we are glad to say, is rapidly approaching completion.

A new paper, the *English Mail*, is being projected for circulation throughout Australia and New Zealand. To use its own words—"It is intended not only to supply colonists with a clear and condensed summary of all the general news of the month—foreign, commercial, and domestic—but also to be an 'echo' (as it were) of public opinion on all matters of interest relating to Australasia as daily expressed in the mother country. Such a paper, conducted on such principles, cannot fail to be a great boon to our great southern colonies."

Mr. Weale, the scientific and mechanical publisher, has lately printed for private circulation, "Statistical Notices of Publications on the Constructive Arts," which is intended by its compiler as a practical "answer to statements which have been put forth by Englishmen as well as foreigners, that we in England lack enterprise in issuing and incurring the expense of those works essentially useful to an industrial and wealthy community." It is a list of all the publications which have been published by Mr. Weale since he has been in business, with an estimate of the cost of producing each work, either real or approximate. Within a period of about thirty-six years this single publisher has issued more than four hundred separate works; besides several large series of rudimentary treatises and classical works. His three series of educational books cost, the first, £14,000; the second, £43,500; and the third, £8,500; whilst against twenty-five items selected out of the list, sums are set down amounting together to £67,185. Thus we find that upon twenty-eight literary enterprises, every one of which depended upon the patronage of a very exclusive class, no less a sum than £128,185 have been expended—a striking proof both of the interest felt in scientific subjects throughout this country, and of the spirit with which scientific enterprises are carried out. We hope that Mr. Weale's example will be followed by more than one of his brethren. Information of this sort cannot but be of the greatest interest, not only to scientific men, but to bibliographers.

Mr. Vane St. John, a younger member of that family so well known as comprising several of the ablest writers of the day, has in the press a novel called "Undercurrents;" the book will be published by Mr. Tinsley, of the Strand.

The authorities of Berlin have opened the museum and picture galleries in the Lustgarten on the Sundays with the greatest success. Crowds gather in the Egyptian hall, admire the marble Apollos and Minervas, pore over the wondrous allegories of Kaulbach and Cornelius, without apparent injury to their morals, though very much it is rumoured to the loss of the wine cellars and dancing gardens. So, at least, says a friend in Berlin.

An illustrated bi-monthly miscellany, styled "All India," is shortly to be published at Madras. It will be the size of the *Saturday Review*. It will contain editorials on Indian topics, an original *nouvellette*, a poet's corner, the latest fashions, and literary, artistic, and scientific gossip. The fashions are to be decreed by a lady.

The first volume of the "Travels of Ladislaus Magyar in Southern Africa" has just left the press at Vienna. M. Magyar, a native of Maria Theresiopol, who was educated in the imperial naval academy at Fiume, has resided at Bihe, in Southern Africa, since the year 1849, and has explored countries which are hardly known by name to the European world. The adventurous traveller married the daughter of the ruler over Bihe, and her slaves accompanied him in his first journeys into the interior. The late Dr. Charles Ritter, the geographer, accepted the dedication of Magyar's work a few months before his death.

A report is current in Paris, that M. de Lamartine proposes to give a course of lectures in the Palais de l'Industrie, on literary subjects, something analogous to the *cours* which he has lately published, and which several of his friends thought at the time, and advised, should be given orally. The rate of admission is said to be fixed at five francs each person. When de Lamartine can invite the Parisians to hear him lecture on liberty, he may possibly fill the Palais de l'Industrie, but not at five francs a head even then. The *chateau* which is now being built for the poet is situated near that of Rossini, and close to the site of the late Ranelagh Gardens.

The Paris correspondent of the *Telegraph* remarks that if ever England gave France real cause for jealousy, it is on account of Shakspeare. His fame spreads in all directions with rapid strides. His genius is eminently opposed to French ideas of literary excellence; yet his name is daily in the mouths of the most eminent men here, and the translations of his works increase and multiply. It was but the other day that a son of Victor Hugo entered the field; now the son of M. Guizot is about to give his countrymen a version of the immortal dramas. M. Butat, of the *Moniteur*, is also engaged on the same subject, and his translation is to be illustrated by Gustave Doré; then, a reprint of M. La Roche's translation is in the press, for the firm of Hachette and Co.; and, lastly, in the list of Shaksperian labours, M. Philoxène Boyer commences immediately his second annual course of studies of Shakspeare at the réunion of the learned societies.

ANCIENT SYMBOLISM ILLUSTRATED.—III.

BY BRO. ROB. MARTIN, M.D., PAST DEPUTY PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

THE MYSTIC TRIANGLE.

In the first part of my treatise upon the mystic triangle, I commenced by showing that, immediately after the flood, the triangle was received by the first Phœnicians as a symbol allusive to that great event, and to the subsequent division of the world by Noah among his three sons, Shem, Ham, and Japhet, of which three founders of nations it formed an appropriate emblem; that in the land of Ham (Africa) commenced the custom of paying divine honours to ancestors, a custom which has since become general throughout the globe. I shewed you that Ham was deified and worshipped by his descendants under the title of Jupiter; and that with reference to his third share of the world, the equilateral triangle was received not only as a symbol of the flood and its consequences, but of Ham individually. I explained that by the Phœnicians this emblem was carried into Greece, where, together with the *ilpha*, the circle, and many other symbols, it was appropriated to the use of alphabetical characters; that it (the triangle) was adopted as the letter *delta*, corresponding to our D; that it was used as the capital of, and frequently substituted for the word Διὸς, which being the genitive case of Ζεὺς, (Jove or Jupiter) means "of, or belonging to the supreme God;" that the same word, Δῖος, equally represented by a triangle or delta, and employed as an adjective, was translated "Most High;" and thus the elevation of the symbol from the mere representative of the flood to that of the Deity himself was rendered easy.

Having, with this more important signification attached to it, traced the triangle from Phœnicia into Greece, I continued to follow it through the Isiac worship and ceremonial observances of Phrygia, where the three personifications and attributes of deity were invariably emblematized by figures implying a triad, among which were exhibited the Emblematical Hand, the *Hippa Triceps* of Corinth, the *Hippa* perfected by the tail of a fish; the *Modius* of Egypt, the *lotus* of the Nile, and many others. Having traversed Africa and Europe, we considered the *tanga-tanga* of the South Americans, thus tracing the mystic triangle and its sacred import throughout the two divisions of the world allotted to Ham and Japhet; nor were convincing proofs of its not having been confined to idolators, but of its existence as a symbol of divine signification among the ancient Jews of both these divisions, wanting to our subject.

The mystic import of the number three, as derived from the equilateral triangle, was also explained, and instances of its application quoted in every quarter of the globe as well as from every class of authors, sacred and profane. Nor were instances wanting to prove the application of the figure, both to geometrical and architectural purposes.

And now—having thus briefly referred to the heads of my former chapters—I proceed to trace the symbol through the remaining third division of the world, the land of the virtuous Shem, in whose seed was the promise, and from whom, though now sunk in gross idolatry, historians assert, first emanated the most valuable of our arts and sciences, proving that not only the light of day, but the light of knowledge, first dawned upon us from the east.

Escaped from the horrors of the general deluge, the immediate descendants of Noah in the line of Shem, who settled in Asia, inhabited the regions nearest the great range of Taurus in the Median mountains, and near the heights of Caucasus. They established their first schools in caverns, in opposition to the practice of the sons of Ham, who erected the tower of Babel, and in after days the pyramids of Egypt, with other temples to Belus, or the sun; but as this point will form a subject for future consideration, I will not in this place anticipate it.

From the heights of Caucasus the Shemites emigrated into Tartary, and with them successive colonies of priests, professing the religion of Buddha or Boodh, gradually dispersed themselves over Asia, throughout which country, although symbolical worship eventually effaced the pure patriarchal religion, traces are still left of their having once received the doctrine of the covenant. According to the Hindoos, with whose modification of it we are best acquainted, the supreme, ineffable God, called *Brame*, or "the Great One;" first produced Brahma the creator, from whom proceeded Vishnu the preserver, and Seeva the destroyer, who is also the regenerator; for according to the Indian philosophy, nothing is destroyed or annihilated, but only transmuted, so the destruction of one thing is only the regeneration of another. Now Brame, producing Brahma, Vishnu, and Seeva, has so strong a similitude to the patriarch Noah and his three sons, Shem, Ham and Japhet as to need no comment.

Postellus states, however, and so does the learned Doctor Hyde, that Brahma must have been Abraham; the former adds that the tribe of Brahmins were the descendants of that patriarch, by his wife Keturah, (Genesis xxv. 1), and were so called *quasi* "Abrahmanes." The Arabs—who are descended from Abraham, by Ishmael, and are jealous of the invaded honours of that great patriarch, their progenitor—contend that Brahma and Abraham are the same. If so, however, the trinity of Brahma, Vishnu, and Seeva, instead of being Ham, Shem, and Japheth, is the three with whom the covenant was made, Abraham Isaac, and Jacob. Leaving this to the learned, I see no difficulty in supposing that to the righteous Noah and to Shem, as in after days to Moses, Daniel, and Isaiah, a clear definition of the Holy Trinity—the Father, Son, and Holy Ghost—had been vouchsafed, and that all subsequent triads were mere symbols of that divine union.

The antiquity of the Hindoo sacred writings is extreme; Sir William Jones assigns the date of one thousand five hundred and eighty years before Christ to the Yajush Veda, one of the three sacred Vedas—which period is nine years prior to the birth of Moses, ninety before his departure from Egypt with the Israelites, and three thousand four hundred and twenty-one from the present time. In the caves of Elephanta, near Bombay, supposed to have been excavated shortly after the flood, the presiding deity was represented with three heads. On the opposite page is a drawing of it by the Rev. Mr. Maurice. In this cavern or temple there were also three original Vedas, or books of holy writ.

Their Geeta contains the following remarkable passage—confirmation strong of their worship of a Trinity in Unity, or Deity of triple attribute:—"They who serve even other gods (says this holy book) with a firm belief, in doing so, involuntarily worship me. I am He who partaketh of all worship. I am their reward. I am the ineffable, infinite, and eternal God." In the Elephanta caverns just noticed, according to Bryant, one thousand years before Plato, or one thousand four hundred and twenty-nine years before Christ, a trinity of gods was not only taught but symbolized by a triangle. The Indian history of the *Mahabbarat* also alludes to and designates a plain triad of divinity.

The three personifications of the Deity—Brahma, Vishnu, and Seeva—are only one in essence, and were, as shown in the engraving, anciently worshipped collectively under the title *Trimourti*. Though the followers of the two latter, namely Vishnu and Seeva, now constitute two opposite and hostile sects, they nevertheless join on some occasions in the worship of the universal triad, expressed by the mystic word *Om*, or *On*, or more frequently by the triliteral word A U M.

With the Brahmins the number three has, as already shown in the other divisions of the world, a mystic import. They offer up their devotion three times a day; during their religious ablutions they immerse the body three times in the purifying wave. They wear next their skin the sacred *zennar* or cord of three threads; this sacred cord can be

woven by no profane hand, the holy Brahmin alone can twine the hollowed thread; it is made with the utmost solemnity,

SEEVA, BRAHMA, VISHNU.

and with mystic observances. In the *Ayeen Akbery*, the mode is thus described:—"Three threads are first twisted together, then they are folded into three, and twisted again, making it to consist of three times three; this is folded again into three, but without more twisting, so that they are three distinct cords, each being one, but composed of three. Each end is fastened with a knot, and thus a figure is formed resembling the *Jod* of the Hebrews, their acknowledged symbol of God." Tavernier, in his account of the Benares pagoda, states that its deity is saluted by prostrating the body three times; he is adorned with a triple crown, and bears in his hand a three forked sceptre. Throughout India (says Maurice) the sun, the moon, and Mercury, under the triune name of *Buddha*, for ever occur in the varied page of their mythology. But this I shall more fully elucidate when treating of our Masonic observances.

And now, having dwelt some time in Hindostan, we, like the sons of Shem, will emigrate, noticing, as we travel on, that according to Oliver Rudbeck, even in the remote islands of the Pacific Ocean, peopled from the Malay shores, the supreme deities are God the Father, God the Son, and the Bird or Spirit.

Dr. Parsons and the celebrated Van Strahlenburgh, after remarking how universal a veneration prevails through all northern Tartary for the sacred number three, mention a race of Tartars called Takuthi, who are idolators, and the most numerous people of Siberia; they adore an invisible god, under three different denominations. Colonel Grant thus translates their vernacular tongue, descriptive of this deity and his attributes—first, the creator of all things; secondly, the god of armies; thirdly, the spirit of heavenly love proceeding from the other two.

The Japanese, from their constant intercourse with the Chinese, have adopted nearly the same religious creed. Their most ancient religion however is that of Sinto, who was the offspring of the sun, the founder of the ancient royal family, and of the empire. It has been already explained that the Egyptian Osiris or the sun, was the great patriarch Noah, and that Ham his son was the founder of his nation. The similarity of the Japanese Sinto, the offspring of the Sun, or Noah, is too striking to require elucidation; were it otherwise, their *numen triplex*, or triple deity, would set the point at rest. We here perceive how closely it resembles the triple emblems which in my former remarks I submitted. This deity, possessing three heads, is furnished with four

NUMEN TRIPLEX JAPONICUM.

pairs of hands; multiplicity of members was with the ancients of all nations a mode of expressing power or majesty, and has been copied by the poets—Homer gives to Briareus an hundred hands, and the watchful Argus has an hundred eyes.

China, one of the countries apportioned to Shem, and in which we as Britons must at this time feel strong political interest, has within its vast territories three established religions. It has also a fabulous chronology similar to that of the Hindoos, and almost equally extravagant. The *Tenkis*, or ages which elapsed from Pan-kow, the first man, to their prophet Confucius, about five hundred years before the Christian era, are variously estimated from two hundred and seventy-six thousand years to ninety-six million nine hundred and sixty-one thousand seven hundred and forty years. There is this important distinction however between the Hindoos and the Chinese—that while the Hindoos admit these chronologies into their Vedas or sacred books and implicitly believe in them, the better class of Chinese treat their fabulous records not only with contempt as puerile and ridiculous, but with horror as profane. The first dawn of

authentic history of China commences with the government of Fouhi two thousand nine hundred and fifty-three years before Christ, or four thousand seven hundred and ninety-five years from the present time.

"Religion," says Dr. Lardner, "in China differs from all other great kingdoms of Asia in this particular, that with all others it has been administered by a powerful priesthood, supported by the state, resting on a complicated creed, and surrounded by the pomp of superstitious rites; but in this country the national religion, or at least that professed by the learned and the great, which has always laboured to proscribe every other, is founded on simple principles, comprising scarcely anything worthy the name of idolatry." The belief of an almighty superintending power under the name of *Tien*, heaven, or of the great *Shang-ti*, or spirit, with sacrifices offered on certain high occasions, comprehend the circle of their orthodox faith and observance.

According to Du Halde, they have however in this Shang-ti, or unity of godhead, a distinct trinity which refers to a mysterious principle or power called *Tay-ki*, which operating through certain active and passive agents, called *Yang* and *Kin*, has given form to the various objects which compose the universe. The appointment of rites solemnized in honour of the great Shang-ti, and the instruction of the people in their duty to him, are mentioned among the highest claims of the first emperors to the gratitude of posterity.

Confucius, who founded his system upon the reverence for ancient times, became himself the chief authority upon which the Chinese sought to form their belief. Warmly animated by religious sentiments, he treated the subject in a lofty tone and inculcated the necessity for performing the ceremonies due to *Tien* or *Shang-Ti*, but unhappily not with a view to eternal but temporal advantage. He taught the all but idolatrous veneration for ancestors, in honour of whom were erected the halls of ancestors, round which Ellis says that tablets bearing their names are ranged, to whom prayers and sacrifices are offered.

The veneration of ancestors equally pervades all the religious sects of China. These sects have, however, ample precedent for deifying their illustrious progenitors.

Poetry.

THE EVENING WALK.*

BY THE REV. W. BARNES.

Come let's go down the grove to-night;
The moon is up, 'tis all as light
As day, the wind does blow enough
To shake the leaves, but 'tis not rough.
Come, Esther, take for old time's sake
Your hooded cloak, that's on the pin,
And wrap up warm, and take my arm,
You'll find it better out than in.
Come, Etty dear; come out o' door,
And take a sweetheart's walk once more.

How charming to our very souls,
Were once your evening maiden strolls,
The while the setting sunlight dyed
With red the beeches western side.
But long before your finger wore
The wedding ring that's now so thin;
And you did share a mother's care
To watch and call you early in.
Come, Etty dear; come out o' door,
And take a sweetheart's walk once more.

And then again when you could slight
The clock a-striken' late at night,
The while the moon with rising rim
Did light the beeches' eastern limb,
When I had bound your finger round
With this gold ring that's now so thin,
And you had none but me alone
To take you late or early in.
Come, Etty dear; come out o' door,
And take a sweetheart's walk once more.

But often when the western side
Of trees did glow at even-tide,
Or when the later moon did light
The beeches' eastern boughs at night,
And in the grove where folk did rove,
The crumpled leaves did fly and spin,
You could not share the pleasure there.
Your work or children kept you in.
Come, Etty dear; come out o' door,
And take a sweetheart's walk once more.

But cares that sunk your oval chin
Against your bosom's lily skin,
For all they made our life so black
Are now all lost behind our back,
So never mope, in midst of hope,
To slight our blessings would be sin.
Ha! ha! well done, now this is fun;
When you do like I'll bring you in.
Here, Etty dear; here out o' door,
We'll take a sweetheart's walk once more.

* From a volume of poems in the Dorset dialect.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE LATE MEETING AT ROSS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—I was surprised on seeing it announced in your *Magazine* of the 22nd inst., that at the banquet following the Prov. Grand Lodge of Herefordshire, at Ross, which was presided over by our Prov Grand Master, "all the usual Masonic forms were observed except the important duty of keeping the Lodge closely tyled against intruders." As one who was present, I can assert that the usual Masonic forms were not observed, and very properly so, from the circumstance stated in your report, that "various individuals, not members of the Craft, were present." Whether for the sake of giving admittance to two or three strangers, Masonic banquets should be deprived of their time honoured observances, is a matter of opinion—I am of opinion they should not; the Prov. Grand Master of Herefordshire thinks otherwise.

Had your own reporter been present in the Prov. Grand Lodge, he might very properly have alluded to the helter skelter mode of admitting brethren, and to the *reading* of our ancient formularies by those who should have set a more perfect example.

I am, Sir and Brother, your obedient servant,

A Freemason.

Herefordshire, 28*th Oct.*, 1859.

ROYAL MASONIC INSTITUTION FOR BOYS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—In the *Freemasons' Magazine* of the 22nd inst., brought to my notice—under the head of "Boys School" you have given currency to a statement respecting myself. I feel bound to give it a positive denial, and do trust, that in common fairness, you will insert this in your next number, if only for the sake of the "good cause," which might be prejudiced by a statement if allowed to remain uncontradicted. You have the means of ascertaining the real truth through the medium of the House Committee, which brethren at a distance have not, and therefore need not be imposed upon by "strange communications."

"Audi alteram partem" is a maxim which, as editor, I feel sure you will uphold; and could I leave the establishment, I should have been glad to have called upon you.

I am, Sir and Brother, yours fraternally,

C. Woodward, Head Master.

Lordship Lodge, Wood Green, Tottenham,
October 28*th*, 1859.

THE ROYAL MASONIC BOYS SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—In your *Magazine* of the 22nd ult., you state, to use your own expression, "We have received some strange communications relative to the continual disputes between the two masters; the absence of the head master for two or three

days at a time; the want of system in the establishment, &c., which shall not escape our notice."

Now, upon a subject which not only affects the character of the head master—and that most seriously, but also may prove very detrimental to the interest of this noble institution, every caution should be taken before any such report as you have made be put in print.

Allow me to inform the brethren at large that the above statement is a base fabrication, and a more barefaced lie was never brought before the public with such boldness and audacity. After the strictest investigation into the matter, I find there is not one word of truth in any part of the report stated in the *Magazine*.

At the conclusion of your report you state that "the strange communications shall not escape your notice;" let me remark that where the interests of several children at the present time, and I trust of hundreds hereafter, are dependent, the least you could do would be to publish in full these strange communications, and not only the communications, but also the names of the parties; for surely no Mason is so base as to write such reports without letting his name be known. I ask the whole Masonic body if, in their opinion, the originator of such reports as you have received has fulfilled that part of his obligation wherein he promises to support his brother's character behind his back the same as in his presence.

But the matter does not rest here, for not only is a man's character threatened, and an injury done to the institution, but the very House Committee are charged with not doing their duty; for is not the want of system complained of, the regulation of which belongs to the House Committee—with regard to them, let their works clear their character from blame.

I need not say more upon this subject, as I hope and trust it may be taken up by the General Committee and the affair be properly investigated; and, if justice be done, you will report the result of the investigation in your *Magazine*, that all who have seen the base and false report may also see the justification of a noble Mason's character.

Finally, allow me to state that, at a time when the *Magazine* is much in want of support, the publication of such false accusations will not only prove detrimental to, but also be the ruin of the *Freemasons' Magazine*—which I am sure is a welcome visitor at many a Mason's house, so long as the subjects contained in its columns are written with a true Masonic spirit, and are not detrimental to Masonry in general, or the charitable institutions which are the pride and boast of English Freemasons.

I am, Sir and Brother, yours very fraternally,
JOSEPH BRAITHWAITE,
Nov. 1st, 1859. Lodge No. 225.

[We are most happy to receive corrections of any of our statements—but we do not think there is any necessity for the strong language of Bro. Braithwaite. We alluded to the reports that were current regarding the school guardedly—with the view, not of injuring the institution, but of putting an end to those reports should they be incorrect, having at the same time determined, should no other brother do so, to bring the matter before the General Committee. With regard to Bro. Braithwaite's accusation that we have told a "barefaced lie" with "boldness and audacity," we can afford to treat it as it deserves. But when Bro. Braithwaite tells us, that "after the strictest investigation into the matter" he finds "there is not one word of truth in any part of the report stated in the *Magazine*," we are bound, though reluctantly, to inform Bro. Braithwaite that in his investigations he has evidently neglected seeking official evidence on the subject. The minutes of the House Committee, which we have inspected, prove that not only have there been differences between the masters, and that almost immediately on the appointment of the assistant, but that he has appealed to the House Committee to define his duties, considering that too much of the superintendence of the school was cast upon him by the head master. After hearing both sides of the question (the head master stating that Mr. Riley had voluntarily taken the superintendence of the boys, both in the playground and the school), it was resolved that the two masters should draw up a statement as to what they considered their respective duties, and submit it to the House Committee. We maintain that no school can flourish with differences between the masters, and it would be better that one or both of them should retire, than that the usefulness of the institution be injured. Bro. Braithwaite has thrown out a challenge which we willingly accept. We will, Providence permitting, meet him before the General Committee, and shall not be afraid to publish the result of any inquiry that may be entered into.—ED.]

THE MASONIC MIRROR.

MASONIC MEM.

A PROVINCIAL GRAND LODGE of Northumberland is summoned for the 14th November, to be holden at the Grey Horse Inn, Gateshead, under the presidency of the R.W. Prov. Grand Master, Bro. John Fawcett. The banquet is to take place at the Queen's Head Inn.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—At a regular Lodge held on Thursday, October 27th, at Radley's Hotel, New Bridge-street, there were present Bros. Robert Farran, W.M.; Boughey, S.W.; A. Pratt, J.W., and the rest of the officers. A ballot was taken for the admission into Masonry of Messrs. George Water Constable, James Henry Allingham, and George Wayland Taylor, which being unanimous in their favour, and the brethren being in attendance, they were duly initiated. Bro. Blake was raised to the third degree. There was a goodly attendance of P.Ms., including Bros. Batty, Partridge, Clarke, Wilcox, Bone, and Goodwin. At nine o'clock all business being ended, some thirty-six brethren partook of refreshments, and in social harmony finished the evening. Bros. How, Catling, and Hart were guests, and in responding to the toasts of "The Visitors," Bro. How adverted to the fact, that in each and every Master of the Neptune, the brethren had not only one who was a regular attendant, but who discharged the duties of his office with consummate ability; the Wardens, too, were always up to their work.

TEMPLE LODGE (No. 118).—The usual monthly meeting of this Lodge was held on Tuesday evening, the 1st inst., at the Ship and Turtle, Leadenhall-street. Bro. H. Hastelow, P.M. (in the absence of Bro. C. Aldridge, W.M.), presided. Bro. A. Day, S.W.; Bro. E. Farthing, J.W.; Bro. Beard, Sec. and S.D.; Bro. Southall, J.D.; and Bro. Barnett, I.G. The Lodge having been opened in due form, and the minutes read, Bros. Jarman and Lynn were introduced, and having given signs of their proficiency, were passed to the second degree. The Lodge having been opened in the third degree, Bros. Aston, Doggrell, Smith, and Goldsmidt were severally raised to the sublime degree of Master Masons, that solemn rite being performed by Bro. Hastelow in his usual impressive manner. This being the whole of the business, the Lodge was closed, and the brethren, amounting to upwards of forty, sat down to a well spread banquet. The usual loyal and Masonic toasts were given, and the evening was spent in a most agreeable manner, with some excellent singing by several of the brethren.

LODGE OF FAITH (No. 165).—At the recent meeting of this Lodge, held at Anderton's Hotel, Bro. Stewart was duly installed W.M. by Bro. Arnold, P.M., assisted by a large board of P.Ms, the ceremony being most impressively performed. The Worshipful Master then appointed and invested the officers for the ensuing year as follows:—Bros. Clothier, S.W.; W. Odell, jun., J.W.; Cobham, S.D.; Hart, J.D.; and Pope, I.G. Bro. Carter, P.M., who had been re-elected Treasurer at the previous meeting, was re-invested with the badge of office, and Bro. Anslow, P.M. received the responsible appointment of Secretary to the Lodge. Four gentlemen were initiated into the Order in a most masterly style, and a brother was raised to the third degree. At the conclusion of the business, the brethren, numbering upwards of fifty, adjourned to refreshment, and passed a most pleasant evening.

OLD CONCORD LODGE (No. 201).—The monthly meeting of this Lodge was held on Tuesday evening, at the Freemasons' Tavern, and was as usual very numerously attended. Bro. C. Maney, W.M., presided, supported by Bros. Kennedy, Jackson, and Emmens, P.Ms.; Bros. Swainston, S.W.; and the Rev. J. Laughlin, J.W. The Lodge having been duly opened, and the minutes read, Bros. Tyrrell, Jacks, Alfred Bryant, and George Maddick, were passed to the second degree. Messrs. Joseph Chaplin, Alfred Duncan Meddick, Leopold Levisohn, William Filmer, and William Taylor, were then severally introduced, and in a most impressive manner initiated into the secrets and mysteries of antient Freemasonry. A letter was received from the Grand Lodge, cautioning the brethren not to receive amongst them any members of the spurious Lodges, established under the title of "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes." On the motion of Bro. Emmens, it was agreed that the usual Masonic ball of the Lodge be held for the benefit of the Masonic charities. The Lodge was then closed, and the brethren adjourned for refreshment. The W.M. in giving "The Queen," said it would be unnecessary for him to enlarge on her virtues, but in giving that toast he wished to associate with it the name of a member of the Craft, which was her son-in-law, Prince Frederick William of Prussia. This was drunk with the usual Masonic honours. "The M.W., the Earl of Zetland," and "The Right Hon. Lord

Tamure," were also given and honoured. The W.M. in giving "Their newly initiated brethren," said it must be to him, as W.M., a great pleasure that evening to receive five gentlemen whom he could now call brethren, who had selected the Old Concord Lodge as the one in which they were to be brought into the light of Freemasonry, and he trusted that they would never regret having done so. Although theirs was a numerous Lodge, there were plenty of opportunities afforded to enable the brethren at no distant period to occupy the position which he then had the honour to fill; but to enable them to do so they must be frequent in their attendance at Lodges of Instruction. He was highly gratified that they had selected this Lodge, where they would meet with that good feeling and brotherly love which should at all times characterize Freemasons. Bro. Alfred Meddick returned thanks on behalf of himself and brother initiates. "The Visitors" was given and responded to by Bros. Hughes and H. Thompson. The Worshipful Master in giving the health of Bro. the Rev. J. Laughlin, J.W., said he had had the pleasure of introducing two clergymen into their Order, and he should be happy to see every Lodge have its Chaplain. He did not think if they went from the Archbishop of Canterbury down to the poorest curate they could find a more worthy man than their Bro. Laughlin. Bro. the Rev. J. Laughlin said that their present W.M. was the sixth he had seen in the chair, and he could sincerely say that he never regretted having joined Freemasonry, for he admired the Order in general, and had the utmost esteem for that Lodge in particular. He joined Freemasonry from a favourable opinion, preconceived of the institution, having inherited that idea from his father, who told him that to be a good Mason he must be a good man, and since he had joined it he had spent in it many happy hours. In the Old Concord Lodge he had never seen anything but peace, and he could entirely join with the W.M. in thinking that the initiates had made a good selection in joining that Lodge. He could not sit down without addressing a word or two to those brethren who had newly joined them, and he agreed with their W.M. that he was glad to see ministers of religion join their Craft. Ignorant persons might speak against Freemasonry and attempt to excite a prejudice against it, calling it a secret society and not a religious body, but persons who knew nothing about such things had no right to talk about them. It was true they did not initiate them into any particular dogma of faith, either as Christians or Jews, but they admitted all who had a belief in the Supreme Being, and who also believed in future rewards and punishments, as given to them in the revelation contained in the volume of the Sacred Law. They admitted no one who did not believe in the Great and Supreme Power who was the source of all light, and through whom they were joined together by a bond of love and charity. There was a time when Freemasonry possessed all the light of religion which then existed—when Freemasons only lived in the love and unity of God, believing in rewards and punishments, but which doctrines it was dangerous to avow, and that led to their being bound together as a secret fraternity. Those times were happily past, and now they had the light spread, east, north, west, and south, and he hoped soon would be realized the wish of the G.A.O.T.U., that the world might become one great Masonic Lodge, bound together by the sacred ties of brotherly love, relief, and truth. Their object was to secure these advantages to worthy men, and worthy men alone; and he thought their newly initiated brethren would do well to take the advice of one of their visitors, to attend Lodges of Instruction for they could not be cognizant from what they heard in the Lodge-room of the science which they would hear explained to them in their beautiful sections and lectures; for there they would hear explained the divine revelation calculated to make them look at it with awe and wonder—which they never had done before. Whether they took the lights thrown upon them by the Old or New Testament, they all acknowledged and rejoiced in the work they were promoting. He hoped that they would be regular in their attendance at their Lodges, and be frequent visitors at Lodges of Instruction, by which they would be furthered in their progress in their Masonic duties. A Masonic Lodge was, in its making, the best form of government, the officers paying a willing obedience to the Master, who was also himself liable to another control. The Master of the Lodge could not be a despot, because his duties were limited by the Book of Constitutions. The more they advanced in peace, so would the happiness of the world be promoted; and unlike those who engaged in political controversy, which only set men together by the ears, their object was to make them subjects of God, of love, of peace, and order. Long might the Old Concord Lodge flourish, and be what it professed to be, a Lodge of concord and unity. The W.M. then gave the Past Masters of the Lodge, for which Bro. Emmens returned thanks, and said he would at all times be most happy to carry out the duties of the Lodge. Bro. Jackson, P.M., in giving the health of the W.M., said little eulogy of their W.M. was needed from him, as they all knew what he was as a Mason in the Lodge as well as a private friend, and in either case they knew as much about him as he did. As to the working of the Lodge, it must have met their approbation; and whether in or out of the Lodge, he was at all times ready to carry out their views and increase their comforts. The W.M. said if he carried out the duties of the Lodge to their satisfaction, it would in future times be a great comfort to him to know that he had merited the good opinion of the brethren of that Lodge. Since he had presided, he had endeavoured to keep up their name of "Concord," and he should always do so as long as the G.A.O.T.U. spared him to be a member of the Old Concord Lodge, and do all he could to promote its interests. The W.M. next gave "The Officers of the Lodge," to which Bro. Swainston responded. The pleasures of the evening were greatly enhanced by some excellent singing by Bros. Woollams, Meddick, and Emmens.

MANCHESTER LODGE (No. 209).—At a meeting of this Lodge held at Bro. Clemow's, Anderton's Hotel, Fleet-street, on Thursday, October 20th, Bro. Dr. John Hunt, W.M., presided, supported by Bro. Norman, P.M., as S.W.; Bro. Hopekirk, J.W.; Bros. Collard, Levinson, and Izod, P.Ms., and many other brethren. Bro. Underwood was passed to the degree of Fellow Craft, and Bro. Clemow was elected a joining member. At the conclusion of business the brethren adjourned to banquet, and the evening was spent in the utmost harmony.

INSTRUCTION.

JUBILEE LODGE (No. 85).—A meeting of this Lodge was held on Sunday evening, at Bro. Ireland's, the Masonic Hall, Fetter-lane. About sixty brethren were present,—the occasion being the working of the fifteen sections. Bro. Anslow presided; Bro. Rogers acted as S.W., and Bro. Cottebrune as J.W. The sections were worked as follows:—First lecture—first section, Bros. Hoode; second, Hales; third, Rogers; fourth, Bertram; fifth, Ireland; sixth, Moor; seventh, J. R. Warren. Second lecture—first section, Bros. Handford; second, Drukher; third, De Solla; fourth, Fisher; fifth, Rogers. Third lecture—first section, Bros. Cottebrune; second, Ireland; third, Brett. A vote of thanks was passed to Bro. Anslow for presiding and putting the questions, who expressed the high gratification he experienced in seeing so many brethren present that evening to aid him in working the lectures. Some new members were elected, and the Lodge adjourned at ten o'clock.

PROVINCIAL.

BERKSHIRE.

MAIDENHEAD.—*St. John's Lodge* (No. 1097).—The names of the initiates, at the opening meeting, given in our last number incorrectly, are Henry Willey Williams; George Bowyer; Henry Howard Hodges; William Skindle, jun.; William Harding Merritt, and Thomas Greenhalf as a serving brother.

DURHAM.

GATESHEAD.—*Borough Lodge* (No. 614).—A Lodge of emergency was held at the Grey Horse Inn, on Wednesday evening, October 26th, when the Lodge was opened by the W. Master, Bro. P. S. Gillies, assisted by Bro. Thomas Cummins, P.M., and the officers of the Lodge, in the presence of a good attendance of members. Mr. August Ferdinand Rosenberg, Mr. Ernst Biesterfeldt, and Mr. James Nelson, who were balloted for and approved at the last regular meeting, were admitted and initiated into the mysteries of Freemasonry in antient form by the W.M., in his usual impressive manner. The Lodge was visited by Bro. J. T. M. Harrison, P.M., who kindly presided at the harmonium, and Bro. Furst, of Lodge No. 586. The Lodge having been closed in harmony, the brethren adjourned to refreshment, when the usual loyal and Masonic toasts were proposed and responded to. The health of the newly initiated brethren was proposed, after which Bro. Dickson sang the "Entered Apprentice's Song." There was some good singing by Bros. Weyergang, Nelson, and others.

ESSEX.

ROMFORD.—*Lodge of Hope and Unity* (No. 259).—The regular meeting of this Lodge took place at the White Hart Inn, on Thursday, the 27th instant, at two o'clock P.M., the W.M., Bro. W. Pulteney Scott, P.S.G.D., presiding. The Lodge was opened in the three degrees, and Bros. Rev. W. Field, *A.M.*, and E. S. Tudor, were raised to the sublime degree of M.M. Lodge was then resumed in the first degree, and two gentlemen ably initiated by the W.M. into Freemasonry. Bro. I. G. Matthews was then elected W.M. for the ensuing year, and Bro. Adlard, P.M., re-elected Treasurer. The Lodge was then closed, and the brethren adjourned to dinner, which was presided over by the W.M., Bro. Scott, P.S.G.D.; Bro. A. U. Thiselton (Secretary to the Boys School, and Secretary of the Lodge) occupying the vice-chair. The usual loyal and Masonic toasts were given and responded to, and the brethren separated at an early hour, after spending a very happy evening. Bro. T. P. Tate, Treasurer, No. 774, Hartlepool, and three other brethren, were visitors.

GLOUCESTERSHIRE.

DURSLEY.—*St. John's Lodge* (No. 1063).—The regular monthly meeting of the brethren of the above Lodge was held on Tuesday, Oct. 18, at the Old Bell Hotel, at which the Rev. G. A. M. Little, W.M. presided. The Lodge was opened in the three degrees, and Bros. W. Vizard and E. Gazard were raised to the sublime degree of Master Mason. The ceremony was performed by the Worshipful Master in a most impressive manner. The business being concluded, the Lodge was closed in harmony, and the brethren retired to refreshment, and a very pleasant evening was spent.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—The brethren held their usual meeting at Freemasons Hall, Bugle-street, on Thursday, the 13th of October. Bro. Abraham, P.M., filled the chair, and raised Bro.

Pearce and Weston to the sublime degree of Master Mason, in that impressive manner which reminded the brethren of the pleasure they so often experienced by the efficient working of Bro. Abraham during the two years of his Mastership. He was supported by Bro. Fletcher, W.M. of Lodge of Peace and Harmony, and Bro. J. R. Stebbing, W.M. of the Lodge of Twelve Brethren, and a numerous attendance of members of the Lodge, of Past Masters, and visiting brethren. Bro. Fletcher, the W.M. of the Lodge of Peace and Harmony, in a speech full of the most Masonic expressions, invited the Worshipful Master, officers, and brethren of the Royal Gloster Lodge to a banquet of the Lodge over which he presided, which invitation was accepted in language equally pleasing by the acting Worshipful Master. The Lodge was then closed, and a large number of brethren dined together. The usual toasts were given, and some very happy and Masonic responses made.

STAFFORDSHIRE.

STAFFORD.—*Staffordshire Knot Lodge* (No. 1,028).—This Lodge, though only founded in 1858, is making very satisfactory progress, having now twenty-seven members. The monthly meeting was held at the Grand Junction Railway Hotel, Stafford, on Tuesday, October 10th, Bro. Chas. Trubshaw, W.M. (P.M. No. 674, P. Prov. S.G.W. Staffordshire), presiding, supported by the whole of his officers and eight members of the Lodge, who were honoured by the presence of Bro. Charles Stuart Law, one of the Grand Stewards of Scotland, and also Worshipful Master of Lodge No. 48, of Edinburgh. After a successful and unanimous ballot had been taken for Messrs. G. C. Bancroft; J. Loxdale Warren, jun., and G. Gordon Warren, they were severally initiated into the mysteries and privileges of the Order. Bros. the Rev. G. F. Clark, and Capt. Salt, *M.P.*, were then duly passed to the second degree. Bro. Thomas Aston was also raised to the sublime degree of Master Mason. The whole of these ceremonies were performed by the esteemed W.M., in his usual impressive and masterly manner. He expressed himself much pleased with the attention of the several candidates. The business of the Lodge being concluded, and the Lodge duly closed, the brethren retired to refreshment, and spent a happy evening.

ROYAL ARCH.

METROPOLITAN.

ROBERT BURNS CHAPTER (No. 25).—This Chapter held its first convocation for the season on Tuesday, the 25th, at the Freemasons' Tavern, Comps. Allen, Z.; Hewlett, H.; Harrison, J.; and the other officers being present. The business of the evening consisted in exalting Bros. Clements, P.M., No.25; Nicholls, No. 25; Clark, No. 745. The Chapter was then closed, and the Companions afterwards dined together, Comp. Allen, M.E.Z., presiding. The customary toasts having been given, Comp. J. Savage, S.G.D., returned thanks, and, for himself and the other Grand Officers, thanked the Companions for the compliment that had been paid them. The M.E.Z. then proposed "The Visitors," including among them Comp. Dr. Nolan, who had so kindly honoured them with his presence. Comp. Dr. Nolan remarked that the visitors could not but feel honoured by the good wishes of the M.E.Z. He heartily congratulated the Chapter on the events of that day. For himself he would say it gave him great pleasure to be present, and, with the other visitors, could not but be pleased with the auspicious prospect which the Robert Burns Chapter presented, and gratified with the hospitality with which they been received, for which, through him, they returned their most grateful thanks. The M.E.Z. then proposed "The newly exalted Companions." Comp. Clements, for himself and Comps. Nicholls and Clark, thanked them for the hearty response with which their healths had been drunk; he could but very inadequately express the pleasure he experienced at having taken another step in Freemasonry. He felt grateful for that brotherly feeling in admitting them to a participation in the privileges of their exalted degree, and their most earnest endeavours would be stimulated to deserve the honour of being admitted amongst them by a constant desire to preserve that good name in the Chapter which they had hitherto maintained in the Craft, whether as Companions of the white or Companions of the red. After the other usual routine toasts the Companions separated.

UNITED PILGRIMS CHAPTER (No. 745).—A convocation of this Chapter was held at the Manor House, Walworth, on the 20th ult. The ceremonies of installing the Principals, and exalting a candidate, were performed by Comp. T. Alex. Adams, P.Z., of Chapter No. 206, in his usual able, impressive, and solemn manner. Comp. C. Ireland (W.M. of No. 205) was installed First Principal; Comp. D. R. Farmer (W.M. No. 25), Second Principal; and J. R. Warren, Third Principal; a committee of Companions was appointed to select and report a suitable place of meeting, circumstances having arisen to necessitate the removal of the Chapter.

SCOTLAND.

GRANGEMOUTH.

PROV. GRAND LODGE OF STIRLINGSHIRE.

TUESDAY, the 18th inst., having been appointed by Colonel Sir Alexander Gibson Maitland, Prov. G.M. of Stirlingshire, for the consecration of the Zetland Lodge, Grangemouth, No. 391, and the installation of its office bearers, the Prov. Grand Lodge assembled there on that day. In the absence of the Prov. Grand Master, the R.W.D. Prov. G.M. Bro. Dyson, presided, supported among others by Bros. J. Peebles, Prov. S.W.; R Rutherford, J.W.; D. Stewart, Treasurer; Wm. M'Leay, Secretary; Rev. Andrew R. Bonar, G. Chaplain; Peter Gardner, S.D.; J. Murphi, J. D.; Alexander Mc Ewan, Sword Bearer; Stembridge Rae, Grand Organist; W. M. Bryce, Grand Marshal; Thomas Robertson, Grand Tyler. Among the acting Prov. Grand Stewards, we observed Bros. Charles Stuart Law, Charles Donaldson, J. Murr, A. Robertson, and J. W. Storrer.

The Prov. Grand Lodge being opened in due form by the Deputy Prov. Grand Master, the consecration ceremony was ably performed by the Rev. Prov. Grand Chaplain; the Grand Organist conducting the chanting of the various anthems in a manner we have seldom heard equalled.

At the conclusion of the consecration, the following office bearers were installed by the Deputy Prov. Grand Master:—Bros. Simpson, W.M.; Lang, D.M.; Denovan, S.M.; Watson, S.W.; Allan, J.W.; Walker, Treas.; Clarke, Sec.; Hodge, S.D.; Dalrymple, J.D; Mitchell, I.G.; Clarke, Tyler. These brethren being invested with the various insignia of their respective offices by Bro. Chas. Stuart Law, W.M., No. 48, who delivered an appropriate charge to each, the Prov. Grand Lodge was then closed in ample form, the brethren proceeding to the church, where divine service was conducted by the Rev. Andrew Bonar.

At five P.M. the brethren returned to the hall, where dinner was prepared for about one hundred and fifty, presided over by Bro. Dyson, R.W.M. of the "Ancient," supported by Bro. Simpson, the newly installed Master of the Lodge; the Rev. Bro. Bonar, acting G. Chaplain; Bro. Law, G. Steward of the Grand Lodge of Scotland; Bro. Downing Bruce, R.W.M. of the St. John's Lodge, Alloa. Bro. J. Peebles, of the Ancient, occupied the chair of the S.W.; and Bro. Rutherford, of the Ancient, that of the S.W. After the usual loyal toasts had been gone through,

The chairman craved as the next toast, the "Grand Lodge of England;" and the way which he alluded to the M.W.G.M. the Right Hon. the Earl of Zetland, as a nobleman and a brother Mason, found its way to the hearts of all the assembled brethren; the "Grand Lodge of Ireland," coupled with the name of the Duke of Leinster, came next in rotation, followed by the "Grand Lodge of Scotland and the Duke of Athole."

The next toast was given from the chairman, the "Army and Navy," and which was very ably replied to by

Bro. Downing Bruce, who, after a very enthusiastic allusion to the daring deeds of our soldiers in the Crimea, the noble and successful struggle they had in India, and the recent operations in China, wound up in a very quiet and telling manner how the spread of Masonry had been accomplished throughout the world through the influence of the British army.

Bro. Law then rose to propose the health of the Prov. G.M., Col. Sir Alexander Gibson Maitland, Bart., and after passing several eulogiums upon him as a man and as a soldier, he congratulated the brethren of the province in having as their head one of the best Masons in Scotland, whose military duties at Aldershott alone prevented his presiding on the present occasion. (The toast was received with immense cheering).

The chairman afterwards gave what may be considered the toast of the evening—"The Prosperity of the Lodge Zetland," and enlarged on the duties that devolved on a Freemason, not only in the Lodge, but also in his outward walk and conversation through life; and in continuation said, "it must have been very gratifying to the brethren assembled to witness the inauguration of a Lodge which promises to be one of the most successful in the district. My brother officers and myself have derived the greatest pleasure from assisting at the ceremony of the consecration of this Lodge—a Lodge which was founded in the purest spirit of Freemasonry, and which offers every prospect of being conducted on these high and benevolent principles, which may be denominated the corner stone of the great temple of Freemasonry. I am sure I only speak the sentiments of the brethren assembled when I say that we wish the Zetland Lodge every prosperity; may its officers be animated with the love of 'light,' that they may be able to dispense information to the brethren, and to convince them that all science and art are but lines that radiate to the Great Architect of the universe; and the gratification he would feel in meeting with them in the Lodge Ancient, No. 30, either as a body, a deputation, or individually, he hoped to be able to express at an early day." The toast was received with great applause.

Bro. Denovan, S.M., in reply, said — Right Worshipful Sir and Brethren—I feel proud of the honour that has fallen to my lot in receiving the commands of our Right Worshipful Master to reply to this toast, and I beg to thank you and the brethren most cordially for the kind manner in which success to the Zetland was given and responded to. It had long been felt that there ought to be a Lodge of Freemasons in Grangemouth. Numerous communications were held by the brethren, who, being few in number, for a long time the obstacles to such an institution were deemed insurmountable; but, though few in number, the brethren were very enthusiastic, and animated by the fact that Masonry is in possession of "light, a "light" whose universal diffusion over the world is rapidly hastening the time predicted by our immortal bard, when—

"Man to man the world o'er
Shall brothers be and a' that."

I say inspired by these feelings, and encouraged by the most liberal offers of financial support from several gentlemen who had not at that time seen the "light," but who, I am now proud to say, have joined the brotherhood, and are an ornament to the Craft. We petitioned the Grand Lodge and obtained our charter in February last. I cannot allow this opportunity to pass without bearing testimony to the cordial assistance we received from the neighbouring Lodges Nos. 17 and 69, who not only signed our petition, but, as I understand, instructed their proxies to give it their unqualified support at the quarterly meeting of Grand Lodge. You, Right Worshipful Sir, have perfected the elevation of our temple by the admirable manner in which you have performed the ceremony of the consecration. I trust that the many virtuous precepts that you have so impressively inculcated will long be remembered and acted upon by the officers and brethren of the Zetland Lodge. I have only to add that, in the name of our Lodge, I again beg to return you our best thanks for your presence on this auspicious and memorable occasion, and I assure you that, whenever opportunity presents, our brethren will be happy to renew the bond of brotherhood either in your Lodge or that of our own.

Bro. Denovan said—I beg to propose the health of the W. Master, who has presided with so much ability, and that in a manner both courteous and dignified, and who, from his skill and intimate acquaintance with Freemasonry, has dispensed so much "light" and information among the Craft. This is a day that our Lodge will mark with a white stone, a day that will always be remembered amongst the proudest of our annals. The grace and dignity with which Bro. Dyson has presided at the ceremony of the consecration, has given the greatest satisfaction to the brethren of our Lodge, and I may add to the brethren of all the Lodges present. Being but a young Lodge, we trust we shall often have the benefit of his admirable instructions; and we are assured from the courteous manner with which he has presided this evening, that we will meet with a brotherly reception whenever we shall have occasion to ask for further instructions.

The R.W.M., Bro. Dyson, in a neatly worded speech, feelingly replied, and expressed his thanks for the truly Masonic manner in which his health had been proposed and responded to by the brethren, and his gratification to be assured that they were satisfied with the manner in which he had performed his duties as representative of the Grand Lodge.

The chairman gave the different Lodges, according to seniority, who had honoured the Lodge with their presence, and which were in succession very ably replied to by their R.W. Masters. Bro. Law, in reply to No. 48, was peculiarly happy in his remarks, and by the witty and humorous allusions in his address, contributed a great deal to the hilarity of the brethren.

The R.W. Master shortly afterwards rose, and said the honour of proposing the next toast devolved on him, and requested the brethren to fill up a bumper to the health of the "Visiting Brethren," who, although not forming deputations, were there as representatives of their Lodges, and begged to couple it with the name of Bro. G. F. Adamson, of the Lodge St. Andrew.

Bro. Adamson having returned thanks, the health of the "Ladies" was drunk, and the Prov. Grand Master then gave the last toast of the evening, "Happy to meet, sorry to part, and happy to meet again," which closed the proceedings of a day, the like of which the youngest inhabitant in Grangemouth may never live to see again.

The arduous duties of Grand Marshal and Director of Ceremonies, were performed by Bro. W. M. Bryce, Grand Tyler of Grand Lodge, in a manner which elicited the approbation of every brother present.

INDIA.

LAHORE.

LAYING THE FOUNDATION STONE OF A MASONIC HALL AT ANARKULLEE.

This ceremony took place on the 6th of September, and was a great success; the weather is described as delightful, and through the exertions of the managing committee accommodation was plentifully provided for European ladies and gentlemen on the one side, and for the native chieftains and notable townsmen of Lahore on the other. The station band was in attendance and enlivened the scene by playing some very pretty selections and airs while the company were assembling. If the brethren of the Lodge took pains to render the ceremony a pleasing one, they were certainly well rewarded by the vast concourse of spectators who graced it with their presence. Among the native chiefs, who were about one hundred and fifty in number, we observed the son of Nawab Imam-ood-deen, Dewan Ajoodia Pershad, Sirdar Jyemul Singh, Sirdar Nehal Singh, Bhaee Charunjeet Singh, Bhaee Nundgopal, the Nawabs of Mundote and Mooltan, Ali Reza Khan, Ahmed Ali Khan, &c., &c.

A form of divine service was prepared for the occasion by the Prov. G. Chaplain, printed both in English and Oordoo, and distributed freely to all.

Punctually at the hour which had been fixed for the commencement of the ceremony, the brethren of the Lodge, accompanied by their Chaplain, occupied the space which had been reserved for the purpose between the long lines of seats under the Shumeanah and in front of the stone, which was now swinging from its blocks in mid air.

The Senior Warden, Bro. W. E. Ball, addressed the Worshipful Master as follows:—

"Right Worshipful Brother Sandeman,—On behalf of the Masons of Lahore, I request you to commence this building, which is to be dedicated to the purposes of Masonry at Lahore. The brethren feel that to no one could this task more appropriately fall than to yourself, not only on account of your high Masonic rank, but because you have already founded the Lodge in their hearts. They therefore hope you will complete the good work by presiding at the material establishment of the temple—which they trust may long stand as a memento of its founder and as a token of their Masonic faith.

The Right Worshipful Master replied:—"Brother Senior Warden, I have pleasure in acceding to your request, I feel it a high privilege to be thus permitted to commence a building, which will I trust form a lasting monument of Masonic zeal and enterprize at this station. Before, however, proceeding with the ceremony, it behoves us to seek the blessing of the Great Architect of the universe upon our proceedings, for except "He build the house, we shall but labour in vain."

The Prov. G. Chaplain, the Rev. C. Sloggett, then commenced the ceremony in the following terms, the responses being made by the brethren:—

"Our help is in the name of the Lord,

"*Who hath made heaven and earth.*"

The earth is the Lord's, and all that therein is: the compass of the world, and they that travel therein.

Who shall ascend into the hill of the Lord, or who shall rise up in his holy place?

Even he that hath clean hands and a pure heart: and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord God of Hosts, blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. So mote it be.

This prayer followed:—"Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and, finally, by thy mercy obtain everlasting life. O eternal Lord God, our only help and strength, without whose blessing no work of human device can prosper, be ready, we beseech thee, to bless this work in which we are now joined: give to all engaged in promoting it, and to all who may hereafter assemble within the completed fabric of its building, a spirit of obedience and of love to thee, that through the language and by the acts of outward symbols, they may be able continually to lift up their hearts to thee, and studiously to avoid whatever may be inconsistent with their Christian feelings and profession; that so they may be able to 'hope and persevere' to the end in the way of eternal life, through Jesus Christ our Lord.—*So mote it be.*"

The plans of the intended building were then delivered to the R.W. Master, who spoke as follows:—

"Brethren, it is a gratifying thing to us to be here assembled to commence a building which is to be dedicated solely to the purposes of Masonry, that mysterious system which has stood from the foundation of the world, and which rests on the secure basis of brotherly love, relief and truth, and the practice of every social and moral virtue. It is gratifying to think that so small a body of men should have so willingly and cheerfully come forward to aid in this good work, and it is a sure earnest, under God's blessing, of the future welfare and prosperity of the Craft at this station. And yet we have performed no more than a duty, for with the knowledge that it is irregular, indeed wrong to hold a Masonic Lodge in any place that is, at other times, used for secular purposes, it was our duty to make an effort to raise for ourselves a suitable building in which we might uninterruptedly, hold our mysterious and exemplary meetings.

"From the plan of the building, which has been so tastefully designed by our excellent Bro. Stone, it appears that it will comprise, besides the Masonic Temple, every convenience that is absolutely necessary for the comfort of the brethren, and even for the entertainment of and hospitality towards strangers, while by an admirable arrangement on the part of our brother architect, additional rooms can be added, without injuring the symmetrical appearance of the whole, and with very little additional expense. The principal features in the building, as it will at first stand, are—a capacious Lodge room or temple, with side rooms attached to it for the observance of certain forms which I am not at liberty now to explain, and a large banquetting hall with necessary appurtenances: also a very handsome entrance and portico. As funds will permit, it is hoped that the building will be enlarged by the addition of rooms for the accommodation of a serving brother (to live on the premises), and perhaps of a reading room and other desiderata. I hope that, from the foundation laid to-day, we may, ere long, see a superstructure perfect in its parts and creditable to its builders."

At the conclusion of this address the architect presented the R.W. Master with a handsome silver trowel, bearing the following inscription: "Presented to R.W. Bro. H. D. Sandeman on the occasion of laying the first stone of Lodge Hope and Perseverance, No. 1,084, of which Lodge he was the founder and first Master; Lahore, September 6th, 1859."

with which some mortar having been spread, the station band played "God save the Queen," and the stone was lowered slowly into its bed. Certain Masonic forms in the proving of the stone were then gone through, the plumb rule, level, square, &c., being handed to the Master by the proper officers in succession.

The foundation stone, a beautiful block of white marble, had been exquisitely prepared after a design drawn by the architect of the building. The face of the stone shows an ornamental panel in relief bearing the following inscription in large capital letters:—"This stone was laid by R.W. Bro. Hugh D. Sandeman, W.M. of Lodge Hope and Perseverance, No. 1,084, in the presence of the Wardens and brethren of the Lodge and of the residents of Anarkulle, the 6th September, 1859."

On the stone being proved to be correct, the devotional service was resumed by the Chaplain, and at the conclusion of the ceremony the R.W. Master having placed some coins on the stone for the benefit of the workmen, addressed the native chiefs in the vernacular tongue to the following import.

"Chieftains,—As you have attended our ceremony, it is necessary that I should address to you a few words regarding our Order. What has now been performed is a matter of great importance to us, though not apparently one of any great interest in the world, and yet it is one of interest to the world, for our first principles are brotherly love, relief and truth, and the practise of every social and moral virtue which benefit the world at large. As Masonry ever flourishes in times of peace, and suffers by war and discord, so do we fervently pray to the one great God who made all mankind, for the time when the lion and the lamb shall drink at the same well, and the whole world shall be linked together in one vast and happy brotherhood. The natives of India usually designate our Craft as 'Jadoo,' or witchcraft; although we do not exercise any supernatural power, yet a society in which from the earliest times, men of all nations and creeds have been able together to praise and worship one God, without offending against the tenets of their particular religions, is indeed wonderful. Our ceremony is now concluded, and I assure you that we feel it a great honour that you should have taken the trouble to grace it with your attendance; in my own name therefore, and on the part of my brother Masons, I wish you long life and prosperity."

At the conclusion of this ceremony, the brethren, with a select number of their guests, repaired to an excellent dinner, which had been provided for fifty persons, including the Rev. Bros. Sloggett (of Anarkullee), and Murray (of Meean Meer), Davies, secretary to government; Temple, commissioner; Egerton and Cooper, deputy commissioners of Lahore and Umritsur; Majors Baker, Medley, and Hyde; Captains McAndrew and Shuttleworth; Aitchison and Thornton, C.S.; Ommanney, assistant commissioner; Stone, Furnival, Robinson, and several others.

The chair was filled by R.W. Bro. Sandeman, who was supported by Bro. W. E. Ball, S.W.; Bro. R. E. Egerton, J.W.; and Bro. H. Herbert, Secretary.

After the healths of the Queen and the M.W. Grand Master, the R.W. Master gave the health of the R.W. Prov. Grand Master, Bro. Hoff, a gentleman who, without neglecting the duties of his own station, had worked with great energy and zeal for the interests of Masonry in this province. His zeal had been rewarded by the Grand Lodge of England, and he had a yet greater reward in being affectionately regarded by every Freemason in Bengal who was under his rule.

The Right Worshipful Master then proposed "Our able Lieutenant-Governor, Sir Robert Montgomery." This gentleman had raised himself solely by his own energies to the proud position of ruler of a province; he had been rewarded by his Queen, and received the public thanks of the first nation in the world. It was difficult to know whether to admire most his cool and intrepid bearing in times of war and danger, or his great administrative talent in times of peace. He was beloved by all, and they were fortunate in having such a ruler at the helm.

"The Army and Navy," "The health of Bro. Temple (Commissioner of Lahore)," and "The Guests" followed.

The Rev. Bro. C. Sloggett rose and asked all present to join him in a bumper to the health of the R.W. Master in the chair. Bro. Sandeman had exerted himself in many ways for the general good of the station, and he was well completing his career in the Punjab by having laid the foundation stone of the Lodge which he had been the means of founding. Bro. Sandeman was about shortly to leave them for a higher appointment at Madras, and he hoped that he would long remember Lahore, as a place where his loss would be felt, and where he had made many friends and not a single enemy.

The Right Worshipful Master said that he was indeed gratified with the kind and hearty manner in which this toast had been both given and received. In his efforts to foster Masonry at Lahore, he had been well rewarded by having excited so much zeal in the minds of the brethren, which was well proved by the fact of their having, though so few in number, amassed sufficient funds to erect for themselves a Masonic Hall. He should certainly ever look back to his residence at Lahore with most pleasurable feelings, as a place where he had been treated with so much kindly consideration, and where he had made so many good and sincere friends.

Some other toasts followed, and the proceedings were brought to a close by a health to "All poor and distressed Masons," when the Right Worshipful Master left the chair and the company rapidly broke up.

AMERICA.

CHICHAGO.

GENERAL GRAND LODGE OF THE UNITED STATES.

In the month of September last, a convention of delegates from various Grand Lodges met and adopted a plan for a North American Masonic Congress, to meet triennially, for the consideration of questions immediately connected with Antient Craft Masonry, without powers, and having no permanent officers but a secretary.

The following is the result of their labours:—

"In order to form a closer union and increase of harmony among the Grand Lodges of America—to secure and cultivate fraternal relations with the Grand Lodges of the world—to extend our knowledge of the history, work, symbolism, philosophy and jurisprudence of Craft Masonry—in order that questions of law jurisdiction may be equitably and permanently adjusted—that all agitated questions of general Masonic interest may be considered and determined for the general benefit of Masonry, we propose the following articles of association:—

"Art. 1. The Grand Lodges of North America do hereby form a North American Masonic Congress.

"Art. 2. This congress shall consist of three representatives from each Grand Lodge in North America assenting thereto. Representatives to be selected as each of the Grand Lodges may severally determine.

"Art. 3. The officers shall be a President, and a senior and junior Vice-President and Secretary, who shall be elected at each session, and, except the Secretary, the official duties of each shall cease with the close of the session.

"Art. 4. There shall also be elected at each session three permanent committees, each consisting of five members.

"1st. Committee of international correspondence.

"2nd. Committee of work, symbolism, and philosophy.

"3rd. Committee of jurisprudence, embracing Masonic history and antiquities.

"The Chairmen of the several committees shall constitute an Executive Committee, to supervise and direct the correspondence, and in connection with the Secretary, prepare reports and present business for the next meeting.

"The meetings of congress shall be called to order by the Secretary, or, in his absence, by the Chairman of committees in the order named.

"Art. 5. Meetings shall be held triennially, on the Friday preceding the second Tuesday of September, and in such place as the congress may from time to time determine.

"Art. 6. The representatives of the majority of the Grand Lodges, associated, shall be necessary to form a quorum.

"Art. 7. The congress may take cognizance of all cases of difference which may occur between two or more Grand Lodges. Provided the parties shall mutually submit the said difference to its decision.

"Art. 8. The congress may consult and advise on questions of Masonic law and jurisprudence, to the end that a uniformity of law and usage may be accomplished; but it shall not assume the exercise of any power in the enforcement of its decrees, except such as may result from the mere force of opinion.

"Art. 9. It shall be in order at any session of this congress to provide for the reading of papers or essays, or the delivery of discourses upon Masonic subjects.

"Art. 10. The incidental expenses of each congress, necessary to the transaction of its business, shall be borne by the Grand Lodges, parties thereto, being equally divided among them.

"Art. 11. The ratification of these articles by five Grand Lodges shall be sufficient for the organization of the congress.

"Art. 12. No change in these articles shall be made without the consent of three-fourths of the Grand Lodges, parties thereto.

"Art. 13. Any Grand Lodge may become a member of the congress by adopting these articles of associations.

"Art. 14. Should any Grand Lodge desire to withdraw from this congress it can do so; but it is expected, as a matter of Masonic courtesy that it will adopt a resolution to that effect, in open Grand Lodge, and give notice thereof to the Secretary of the congress.

"Supplementary Articles.—When five Grand Lodges shall have ratified these articles pursuant to the provisions of Article 2, and shall have notified a Secretary, to be hereafter elected, of such decision, he shall thereupon issue a circular to the several Grand Lodges specified in Article 2, inviting them to affiliate with this body, and to assemble in congress, at the city of ——, on the Friday preceding the second Tuesday of September, 1862.

"In testimony whereof, we, the delegates to this congress, have hereunto set our hands to the foregoing articles at Chicago, in the State of Illinois, this 14th day of September, 1859, subject to the ratification thereof by our respective Grand Lodges. All of which is respectfully submitted."

The brethren of Chicago gave the delegates a very elegant banquet, and through Grand Commander Blarney, tendered them a warm western welcome. Appropriate responses were made by Lewis, Pike, Mackey, and Tucker.

The next meeting is at Memphis, Tennessee.

THE BATTLE MONUMENT, LAKE ERIE.

The corner stone of this monument, to commemmorate Perry's glorious victory in Lake Erie, was laid with Masonic ceremonies at

Gibraltar Island, on the 10th September, by the Grand Master of Ohio, the M.W. Bro. Stokes.

The stone was deposited at 3.45 P.M., and the grand officers having each applied the appropriate instrument—the *square*, the *level*, and the *plumb*—the Grand Master declared it to be "well formed, true, and trusty."

GRAND CHAPTER OF NEW JERSEY.

THE annual convocation of the above M.E. body was held at Trenton, on Wednesday, September 7th. The following new Chapters were warranted: Bearley, No. 6; Union, No. 7; Mount Vernon, No. 8; and Harmony No. 9.

The following are the officers elect for the ensuing year:—Comps. William W. Goodwin, Grand High Priest, Burlington; Thomas J. M. E. Corson, Deputy Grand High Priest, Trenton; Leopold Lithauer, Grand King, Jersey City; Daniel A. Holmes, Grand Scribe, Eatontown; William H. Jeffries, Grand Treasurer, Salem; John Wolverton, Grand Secretary, Trenton; Edward Connor, Grand Captain of the Host, Burlington; A. G. Gilkinson, Grand Principal Sojourner, Jersey City; S. L. Johnson, Grand Royal Arch Captain, New Brunswick.

OFFICERS OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

Elected Thursday Afternoon, September 15th, 1859.

B. B. French, Grand Master, Washington, D.C.; David Goodlow, Deputy Grand Master, Kentucky; Winslow Lewis, G. Generalissimo, Massachusetts; J. V. B. Delany, G. Captain General, Illinois; Charles Marsh, G. Senior Warden, California; A. T. C. Pierson, G. Junior Warden, Minnesota; John W. Simons, G. Treasurer, New York; Samuel G. Risk, G. Recorder, Louisiana.

KNIGHTS TEMPLAR IN AMERICA.

GRAND COMMANDERY OF NEW YORK.—This M. E. body met at Utica on the 27th and on the 28th. Elected Charles G. Judd, of Penn Yan, G. Com.; F. Chamberlain, D.G.C.; Z. Priest, of Utica, G. Geno; J. T. Wilbur, of Hornellsville, G.C.Gen.; Salem Town, of Aurora, G. Prel.; W. F. Holmes, Rochester, S.G.W.; E. P. Breed, New York, J.G.W.; J. S. Perry, Troy, G. Treas.; R. Macoy, New York, G. Rec.

THE WEEK.

THE COURT.—There is little to report this week of the proceedings at Windsor. The Queen continues in good health and, with her children, walks and rides daily in the environs of the castle. The principal visitors have been the Duchess of Kent, the Duke of Cambridge, the French ambassador, and Mme. de Persigny and Mr. Sydney Herbert. The Prince and Princess Frederick William of Prussia, according to present arrangements, will arrive at Windsor Castle, on a visit to Her Majesty and the Prince Consort, this day. The infant Prince Frederick William Victor Albert will not accompany his illustrious parents, it being the law in Prussia that the heir apparent shall not leave the country without the permission of the Diet.

FOREIGN NEWS.—The Emperor of the French, with the imperial court, were to have left Paris for Compiègne on Tuesday or Wednesday. Well informed Paris correspondents say that, notwithstanding all the threats and cajolery of the imperial government, it is manifest that France has lost the goodwill of Russia, excited the hatred and distrust of Germany and England, and forfeited the powerful support of the church, her only compensation being that she has obtained a close alliance with Austria, which may be regarded rather as an incumbrance than anything else. It is asserted that the joint expedition of France and Spain against Morocco was organised at Madrid during the visit of Marshal Pelissier; and he alludes to a report that a secret treaty was concluded at the same time between the two countries, pledging France to support Spain in the enterprise at all hazards. The *Patrie* asserts that the congress will take place, the adhesion of the British cabinet being no longer doubtful, and adds, that even the absence of England would not have prevented the meeting. It is pleasant to observe that, in presence of the virulent abuse which is poured out upon England by the French press, one writer—a statesman remarkable for his talents and high character—has dared to take up his pen in our defence in a masterly article in the *Courrier du Dimanche*, upon the various questions now occupying the public mind, and in which he protests against the insane denunciations against us. The *Moniteur* contains the following notice: The *Correspondant* has received a first warning for an article by the Count de Montalembert, entitled, "The Pope Pius IX. and France in 1849 and 1859." The *Moniteur* states the reasons of this *avertissement*, viz., that in condemning the war carried on by France, in Italy, as having caused the annihilation of the temporal authority of the Pope, the article has quite distorted the results of the war, and calumniated the policy of the emperor. It is also insulting to the nations allied with France, and the comparison which the writer of the article designedly and offensively makes between the names of Machiavelli and those of Napoleon III. and the King of Sardinia, is detrimental to that respect which is due to the emperor. The *Ami de la Réligion* has also received a first warning for having published the above article of the *Correspondant* in its columns. The *Moniteur* contains an article which first gives an account of the attacks of the Moroccans on the French territory during the months of August and September last. The article then proceeds thus:—"The daring and the culpable behaviour of those tribes deserved a severe chastisement. The whole western portion of Algeria was continually in an agitated state. The safety of the tribes under our rule was everywhere seriously threatened; it became necessary to act with energy, and therefore an expedition was decided upon." The following telegraphic message received by government shows that this expedition has begun its work with determination:—"General Martimprey to the General Randon, minister of war.—After an engagement of three hours the 2nd regiment of Zouaves fixed its victorious eagle on the defile Ain-Tacouralt, where the whole expeditionary corps bivouac. We have no serious losses." Beni Snassen, having received strong reinforcements, commenced hostilities on the 17th ult., by a well sustained musketeering fire, but he did not dare to approach our position.——By the Madrid journals we are informed that the news of the war with Morocco had been received with the utmost joy throughout Spain. On the other hand, we are told that the Emperor of Morocco, irritated by the energetic attitude of Spain, had withdrawn his propositions. The Europeans were rapidly retiring from Tangiers. Marshal O'Donnell was to take his departure from Madrid on Tuesday. Offensive operations against Morocco will commence on the 7th or 8th of November. General Zabala will take the command in chief of the army until the arrival of the Count de Lucena. Generals Olano, Teron, and Quesada, left on Saturday for Algesiras. A semiofficial *communiqué* in the Paris papers runs thus:—"The statement that France has supplied Spain with resources for operating against Morocco is not correct. France does not co-operate with Spain in her operations against Morocco. In spite of this *communiqué*, letters from well-informed persons state most positively, that M. Mon has made a request for materiel of war, to which Marshal Randon, Minister of War, has given his consent. The official denial given to the statement that France was to find materiel of war for Spain in her enterprise against Morocco to be quite in keeping with the *Moniteur's* denials of military and naval preparations, being made before the breaking out of the war in Italy. A circular has been addressed to the diplomatic corps, informing the foreign powers that Tangiers, Tetuan, and Larrache have been declared in a state of blockade by the Spanish Government.——General Garibaldi has been summoned to an interview with Victor Emmanuel. This meeting has some connection, it is said, with the letter of the Emperor to the King, and although it has given rise to much conjecture, care will be taken, no doubt, to prevent the real nature of it from transpiring. It is stated that a considerable increase will be made in the budget of the Marine Department. It is asserted that M. Ratazzi will take *ad interim*, the portfolio of the minister of justice. The Piedmontese *Gazette* publishes the new Provincial Communal Act. The object of this act is to create a system of centralization, in the political machinery of the government, and to decentralize in matters of administration. In all parts of the state the communal franchise will be increased. The new kingdom will be divided into seventeen provinces. A governor will be placed at the head of each province, with the Government Council. The governor will represent the executive power. The same official journal publishes another, regulating the terms upon which the new loan is to be effected, namely, by authorising the sale of four millions of Rente by public subscription, to bear interest from the 1st of January, 1860. The issue price will shortly be fixed. We have also received information that the National Bank will resume cash payments on presentation of its bank notes on the 1st of November. The people of Lombardy assert that they have many reasons to be dissatisfied with the position assigned to them by the treaty of Villafranca, which, it is asserted, must be carried out to the letter. The *Opinione*, of Turin, an organ of the Sardinian government, declares that the cabinet of Turin has not adhered to the arrangement made at Zurich, and adds that in case of an attack on Romagna Piedmont will take the field in her cause.——According to advices received from Sicily the insurrection there has not ceased. The insurgents have withdrawn into the mountains. The brothers Mantichi are at the head of the movement. Reinforcements of troops are being continually despatched by the Neapolitan government to quell the insurrection. Numerous arrests have taken place at Palermo, Cattaro, and Messina. General Filangieri has again resumed the direction of the ministry of war. The full strength of the army of the Abruzzi has been made up and has been provisioned. The said army retains its character of a corps of observation. Secret agents maintain the agitation. A general feeling of uneasiness pervades the public mind, caused by various kinds of apprehensions.——From Zurich we learn that a conference took place there on Saturday, at which all the plenipotentiaries were present. Count Karolyi arrived on Friday evening. It is stated that the congress will soon commence its labours.——The *New Prussian Gazette* of the 29th ult., says that the project for reorganising the Prussian army was signed by the Prince Regent on the previous day, Great preparations are making in different parts of Germany to celebrate the hundredth anniversary of Schiller's birthday, the 10th of November.——Advices from Contantinople to the 26th ult. state that the new Grand Vizier insists, in the first place, that the culprits in the late conspiracy shall not be executed. To this the Sultan has readily given his consent. The sympathies of the population continue to be in favour of the accused. The Grand Vizier demands complete reforms, and wishes that the chief religious dignitaries should contribute largely to the public taxes, and that the Sultan should sacrifice one-third

of his own revenue. The Grand Vizier having met with resistance to these measures among his colleagues, a modification of the ministry will, therefore, take place. It is stated that Ethena Pacha will succeed Fuad Pacha. The chief of the general staff, Riza Pacha, has been banished. ——The staff of General O'Donnell was to leave Madrid about the 3rd or 5th inst. Preparations are being actively made in every branch of the War Department for the expedition against Morocco.——The *Moniteur* of Wednesday contains the following:—The Duke of Padua retires from the post of Minister of the Interior on account of ill health, and the Emperor has named M. Billault as his successor. Their Imperial Majesties arrived last evening at Compiègne, and were received with much cheering by the people. The *Dresden Journal* asserts that England will send a representative to the approaching congress without making any condition. The same journal says the congress will in all probability meet at Paris.——According to the *Espero*, of Turin, the Sardinian Government had resolved on suspending for an indefinite period the opening of the subscription to the loan. It appears that the people of Lombardy are little satisfied with the way in which they are treated by the Sardinian Government. The letter of the Emperor to Victor Emmanuel has created great dissatisfaction.——The *Journal du Havre* states the French intend establishing a naval station in the Red Sea, in imitation of the English.

General Home News.—The grand conservative banquet given to the Earl of Derby, Mr. Disraeli, and the members of the late ministry, took place at Liverpool on Saturday. The banquet was preceded by the presentation of an address to the Earl of Derby from the conservatives of Liverpool. The scene was a splendid one. The galleries of the banqueting room were filled with ladies, dressed in the colours of the conservative party in the borough, the ladies of Liverpool being the genuine "Lancashire witches" so renowned for beauty. The Earl of Derby made a very eloquent address, which we recommend to the perusal of our readers. It, as well as those of Mr. Disraeli, Lord Malmesbury, Lord Stanley, Sir J. Pakington, and others, will be found fully reported in the various journals. The meeting went off with great spirit, and will tend to assure the conservatives of the three kingdoms, by the evidence it affords of the union and cohesion among their leaders, as well as of the patriotism and sincerity by which they are animated. ——At a meeting of archdeacons of both provinces, held on the 18th instant, a declaration was unanimously adopted in favour of maintaining the law of church rates. The document bears the signatures of sixty-one archdeacons. A petition was also adopted at the same meeting, for a similar object, in the event of a bill being brought into either house of parliament for the abolition of church rates.——The low temperature during the past week caused a rise in the mortality of the metropolis. The total number of deaths was 1,048, being an increase of 126 over the number in the previous week, but yet less by 77 than the average rate. The number of births was 1,645. The Registrar General's quarterly return presents a favourable view of the state of the country; it shows that marriages are more frequent, the rate of mortality diminishing, and that the population is increasing at an unusual rate.——The City Commissioners of Sewers sat this week at Guildhall when Mr. Redman, C.E., laid before the court a model of an iron wheel-way, to be used where the street traffic was heavy. Mr. Redman entered at length into the various advantages that would accrue from the adoption of his plan. After he had answered a number of questions the matter was referred to the general purposes committee.——On Monday a commission of lunacy was opened to try the question of the sanity of the Rev. Stephen Lewis Woodcock, B.A. The proceedings took place before Mr. Barlow, the master in lunacy, and a jury, at the Horns Tavern, Kennington. A great number of witnesses were examined, every one of whom concurred in opinion that the unfortunate gentleman had long been of unsound mind, and his conduct during the proceedings confirmed their opinion. The inquiry was adjourned on Monday evening, and resumed on Tuesday, when Mr. Huddleston summed up on behalf of the petitioner, calling on the jury to find a verdict that Mr. Woodcock was in such a state of mind as to be unable to take care of himself or his property; after which Mr. Serjeant Shee (for Mr. Woodcock) denied *in toto* that he was of unsound mind, and ascribed his conduct on the previous day to his having drank some wine. The jury returned a verdict, however, that he was of unsound mind, and unable to manage his affairs.——At the Court of Bankruptcy, the choice of assignees was determined in the case of Bishop and Farbridge, of Cornhill, East India merchants, whose liabilities are stated at about £16,000; their assets being at present unascertained.—It was announced that a dividend of 5*s.* in the pound would shortly be distributed among the creditors of the London and Birmingham Hardware Company, and that the official assignee has sufficient assets in hand to pay a further dividend of 2*s.* or 2*s.* 6*d.* in the pound. —The assignees of the estate of Samuel and Thomas Alcock, china and earthenware manufacturers, of Hatton Garden, Middlesex, and Burslem, in the county of Stafford, have determined to work up the stock into saleable assortments, and execute orders.—J. Batchelor, a chemist and manure merchant, of Mark Lane, City, passed his final examination upon accounts showing a total indebtedness of £19,726, and liabilities £15,840. It is expected, however, that the latter will not be proved against the estate. The assets are returned at about £9,700.—The adjourned sitting held for the last examination of Samuel Treacher, licensed victualler, of Fenchurch Street, was again adjourned, the assignees requiring further time for the investigation of the accounts. ——An adjourned summons in a case connected with the builders' strike was gone into before Mr. Corrie, at Clerkenwell Police Court, on Monday and Tuesday. The defendant was William Pereham, and the prosecutor Charles Robjohn, in the service of Messrs. Piper and Sons, builders. From the evidence adduced it would seem that a number of workmen had been sent for and procured from the country on the part of the Messrs. Piper; and, according to the charge, the defendant Pereham had, by intimidation and other means, endeavoured to prevent the men from following their occupation. Mr. Roberts, of Manchester, called several witnesses for the defence, the drift of whose evidence was to show that the men from the country had been induced to accept of the offers of employment in London through misrepresentation. The case being completed for both sides, and it having been intimated to the magistrate that an appeal would be made against a conviction, Mr. Corrie ordered the defendant to enter into recognizances for his appearance at the ensuing quarter sessions.——Through recent disclosures connected with the administration of the land tax and income tax departments of Shoreditch and the adjacent district it has been considered necessary to suspend some of the officials, and to institute a strict investigation into the accounts. The irregularities, it is asserted, have extended over a number of years.——One of the most extraordinary cases of brutality we have ever heard of is, a drunken quarrel terminated by a man pouring boiling water into his victim's ears, and then scorching the poor fellow at the fire! The miscreant is in custody. ——A diabolical attempt at murder has been frustrated. The intended victim was Mr. Isaiah Greaves, master brickmaker, whose life was aimed at through an infernal machine planned by some scoundrel. Mr. Greaves's crime was this—"He had refused to discharge a nonsociety man, and employ a unionist at the request of a brickmakers' society!"——The Middlesex general sessions for November commenced on Tuesday morning at the Guildhall, Westminster, before the assistant and deputy assistant judges, and several magistrates. There were fifty-four prisoners for trial. The assistant judge having charged the grand jury, the cases were proceeded with. Simeon Drury, a milkman, was indicted for embezzling several sums of money from his master. The prisoner attempted to show that he had duly handed over the money to his master. The prosecutor said, although he knew that the prisoner had been previously convicted of several robberies, he took him into his service to give him a chance. He was found guilty, and the judge said he had repaid the kindness shown to him by theft, base ingratitude, and a false statement that he had paid over the money. The sentence of three years' penal servitude was passed upon him.——Alfred Swayne was convicted of systematically robbing his employer, George Bubb, bookseller, of money to the amount of £100, and was sentenced to twelve months' hard labour.——A respectable woman applied to the magistrate at Lambeth police court for his advice. Some time ago she had been accosted by a gentleman in the street—she knew he was a gentleman by his appearance—his English was broken and his voice musical, for he was an Italian and a musician. He wished to settle in England, and he wished to marry a wife; his income was good, and his prospects were better. Would she have him? Preliminaries arranged—the affair was soon consummated. Shortly after, the recent bridegroom disappears, and with him the confiding wife's gold watch and chain, several trunks of her clothes, and as much of her money as could be got hold of. Subsequent inquiry reveals that the successful suitor is not an Italian, but an Englishman—not a musician, but a journeyman tailor—and married.——The Bishop of London has nominated a commission, consisting of the venerable Archdeacon Hale, the Rev. Michael Gibbs, M.A., prebendary of St. Paul's Cathedral, and vicar of Christ Church, Newgate-street; the Rev. Frederick George Blomfield, M.A., rector of St. Andrew, Undershaft; Mr. R. Wigram Crawford, M.P.; and Alderman Cubitt, M.P., to investigate, under the "Union of Contiguous Benefices Act," 18th and 19th Vict., cap. 127, the propriety of uniting several benefices in the city of London, strong representations having been made by the authorities that four or five of these parishes might be formed into one, with one parish church, which would meet all their requirements. The parishes into whose condition the commissioners will proceed to inquire are those of St. Benet, Gracechurch-street, and St. Leonard, Eastcheap, of which the Rev. Charles Mackenzie, prebendary of St. Paul's, is rector; they are of the annual value of about £300, and in the gift of the Dean and Chapter of St. Paul's, and the Dean and Chapter of Canterbury, alternately. The rectories of St. Margaret Pattens, and St. Gabriel, Fenchurch-street, of which the Rev. Henry James Newbury, M.A., is rector; they are of the annual value of about £250, and are in the gift of the Lord Chancellor and the corporation of London alternately. The rectory of St. Dionis, Backchurch, of which the Rev. W. H. Lyall, M.A., is rector; it is worth about £450 a year, and is in the gift of the Dean and Chapter of Canterbury. From returns made to the Bishop of London, it appears that the largest attendance at all these churches combined on any one Sunday was three hundred and sixty-eight, and that only one has a house fit for the residence of the minister. In some other parishes, relative to which a report will shortly be presented to the bishop, and upon which a bill will probably be founded for presentation to parliament early next session, the largest attendance on any Sunday during the last few years, has been fifty, forty-eight, forty, thirty, twenty-five, ten. In some of these parishes there is scarcely any resident population on Sundays.——A melancholy occurrence took place on Tuesday on the Mersey, which has resulted in the loss of six or seven lives. A flat, while delivering coals alongside the *Hungarian* (screw steamer) was capsized, and out of

a crew of about twelve only six were rescued. There was a heavy sea running at the time, and the poor fellows were rapidly carried down the river, A boat went in pursuit, and fortunately picked up six of the men, who were taken immediately ashore, and on restoratives being applied they all recovered. The flat has been carried out to sea.——It appears from an official return issued by the Central Association of Master Builders, that the number of men who had resumed work up to Saturday, October 29th, under the declaration, was 12,638, and under the shop rule about 2709.——On Wednesday, a meeting was held in the Egyptian Hall, Mansion House, the Lord Mayor presiding, for the purpose of establishing an institution for the relief of persons afflicted with paralysis. The Lord Mayor, after mentioning the manner in which the proposition originated, entered into some details, and announced that large donations had been offered to carry out the design. Lord Raynham, M.P., moved a resolution to the effect that as there was no institution of such a nature in the metropolis, the subject called for public sympathy and support. The resolution was carried, and at the close of the proceedings the Lord Mayor said the subscriptions and donations received and promised amounted to £800.——The Newmarket Farmers' Club held their first anniversary meeting at Newmarket, on Tuesday evening, the Duke of Rutland in the chair, supported by many noblemen, members of parliament, and the local clergy. Several speeches were delivered in favour of agricultural societies, and the company separated after passing a very agreeable meeting.——The Board of Trade has issued the official report on the loss of the *Express* which took place on the coast of Jersey, in September last. Mr. Mabb who was in charge of the vessel, is acquitted of wilfully taking the passage which led to the disaster; the conduct of the crew and engineers is highly commended; but the circumstances attending the drowning of two of the passengers were purposely not taken into consideration. One of the magistrates dissented from the report; and, in consequence, the Board of Trade do not intend to take any steps in the matter. For the same reason the certificate of Mr. Mabb was returned to him.——Wednesday was the first day of Michaelmas term, and the judicial business of the country was resumed after the long vacation, in the various equity and common law courts. The Lord Chancellor entertained the judges and the principal members of the bar at breakfast, at Stratheden House. According to usual custom the Lord Mayor elect was presented to the Lord Chancellor for the approval of her Majesty, which was accorded in flattering terms.——At the Middlesex Sessions, William Raymond and John Jones were indicted for breaking into the shop of John Jones Vaughan, and stealing gold rings, valued at £464, and Jones was also charged with another robbery of jewellery. Three witnesses established the charges, and the prisoners were each sentenced to ten years' penal servitude, both having had former convictions proved against them. One of the witnesses, named Jessie Berard, wife of a surgeon, was recalled by the judge, who commented on the praiseworthy and courageous manner in which she had acted in the matter, and ordered her a sum of £5, understanding that she was in circumstances that would render it acceptable.——Louisa Ward was convicted of picking the pocket of a lady in an omnibus, on which the learned judge remarked that the way in which ladies carried their money in the front of their dresses was a temptation to persons dishonestly disposed. A curious circumstance was mentioned by the judge with regard to Ward; he had picked her up in Fleet street, when she had been knocked down by a horse fifteen years ago.——The funds were good at the opening of the market yesterday, and Consols for money and account temporarily reached 96¾. On a rumour, which was not generally believed, that the Bank directors were about to raise the rate of discount, a reaction ensued, and final price was 96⅛ to ¼. The demand for money was well supported out of doors, and transactions were generally concluded at the Bank *minimum* of 2½ per cent. There were no bullion operations, but the inquiry from the Continent continues of a nature to absorb any immediate arrivals from America and Australia. The steamer *Avon*, from Brazils, has arrived at Lisbon, *en route* for Southampton, with £38,000.

India, China, and Colonies.—By the overland mail we have advices from Calcutta to the 22nd ult, the principal event recorded being the monster meeting of the inhabitants of Calcutta, which was held at the Town Hall, on Monday, the 12th ult. Ten years have elapsed since a similar gathering took place, and that was to resist the infamous Black Act; and as the opposition to that measure was crowned with success, so we venture to predict that the feeling now manifested will produce the desired effect in India and in England. To the requisition to the sheriff convening the meeting were attached one hundred and twenty signatures, comprising barristers, merchants, and traders—Europeans and natives; and had it been deemed necessary the number could have been quadrupled. The meeting was attended by thousands of all classes and creeds, and the business occupied nearly three hours. Three petitions were adopted, which are now in course of signature—two to the Houses of Parliament, and one to the Legislative Council. The prayer of the former is—That the general taxation of India may be "placed on broad and sound principles," and that, instead of the "system of exceptional taxation on the industrial classes, and on trades and professions, and of any general system for putting commerce and trades and professions under fiscal licence," there may be substituted "the establishmant of an equitable income and property tax in conjunction with such other taxes as may from time to time be expedient." The petition to the Legislative Council prays for the income tax in lieu of one on trades and professions, and for annual statements of income and expenditure. We expect that when the Legislative Council meets in November the bill for licensing trades and professions will quietly be laid aside, and one for an income tax brought forward. If no time be lost in thus acceding to the wishes of the petitioners it may obviate the necessity of discussing the point in parliament, as before the houses meet the Income Tax Bill may pass through its stages. The fugitive rebels in the Nepal Terai and in Bundelkund are to be hunted down as soon as the cold weather commences, for which purpose flying columns will be organised. The Nana and Begum are still in the Nepaul territories, and the Maharanee of Lahore, who fled from the Chunar Fort to Catmandoo many years ago—where she was allowed to remain, as she could do no harm, and her pension was saved—has joined the latter. According to a recent communication from Bundelkund, Feroze Shah, with a small party of his men, was at a place twenty-one miles south-west of Shahgurh. These rebels are said to be making for a tract of jungly country to the west of Jubbulpore, in hopes of being able eventually to reach the Nepaul Hills. The embarkation of the European "mutineers" is going on. Grievous complaints are made of the conduct of some of the men quartered at Chinsurah, the inhabitants of which place will hail with delight the departure of the last batch.——The news from China is not very important; its chief interest attaches to the visit of the American minister to Pekin. Mr. Ward, the American minister, when at Pekin did not see the emperor, yet the American treaty was ratified. The Russians are said to be established in the Chinese capital.——The steamer *La Plata* has arrived at Southampton with the West India mails. There is no political news. The health of the islands is reported as favourable.

Commercial; and Public Companies.—The weekly reviews of the state of trade in the manufacturing districts show that, notwithstanding less activity has been apparent, the position of business generally seems to be satisfactory. At Birmingham the operations are stated to be on a very fair scale in the leading branches, and at Manchester the market has assumed a firmer tone, in consequence of the announcement of the frost in America, followed by the disturbances among the slave population. Purchases for Germany have slightly increased, and some orders have also been secured for India and the Mediterranean. In Nottingham transactions have diminished in the lace trade, and in the hosiery branches there is only partial activity; the principal transactions concluded have been on behalf of American firms. At Huddersfield and Halifax greater animation has prevailed, and arrangements have already been concluded for some descriptions of spring goods. In Leeds little or no alteration has taken place in the woollen trade; the quotations are decidedly firm, while with regard to flax the demand has partially improved, quotations being altogether supported with steadiness. The accounts from the Irish linen markets are not unsatisfactory, employment being active, and the general rates of transactions favourable.——Bro. Augustus Fabian has been appointed Manager of the Brighton Discount Company, which has been established to afford accommodation to a large class of tradesmen who are debarred from the usual advantages of discounting bills received in the course of trade, from the fact of their being unable to keep a large banking account. Deposits are also received by this company at equitable rates of interest. ——The advices received at Lloyd's from the wreck of the *Royal Charter* state that the divers have not been at present successful in obtaining the gold, a considerable portion of which, it is now feared, will not be recovered. The rates of insurance have not been generally advanced, but it is asserted that an exceptional risk for a small amount was accepted at forty guineas per cent. The number of casualties on the books was large, but they were mostly in connection with foreign parts. ——Increased activity prevailed in the port of London during the past week. The number of vessels announced inwards at the custom house amounted to 169; there were ten from Ireland, and 364 colliers. The entries outwards were 112, and those cleared 120, besides 14 in ballast. The departures for the Australian colonies have been on an extensive scale, and comprise 14 vessels, viz.:—4 to Port Philip, of 3,189 tons 4 to Sydney, of 3,258 tons; 1 to Adelaide, of 471 tons; 2 to Van Diemen's Land, of 919 tons; 2 to New Zealand, of 730 tons; 1 to Portland Bay, of 351 tons; making a total of 14 vessels, or 8,918 tons.

TO CORRESPONDENTS.

Knights Templar.—In our report of the proceedings at the Provincial Grand Conclave of Lancashire (No. 17, p. 338) the name of Sir Knt. William Redick, Prov. Grand Assistant Director of Ceremonies, was accidentally omitted from the list of Prov. Grand Officers.

Smyrna.—An interesting account of the Masonic proceedings at the laying the first stone of the Smyrna and Aidin Railway is in type.

North Berwick.—Our brother is informed that press of business has delayed our sending a detailed answer to his communication.

T. H. T.—Write to the brother indicated. The law is distinct upon the subject

LONDON, SATURDAY, NOVEMBER 12, 1859.

CLASSICAL THEOLOGY.—V.

JUPITER AND JULY (CONTINUED).

To DO away with the dogma of the human races, or distinct tribes, is to do away with the orthodoxy of the Scriptures. We mean that, could it be proved that there was no primordial spiritual and physical distinction between man and man, the truth of holy writ would be destroyed; but that can never be accomplished. Nevertheless, one grand object of the sacred law is to get rid of their stubborn demarcations. We know that in mind, in size, in colour, men have been and still are very different. The Lord "set a mark upon Cain;" here is a proof at once he was not like others—but what was that mark, and who were these others? We will answer question by question. Was the race of Cain black? What kind of creature was his wife? We do not know, neither is it important to know; except, however, that the words "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold" became the meaning and explanation of the mark to his own and other generations.

We are told it was not till after the birth of Enos that "men began to call upon the name of the Lord." Cain offered up of the earth no more unto God. Consequently we may believe that he and his family were not God serving, but rather at variance with the Almighty. In point of proof, our glance is on the passages where it is written, "Sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In process of time men built altars to the gods (of whom St. Jude, well versed in the lore of mysteries, felt compelled to record that they are "reserved in everlasting chains under darkness unto the judgment of the great day"), and from these false gods they are said to have learned the names of the stars, while Lucifer, we are told, was there to tell them how to worship them. "The daughters of men bare children unto them"—and these were the antediluvian demigods from whom the Assyrians and other nations derived many of their deities, and the classic ancients the heroes of long poems.

That star "which did weaken the nations," and said in his heart, "I will ascend into heaven; I will exalt my throne above the stars of God," and "be like the Most High," was known before the world's deluge by the name of Jupiter, as well as the "Pleiades," "Orion," "Mazzaroth," and "Arcturus and his sons" were in like manner known by their names; for so they are called by the author of the book of Job. In the same way, it is to be observed, that former translations into heaven after death found their revivals afterwards in the apotheosis or canonizing of men to become gods or saints. By means of this deification and transnomination, before the period of the flood, Cain was the first mortal who was advanced among the stars, and worshipped as a star, and in consequence as an idol. Granting this, we shall find the causes of the idolatry in the restored world after the flood, which appears to have been a complete resumption of that of the destroyed one. Ham, like Cain, was cursed with the countenance of a fallen god; in his eyes was a "lurking devil." Not for his own sake had he been saved from an earth "corrupt before God, filled with violence," by which he as well as others was contaminated (for "all flesh had corrupted his way upon the earth"), his heart was idolatrous, he forsook his father's God, and with his descendants lifted up and renewed the abominations of idols, as we see corroborated in the recognition of him as Jupiter Ammon, or the star god Ham.

This vain glory of men making gods was the first act of astrotheology consequent upon the rebellion against heaven and man's first and second disruption with the Godhead. As the various peoples became subjects and servile, the deification of those who reigned over them took place, and these in their turn assumed to themselves divine honours, their images were set upon altars, and incense was offered to them. An immoderate desire of immortal fame which some studied to attain by leaving behind them vast monuments and gigantic statues to perpetuate their memory and the place of their embalmed existence—the funeral brass in which they seemed to breathe again, and the lifelike marble which caused them, among the vulgar, to be thought more than mortals—and last not least, superstition, ignorance, and false teaching—were other causes of idolatry.

We are told that in the two thousandth year of the world, or the last year but one of Noah, a magnificent statue and temple were erected to Belus, the founder and monarch of the city of Babylon, and with a variety of sacrifices dedicated to Jupiter, or as some write, Saturn, because he (Belus) was the first king there. This god statue was made the lawful sanctuary to the offender and the miserable, but how this sacrilegious presumption could have arisen is the puzzle.

But who and what was Jupiter? In pagan religion generally there is a jumbling up and darkening of the holy scriptures by words, both by ignorance and by design. We have shown Jupiter to be a "wandering star," and how Æneas was resuscitated as Jupiter Indigetes; also, how Cain was made a god both as the son of Adam and as the son of Æther. Yet still, like Cœlum, Osiris, Brahm, Taou, Thor, and all such gods of various countries, Jupiter constituted the sky, the firmament, the *primum mobile*, nay, as Jovis (*à Jehovah*) he has been made God himself!

It was said that Ζεὺς was the proper appellation of Jupiter, because he gives life to animals; as he was also named Diespiter, because he is the source of light. There was hardly a nation which had not a Jupiter of its own; Varro reckoned up three hundred deities of this name.*

Jupiter almost universally has been styled the father and king of gods and men; so the learned writers of antiquity have thought, and were taught from their cradle. The learned likewise of the far distant past have told us of his actions, which we would not pollute our pages by describing.

Some of old, the most skilled in heathen theology, have with deep discernment pointed out the distinct being of three Jupiters;—the first whose father was Æther, the second the son of Cœlus, and a third the offspring of Saturn, which will clearly show that there was a Star Jupiter, a Cain Jupiter, and a Ham Jupiter the son of Noah or Saturn,† to whom many of the exploits of the other two are ascribed with a usurpation of his omnipotency—as, for example, in the victories and events of the Angelic and Titanic warfares, which must have happened before the flood. Although often alluded to both in sacred and profane history, these deities are left still vague, mythic and poetic, to the hasty reader; but it was not without due consideration of these apocryphal traditions that Dante founded the plot of the "Inferno," or Milton his erudite "Paradise Lost."

The classic emblems of Jupiter, displayed in his temples, are easily recognized, even upon coins; yet, as seen there they

* Jupiter, under various names, by different tongues and nations the whole world over, was worshipped, with the single exception of the orthodox Jews, many of whose kings reaped the just consequence of being smitten with the incense of Jupiter; whilst on the other hand many of them zealously and righteously helped to despoil him of his stolen plumes.

† Bochartus maintains, with very concluaive reasonings, that Saturn and Noah were the same; Cham, or Ham, is shown to be the eldest son of Noah, as Jupiter was of Saturn. The deluge swallowed up mankind; so Saturn was allegorically made to swallow up his children. Jupiter is feigned to be the king or "lord of the heavens" (*Hymn ad Jovem*). Ham was the chief or first patriarch of Africa, which, with the planets vertical, is considered to be nearer heaven than other countries. Noah foretold the coming of the flood; so did Saturn foretell "that there should be an overwhelming quantity of rain; and that an ark should be built, in which men and birds and creeping things should all sail together." *Alex. Polyhistor ap. Cyril, contra Jul.* i. 1. As quite untenable we have abandoned the hypothesis of Saturn being the same as Nimrod.

convey but a slender idea of the splendour with which his priests delighted to invest his worship. His statue was seated on a throne of ivory and gold, under a richly adorned canopy of Tyrian purple and azure, festooned, wreathed, and arched with drapery and flowers. Golden sandals adorned his feet, and from his shoulders hung an embroidered cloak ornamented with gems and various flowers and figures of animals.* His sceptre was made of cypress as an emblem of the eternity of his empire, because that tree is said to be free from decay. Because an eagle mainly assisted him when he was homeless, and also portended his reign, and brought him his thunderbolts in his wars with the giants (therefrom receiving the hypallage of "Jupiter's armour bearer"),† they placed at the top of his sceptre an eagle with outspread wings. In his right hand he brandished his *fulgor* or thunder against the conquered Titans at his feet. Of course, according to the diversity of his names, and of the people among whom he was worshipped, he assumed a figure of diverse import and appearance. Thus, with the Lacedæmonians, he was represented without ears: the Cretans, however—we presume having some other idea about acoustics, or for the better chance of their prayers being heard by auricles of stone—bestowed upon him an additional pair, or four ears. The Greeks called him Σωτηρ, the Saviour, for no more reason than because they thought he delivered them from the Medes. Upon many of the coins of Diocletianus, he stands, as in the manner we have just described, with his thunderbolt in the dexter hand, and a spear in the sinister (with the inscription *Conservatori*). In others, instead of his brandished thunder, he holds out a little image, in token of victory, with this inscription, *Jovi Conservatori Orbis.*

(*To be continued.*)

BASILICA ANGLICANA.

One of the first Christian churches erected in this island after the visit of St. Augustine, was built on the eminence above Ludgate, about the year 610, by Ethelbert King of Kent, the first of the Saxon princes who accepted Christianity. This edifice does not appear to have attracted any great attention at the time; however, we may inform our reader if he have not already anticipated the fact, that it was dedicated to St. Paul, and was the prototype of our present metropolitan cathedral. This church would seem to have lasted about seventy years, and was then rebuilt by St. Erkenwold, the bishop of the diocese, upon a somewhat more durable plan, for we read of its being accidentally burnt down in the year 961, nearly three hundred years afterwards. We have no information as to its dimensions, form or design, but some idea may be formed of these particulars from the circumstance that it was completely rebuilt within a year. Again we read of it being burnt down in 1087, but this time it was to be succeeded by a much more imposing and lasting edifice.

Before proceeding to trace the history of the cathedral church of St. Paul we may here pause to note one or two particulars of interest. It will be remembered that in one of our preceding papers we alluded to the common practice of all ancient nations of building their churches in the midst of burial places. We attempted to show that this disposition was in the very nature of things as arising in the mysterious co-relation of the human and divine nature—sacrifice and commemoration being themselves correlative—so that when the church did not go to the graveyard, the graveyard unerringly grew around the church. The most important of these particulars then, is the circumstance that from the earliest times "the eminence above Ludgate" would appear to have been used as a burial ground. Amongst the earliest of the traditions of St. Paul's is that on its site was raised by the Romans a magnificent temple to Diana, to which was attached a convent of vestals, richly endowed. This assertion is, however, by no means well established. Upon the excavation of the foundations of the present building, however, a great number of Roman funereal vases, lachrymatories, and other sepulchral articles, were found at a considerable distance below the surface; and side by side, immediately above these, rows of skeletons—the pins of ivory and box wood with which the ancient Britons were accustomed to fasten the grave clothes of their dead, alone remaining, while above these again were rows of stone coffins, in which were encased the bodies of our Saxon ancestors. Now, without accepting any fanciful inferences that may be formed from these facts, one thing would seem pretty well indicated—namely, that the elevated and central position of this site, pointed it out to successive generations, alike of natives and conquerors, as most appropriate for religious and public purposes.

We have seen how the Normans overspread the land with churches and castles. Mauritius, Bishop of London, the builder and founder of more than a score of religious edifices, contemplated, as we have already mentioned, a cathedral that should surpass anything then found in Christendom, to be raised entirely out of the revenues of his diocese. His successor determined that the pious work should not fall through for want of a superintendent and patron. This prelate, therefore, designed the structure that was subsequently raised, but upon a scale of extent and splendour that was ultimately found impracticable, for which he provided out of his own fortune. For twenty years the building advanced, when the prelate, dying, was succeeded by De Belmeis, who presided over the work also for twenty years, and also devoted to it the whole of the revenues of his see. Again, however, disaster fell upon the undertaking, and the nearly completed building, after forty years expenditure of labour and hoarded treasure, was all but burned to the ground. Nor was there, even now, any abatement of zeal. On a plan still more extensive the works were recommenced. Four successive bishops exhausted their revenues and their genius upon the undertaking. The result was a composition variable in point of style, and so far wanting the unity and simplicity which constitute intrinsic beauty in architecture as in every other art, but still an edifice which challenged the whole of the Christian world. Pilgrims came from all parts of the world to behold it. The whole length of the building was six hundred and ninety feet, and the breadth one hundred and thirty feet; a tower and spire shot up from the centre to the amazing height of five hundred and twenty feet; that is to say, it was one hundred and fifty feet longer, twenty feet wider, and one hundred and sixty feet higher than the present building. In 1315 it received some further additions under the direction of Edward II., having thus outstood the reigns of nine successive kings before it was finished.

But there was a spot in front of the building which became in a very short time invested with historical importance. This was St. Paul's Cross, an open air pulpit, which became necessary during the repairs of the church. The original use to which it was put was the delivery of sermons in the forenoon of Sunday. Clergymen used to come from all parts to preach before the lord mayor and court of aldermen, who in addition to other benefactions ordered, in 1607, "that every one that should preach there should, at his pleasure, be freely entertained for five days' space with sweet and convenient lodging." In the stirring times of the reformation, Paul's

* Dionysius the Second, tyrant of Sicily, robbed the statue of the god of its magnificent cloak and replaced it with a woollen one, licentiously remarking, "that would be more conveniently useful to him in all seasons, since in winter it would be much warmer, and in summer much lighter." Most of our readers will recollect that this prince was banished, and in his exile turned schoolmaster. Witty as the tyrant was himself, we doubt if he ever excelled the wit of the old woman who prayed for his life within his hearing. "What mean you, ancient woman?" "O king!" replied the crone, "when I wished for the death of other tyrants, there still came a worse, and I felt a fear that it might be so again if you were gone."

† "*Jovis Armiger,*" Virg. Æn. 5.

Cross became a centre around which the excitement of polemical controversy converged. Hither came the champions of the old and the new style, of Christ and Antichrist, according as the heat of argument and partizanship suggested either compliment. Here Latimer preached his three great sermons in 1547, and Ridley in 1553.

But what a scene was there in 1588. From Ratcliff to Westminster the river was thronged with barges darting across each other, "their oarsmen in their scarlet, purple, green, yellow, and blue waistcoats, looking like men who had fallen into a fortune, or were newly married." The grave citizens of the Goldsmiths, the Merchant Tailors, the Haberdashers, Fishmongers, and various other guilds, seemed as if relieved from a great weight, whilst their wives and daughters, in gorgeous bodices and quilted petticoats, indulged in laughter without restraint, and in that overflowing good humour for which these ladies were then remarkable. It was indeed high holiday, from Temple Bar to Cripplegate. Charing Cross was then a suburban village, Holborn was occupied by meadows, St. Martin's and St. Giles were literally in the fields. If that much quoted and ill-used personage, Lord Macaulay's New Zealander, could have been within sound of Bow bells that day, he would have thought that the good people of England has taken leave of their senses. But the truth was that the "Invincible Armada" had been scattered to the winds, and Queen Elizabeth was going to Paul's Cross to return thanks to God for the delivery of her realm. First came the mummers in their varicoloured suits, then remnants of the old archers, citizens with quarter staves, arquebuss men, the Queen's body guard, and those lusty yeomen of the guard, the forerunners of the modern Beefeaters, then the Queen on her palfrey, surrounded by her ministers of state. In the midst of this universal rejoicing there was not the trace of a smile visible in the serene but somewhat stern face of Elizabeth. There was no emotion recognizable in her blue eyes, bright and scrutinizing as was peculiar to the Tudors, as the queen passed under the bleaching skulls on the "Bar," whose sparse locks dangled in the wind. "The pulpit cross in St. Paul's churchyard was newly repaired, painted, and partly closed with a wall of brick. Dr. Fletcher, Bishop of London, preached there in praise of the Queen, and prayed for her Majesty before the Lord Mayor, Aldermen and citizens in their best liveries. Which sermon being ended, upon the church leades the trumpets sounded, the cornets winded, and the quirists sung an antheme. On the steeple many lights were burned, the Tower shot off her ordinance, the bells were rung and bonefires were made." The Queen returned to Westminster calm and impassable. Perhaps she recollected that it was in that pulpit cross at Paul's that the rights of Queen Catherine were first assailed; there that her own mother was denounced; there that her own and her half sister's claims found advocates and enemies; there that Anne of York mourned like Rachael for her offspring; there that Jane Shore did penance in a white sheet.

Within a very short period of this episode, Old St. Paul's met with its penultimate misfortune. An accident, however, had previously befallen the church, which we had nearly omitted to mention. A violent tempest of thunder and wind burst over the metropolis on the 1st of February, 1444. The lightning struck and set fire to the steeple, which was composed of wood, and the flames were not extinguished until one of the canons with laudable zeal had, in the attempt to subdue them, nearly sacrificed his own life. But in 1561, on the 4th of June, a thoughtless plumber left a pan of coals burning within the spire while he went to dinner. When he returned the whole building was in a blaze. Everything in and about the church that could be burned was reduced to ashes. Elizabeth, assisted by the nation, directed all her energy to its restoration and refitting, but it never recovered its ancient splendour. The spire was never rebuilt, but after an interval of five years the church was reopened for public worship. The fire had however permanently injured it, and we read of it fallen into complete decay in 1608, but the cost required for its repair being twenty thousand pounds, it could not be restored. In 1633, however, Charles I. gave the commission to Inigo Jones, upwards of £100,000 having been subscribed by the public for its restoration. This celebrated architect erected a portico of great beauty at the west end of the church. It consisted of fourteen columns, each rising to the height of forty-six feet, the whole supporting an entablature crowned with statues of apostles, confessors, and martyrs. The aspect of the artistic addition was said to be most effective and imposing, and to compensate for many if not all of the lost glories of the sacred building.

But a day of storms was coming. The strifes that had sprung up in the religious and political world were deepening and widening. The old cathedral was decorated with flags as the king passed on his way to the city and heard the shouts of the citizens, and in less than two months afterwards she put on deep mourning as his blood reddened the pavement of Whitehall. The funds which had been subscribed for its restoration had been seized by the parliament. The beautiful entablature which had just been erected was thrown down, and the figures of the saints mutilated. The scaffolding was given to Colonel Jephson's troopers for arrears of pay, and they dug pits in the very centre of the nave to saw the timber in. Another part of the building was turned into a barracks and stables for a troop of dragoons. But even a worse fate had befallen this centre of national worship in the apathy for religion that had preceded and succeeded the ascendancy of Puritanism, which, whatever may be said of it, operated as a hurricane does when in throwing destruction broadcast it warns the mariner to be sober and wary and have his compasses adjusted.

Towards the close of the sixteenth century the benches at the door of the choir were lounges for beggars and drunkards to sleep upon. There was actually a large dunghill within one of the doors. More than twenty private houses were built against its very walls, and the owners—shrewd business men, no doubt—had bored through to make room for lumber or stores, and even down into the vaults, which they converted into cellars. At one of the visitations the verger represented that "the shrouds and cloisters under the convocation house are made a common laystall for books, boards, trunks and chests, being let down to the trunkmakers, whereby, their daily knocking and noise, the church is greatly disturbed." One house, which was literally let into the church, was stated to have been used as a playhouse. An accomplished baker had even erected an oven in one of the buttresses, where he baked bread and pies and did a thriving business. At length came that great calamity the fire, which destroyed London from the Tower to the Temple, and in its progress overthrew church and mart. The venerable pile in which sixty generations had prayed, succumbed to the devouring element and rose in its ancient form no more.

We have mentioned Paul's Cross so particularly, because it supplied in many respects the purposes of the cathedral, that is to say, when repairs were being carried on, the one might be said to stand for the other. There is a very old engraving representing the court of James I. attending divine service here. The cross would appear to have stood in front of the western entrance, facing the north western angle. It was a round pulpit, with a canopy surmounted by a cross. The royal philosopher, with Prince Charles, is seated in a box forming the centre compartment of a temporary gallery, of which the other two are occupied by the nobility and ministers of state. In a gallery immediately underneath are seated the judges in their robes, and below them again the lord mayor, aldermen, and common council. The clergy, consisting of the dean and chapter, are

seated on benches immediately in front of the pulpit, which is occupied by a divine, who is evidently, by the earnestness of his gesticulation, intent on the conversion of his auditory. There are strong signs of commotion among the congregation, who seem to be swayed by the force of the eloquence to which they are listening, whilst the outside is skirted by those listless loiterers who are in times of enthusiasm reported to be indifferent to grace. It was a privilege for criminals or political prisoners to stop here and hear the words of religion, not always acceptable, but still persistently held out. We can well imagine for instance that the victims of Queen Mary did not accept with respect the ministrations she had provided for them. The roses of York and Lancaster shed many a leaf on this spot. Clarence received here the last offices just before he was immersed in his butt of malmsey. Here the hunchback Gloucester swore, fretted, and bullied. It was entirely overthrown in the time of the commonwealth; but its site was retained by the Puritans, who fulminated the doctrine of Geneva against the idols that had been erected by the "Philistines." At the restoration it was not thought advisable to re-erect it, having been so often a rallying point for fanatical outrage; so old Paul's Cross went down with the old cathedral, but happily much of the strife, of which it was the centre, has gone down with it.

EARLY HISTORY OF MASONRY IN TEXAS.

We copy the following very interesting article from the reprint of "Proceedings of Grand Lodge of Texas," published by the R.W. Grand Secretary, A. S. Ruthven.

As I took an active part in laying the first foundations of Freemasonry in this country, originated, and was personally present at, the first meeting ever held here, and cognizant of the earliest steps taken for the organization of a Lodge, I place upon record the following facts, which may be of interest perhaps to the fraternity hereafter, and would otherwise be lost, as I am now the only one living of the five brethren who originated Holland Lodge.

In the winter of 1834-5, five Master Masons, who had made themselves known to each other, consulted among themselves, and after various interviews and much deliberation, resolved to take measures to establish a Lodge of their Order in Texas. This resolution was not formed without a full appreciation of its consequences to the individuals concerned. Every movement in Texas was watched at that time with jealousy and distrust by the Mexican government, and already had its spies and emissaries denounced some of our best citizens as factionists and disaffected persons; already were the future intended victims of a despotic power being selected. It was well known that Freemasonry was particularly odious to the Catholic priesthood, whose influence in the country at that time was all powerful. The dangers therefore attendant upon an organization of Masons at this time, which was "trying men's souls," were neither few nor unimportant. But zeal for a beloved institution, a belief that it would be beneficial at a period when society seemed especially to need some fraternal bonds to unite them together, predominated; all fears of personal consequences were thrown aside, and the resolution to establish a Lodge, as abovementioned, was adopted. The five brethren were John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, and they appointed a time and place of meeting to concert measures to carry their resolution into effect. In the meantime another Master Mason came into their plans—Bro. J. P. Caldwell. The place of meeting was back of the town of Brazoria, near the place known as General John Austin's, in a little grove of wild peach or laurel, and which had been selected as a family burial ground by that distinguished soldier and citizen. The spot was secluded, and out of the way of "cowans and eavesdroppers," and they felt they were alone. Here, and under such circumstances, at ten o'clock in the morning of a day in March, 1835, was held the first formal Masonic meeting in Texas, as connected with the establishment and continuance of Masonry in this country. The six brethren I have mentioned were all present there; and it was concluded to apply to the Grand Lodge of Louisiana for a dispensation to form and open a Lodge, to be called Holland Lodge, in honour to the then M.W. Grand Master of that body, J. H. Holland. The funds were raised by a contribution to defray the [illegible], to which each contributed as he felt willing and able. A petition was in due time drawn up and signed by them, which was forwarded to New Orleans, having been previously signed by another Master Mason, Bro. W. C. D. Hall, and perhaps one or two more; but of this I do not recollect. The officers named in the petition were—for W.M., Anson Jones; S.W., Asa Brigham; J.W., J. P. Caldwell, who filled those offices respectively until the close of 1837. The dispensation was granted, after some delay, to these brethren, and Holland Lodge, No. 36, U.D., was instituted and opened at Brazoria, on the 27th of December, 1835. Bro. Phelps was chosen Treasurer, and M. C. Patton, Secretary; the other officers I do not recollect. The Lodge held its meetings at Brazoria, in the second story of the old court house, which room was afterwards occupied by St. John's Lodge, No. 5. About this time the difficulties with Mexico broke out into open hostilities, and our work was very much retarded by that circumstance, and by the members having to be absent in the service of the country. Still, there were a few others from time to time introduced into the Order, either by receiving the degrees or by affiliation. The Lodge struggled on until February, 1836, when I presided over its last meeting at Brazoria. I well recollect the night, and the fact that Bro. Fanin, who one month after became so celebrated for his misfortunes and those of his unfortunate party at Goliad, acted as Senior Deacon. It seemed, indeed, that the gloom which prevailed in the Lodge that night was a foreshadowing of its and their unhappy fate which was soon to overtake both.

In March, Brazoria was abandoned. Urea soon after took possession of the place at the head of a detachment of the Mexican army, and the records, books, jewels, and everything belonging to the Lodge, were utterly destroyed by them, and our members were scattered in every direction. Bros. Wharton, Phelps, and myself, joined the Texan troops on the Colorado, about the 18th of March. In the meantime, the Grand Lodge of Louisiana had issued a charter for Holland Lodge, No. 36, and it was brought over to Texas by Bro. John M. Allen. This, together with some letters from the Grand Secretary, was handed to me by Bro. Allen, on the prairie between Groce's and San Jacinto, while we were on the march, and carried by me in my saddlebags to the encampment of the army on Buffalo Bayou, at Lynchburg. Had we been beaten here, Santa Anna would have captured the charter of Holland Lodge at San Jacinto, as Urea had the dispensation for it at Brazoria. Such an event, however, was impossible. The charter and papers were taken safely to Brazoria; but, as the members had been lessened in numbers by death, or scattered in the army and elsewhere in the service of the country, no attempt was ever made to revive the work of the Lodge at that place.

In October, 1837, however, it was reopened by myself and others, at the city of Houston, having then been in existence about two years.

In the meantime two other Lodges, with charters from the Grand Lodge of Louisiana, were established in Texas, Milam, at Nacogdoches, and McFarlane, at San Augustine. Delegates from these, and from Holland Lodge, met in convention at Houston, in the winter of 1837-8, and the Grand Lodge of the republic was formed. By advice and direction of this body, the three subordinate Lodges transferred their allegiance from Louisiana to their own Grand Lodge, surrendered their charters to Louisiana, and received others from Texas; and Holland Lodge, No. 36, under the former, became Holland Lodge, No. 1, under the Grand Lodge of the Lone Star Republic. By this course, the causes of the many difficulties which have afflicted so many of the Grand Lodges of the United States were considered and obviated in the formation of the Grand Lodge of Texas.

Holland Lodge, No. 36, was the only one established in Texas prior to the revolution which separated her from Mexico.

Such is a brief but faithful sketch of the first establishment of Freemasonry in Texas. It was founded, like our political institutions, amid the stern concomitants of adversity and war, but its foundations were laid broad and deep: and upon them has been raised a superstructure of strength and beauty, symmetrical in its proportions and vast in its dimensions, which I trust will rise *usque ad astra*, and continue as a beacon to guide and cheer worthy Masons on their journey of life, and against which the wasting storms of time shall beat in vain, and the restless waves of persecution dash themselves to destruction in angry foam; while the presiding genius of the institution, from its lofty walls, shall ever continue to exclaim in emphatic tones to be heard by all—east, west, north, and south—

"Procul! O procul! este profani! Tu que invade viam." "Far hence, ye profane! Welcome, ye initiated, to these glorious courts! Tread ye them aright!"

ARCHÆOLOGY.

ANGLO-SAXON ANTIQUITIES.

An extensive and very interesting discovery of Anglo-Saxon antiquities has been made by Mr. Akerman, secretary of the Society of Antiquaries, during the present autumn, at Long Wittenham, near Abingdon. It appears that about ten years ago the skeleton of a man, together with the umbo of a shield, a sword, spear, &c., was exhumed by labourers engaged in digging the foundations of some cottages near the entrance to the village. The circumstance becoming known to the incumbent, the Rev. J. C. Clutterbuck, that gentleman obtained possession of these relicts, of which a description was communicated to the Archæological Institute.

On a visit to Long Wittenham, in March last, Mr. Clutterbuck, at the suggestion of Mr. Akerman, was induced to excavate near the spot, the result of which was the finding of more skeletons, showing that the locality had evidently been the burial ground of an Anglo-Saxon population. Accordingly in the autumn, Mr. Akerman, with the consent of the owner of the land, and by the direction of the council of the Society of Antiquaries, commenced a systematic exploration of the spot.

Guided by long experience in researches of this description, Mr. Akerman soon obtained abundant evidence of the nature and character of the interments, which are of two distinct kinds—the one by cremation, presumed to be the older rite of burial of our Anglo-Saxon forefathers; the other by inhumation, or the burial of the body entire, the males with their weapons, the females with their personal ornaments. Among the former are nearly a score of iron bosses of shields, a great number of spears and knives, and a sword three feet long, the blade straight, broad, and two edged. The spears are of various forms and sizes, and were found even in the graves of boys. In the graves of the women were found a great number of amber and glass beads, brooches of various forms, toilette implements, hair pins, the whirls of spindles, &c. These objects are very significant of a people among whom male and female relationships were distinguished by the "spear half" and the "spindle half." The urns are very numerous, amounting to nearly fifty. They are of black pottery, and many of them are marked with an ornament which distinguishes them from the earthen vessels of the ancient British, Roman, and Romano-British periods.

The skeletons were of large and robust men, some of then being of gigantic size and in a remarkable state of preservation, every bone being preserved entire. They were deposited in rectangular graves, averaging three feet in depth, and had once probably been covered with tumuli, obliterated by the spade and the plough at a later period.

The chief interest attaching to these discoveries is the evidence they afford of an early settlement of an Anglo-Saxon population along these upper valleys of the Thames; no one looking at these remains can doubt that they are those of a people who lived and died in the same neighbourhood in which their skeletons have been discovered, and that it is not the relics of a battle field upon which Mr. Akerman has fallen.

We are bound to add, that the owner of the soil, in this instance, has with the greatest liberality acceded to all Mr. Akerman's requests, and that the excavator himself has met with every assistance and kind cooperation from the inhabitants of the little village of Long Wittenham, and especially from its excellent vicar, the Rev. J. C. Clutterbuck.

It is proposed to keep this collection together, and to place it, for future exhibition, in cases provided by the Society of Antiquaries, on whose account and in great measure by whose support these researches have been undertaken.

La Fontaine.—"He came the other day," said Molière, "so abstracted as to ask me to call with him on the Chevalier de Loraine, at whose funeral we had both been present the day before. He did not know who wrote the Lord's prayer."—"Now, I say that's too bad, M. Molière," said La Fontaine, suddenly waking up. "You are telling of some of my follies, but I'm up to you. I do know who wrote the Lord's Prayer."—"Who?" we all cried, knowing the kind, foolish, blundering vanity of the man.—"Who?—to think I don't know."—"Who?"—"Why, Moses." M. Racine had maliciously whispered him that fit answer to the question. We laughed till the tears ran down our cheeks; La Fontaine good-humouredly joining us. "I'll turn you all into beasts to-morrow," he said, "you shall all figure in my next fable."—"M. la Fontaine," said the Abbé, "if you make us talk like the beasts in your fables, we could wish no greater flattery paid to our conversation."—"His beasts talk like angels," said a critic to me, under breath; "but he himself talks like a beast."—*G. W. Thornbury.*

HOW TO DO GOOD.

[From Rob Morris's *Voice of Masonry.*]

Brother, the old moralist, Franklin, used to tell his grandchildren, after he had passed the age of seventy, that nothing had ever so much influenced his mind for good, or made so lasting an impression upon it, as a little book, read when a boy, entitled "How to do Good." In fact, he attributes to the impressions made upon his mind by that publication much of the large, stated, and protracted benefactions of which it is known Franklin through all his life was the author.

Nothing can be truer than that plain and earnest advice upon a theme like this is likely to be productive of good results, and we the more readily set about the preparation of our little essay on the subject stimulated by the remembrance of Franklin's and kindred cases.

How to do good as Masons is in reality our text. To encourage an effort on the part of every reader, we append Preston's not too enthusiastic sketch of the effects of Masonry in the hands and hearts of the virtuous and the feeling. "Masonry" he avers "strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It ameliorates the temper and improves the understanding. It is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields a fund of comfort and satisfaction."

We never read this extract without a glow of feeling and a desire ourselves to do good to a society that offers so much of good to us, and we have quoted it in the hope that the same impression may be made upon the minds of our readers, and they thus prepared for the following suggestions, How to do good.

1. Go always to your Lodge when circumstances permit, and let your accustomed seat be so rarely found vacant that, when from necessity it becomes so, the brethren naturally inquire, "Is Bro. A. sick?" Do you ask how the attendance on a Lodge is doing good? We answer, it is placing one's self in the way of good, and the opportunity will not fail to turn up.

2. Drop always a coin, large or small, into the charity box. Who knoweth whether this or that shall prosper? Your gift will be transformed into two blessings, one will wing its way to some needy soul, one will return to your own breast.

3. Carry some little fact to the Lodge, some scrap from the *Voice*, some new thought or incident, and at a proper moment read it aloud. It excites no comment, but look on the faces of the hearers. There is aroused intelligence. That fact is laid away to be handled again. That fact will be told in the family at home and among the neighbours. That fact may make four good men Masons. It may make six Masons better Masons. It may excite five men who never read anything on Masonic themes to seek for books and papers. Nay, it may lead the Lodge to ask for similar facts and information at every meeting. All these we have known to result from the fruitful influence of a single well directed thought cast at random into the Lodge.

4. Check the hasty word and oath on the brother's lips as soon as you can do it privately. To do it publicly would produce evil rather than good. Kindly asking the man of passion to give you his private ear, say to him in a few words, lovingly expressed, that "you have a charge to keep," and cannot and dare not neglect it. Then give your message, asking no reply, and leave the results to God. Wonderful, wonderful are the ofttime effects of this covenanted method of doing good.

5. Point out the errors, but always one at a time, and in no dictatorial manner, which exist in your Lodge. What if your views are smartly opposed and laid aside? it only proves that you struck home, and at the next meeting perhaps your very opponents will be with you. *Magna est veritas et prevalebit.* The truth will always win in a Lodge, and for the simple reason that the whole system of Masonry is organized truth. We have been in a Lodge before now so rickety and near its dissolution that the brethren of which it was composed were flying about orbitless, and in dire confusion. We have thrown, as it were, headlong into that Lodge some central truth, somehow omitted heretofore in the building, and lo! the lost truths ranged themselves naturally and promptly around it, and by the intelligent appropriation of the Master, who had only needed a little Masonic light to make him everything that is useful and honourable, that Lodge became, what every Lodge was intended to be, a burning and a shining light. So much for pointing out an error. Do it at every meeting as for the sake of doing good.

6. Seize every opportunity to benefit the Lodge in its ordinary concernments as it may offer. Is a brother in arrears beyond his covenant and by-laws, remind him of the duty and urge a prompt settlement. Is anything belonging to the Lodge liable to be lost or damaged for want of attendance? give notice to the Master, that it may not happen. Is anything occurring or likely to occur in which the honour of the Lodge would be likely to be compromised? give due and timely notice to the proper officers, and yourself promptly step into the breach, and let not the scandal reach an unhallowed ear.

But where's the end of these suggestions? The catalogue might readily be made to cover this page nor then the subject be exhausted! There is something given that will suit every reader.

EXCELSIOR, A BETTER MOTTO.

There are those who, aware of the power of frequent association to awaken and cement friendships, avail themselves of all opportunities to render whatever society they are connected with subservient to their own ambitious purposes.

None of these can be true Masons, and their connection with the fraternity only serves to mark it as of human origin, and as composed of natural, not supernatural beings. As well might the science of architecture be inveighed against, because sometimes improper material is to be found in the walls of the building. "The incurvations of practice;" says Blackstone, "are then the most notorious when compared with the rectitude of the rule; to elucidate the clearness of the spring conveys the strongest satire upon those who have polluted or disturbed it." Thus the very fact that the position of such characters in the Order is noticeably inconsistent, demonstrates most clearly the idea of the real nature and worth of the institution thus discredited.

Happily, the habitual imitation of a worthy character, and continuous subjection to benign influences, not infrequently begets a healthful choice of the same, and hence the various motives operating upon the minds of those seeking admission, have oftentimes been merged or lost sight of in the train of newer and higher ideas presented. Results are proportionate, in great measure, to the direction of the effort. If in somewhat we seem to strike too high, we shall in that only imitate good marksmen, who raise their pieces even higher than the level of the target, thereby approaching it more nearly in the shot. He who would become a good artist, ought to study the works of the most excellent masters, even though his excessive vanity may not give a hope to equal them.

There are some to whom the threadbare maxim, "Let well enough alone," is fraught with wisdom, and it is a wisdom, the wisdom of a serpent, which in its sluggish folds will crush the aspirations and palsy the efforts. Excelsior is a better motto.

Let us go up higher! It is well to cultivate the cheerful feelings of satisfaction, but it is better to so attune the mind that it shall never be satisfied, unless conscious of unintermitting progress upward.

It is unnecessary in this age of the world to further point out the modes in which this moral and intellectual elevation is favoured by Masonry; for its ends, objects, and purposes are veiled in no mystery. Aiming at universal fraternity, it seeks no fancied equality by degrading the higher to the lower, or by dragging the sluggish at the heels of the active. It seeks the elevation of the race by culture of the individual man, inculcating the grand principle that he who would be an example must first imitate, just as the law-abiding peaceable citizen makes the best magistrate. Actual equality of the human race is a philosophical abstraction and a practical absurdity, but its importance as a mere political statement is very evident. The rights of men are the same, their capacities diverse as their numbers; thus equal in rights they are vastly unequal in the accomplishment of works. Attachment to common objects, employment in the same duties, and efforts in the same direction, establish a brotherhood of feeling not at all incompatible with esteem for the superior or guidance to the inferior mind. It is knowledge which makes men to differ, as it is the clear apprehension of the same truths which brings them upon a common level and creates the sentiment of fraternity."—*J. Adams Allen, G.M. of Michigan.*

The Ills of Idleness.—A man cannot without industry guard his ersonal welfare from manifold inconveniences, molestations, and mischiefs; idleness itself will be very troublesome and irksome to him. His time will lie on his hands as a pestering incumbrance. His mind will be infested with various distractions and distempers; vain and sad thoughts foul lusts, and unquiet passions will spring up therein as weeds in a neglected soil.—*Barrow.*

Literature.

REVIEWS.

Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States. By Julius Froebel. With numerous Illustrations. London: Bentley.

The Germans have long had a predilection for weird and fantastic literature, and it would seem as if, of late years, they had cultivated the same taste with respect to their travels. The half settled countries of America appear to exert a strong power of attraction for the Teutonic race, who go thither to study, with equal curiosity, the phenomena of physical nature and the early processes by which states are being formed out of the most heterogeneous elements which ever came together in the formation of a people—consisting of Europeans from all the races of the old world, Anglo-Americans from the Northern and Southern States, Mexicans and other descendants of the Spanish colonists, Indians of every tribe and colour, red and brown, Christian and heathen, with a vast multitude of half castes, barbarized whites, and half civilized savages; and lastly, the huge and formidable mass of negro blood with all its mixtures and results. Of the ultimate predominance of one race there seems to be little or no doubt. Mr Froebel notices how the Spanish race involuntarily acknowledge the supremacy of the people of the United States and their tacit claim to the dominion of America, by designating them always under the title of *Americanos*. But the Anglo-Saxon race appears to be destined to absorb into it, and either assimilate with itself, or at least eliminate, a far greater variety of elements, and much more discordant and uncongenial ones, than went to form it in the first instance in the land of mingled Celts and Teutons, Danes and Normans, out of which it arose.

Mr. Froebel is an observant, fair, tolerant, and well informed traveller, who has produced a definite and forcible picture of the countries through which he has travelled. His account of a prolonged journey over the western prairies and through the passes into Mexico is excellent. He started with a friend, a German Jew, on a great mercantile speculation, with a vast caravan of mule waggons laden with merchandize (his friend choosing the occasion for being married, and taking his wife with him on the bridal trip) for Independence, a town of wheelwrights' shops, full of waggons painted blue, red, and green, lying on the river Missouri. And as he had gone over the same ground in 1852, when it was a wild, and as it since has become the well known territories of Kansas and Nebraska, he shall describe in his own language what Independence was at his first visit:—

"Then we were here in one of those towns which, situated on the limits of a desert, may be compared to a harbour; and perhaps, in spite of the new settlements of Kansas, Independence may have maintained this character. The camel has been called the ship of the desert; but, until the camels introduced of late into Texas by the government of the United States shall have increased sufficiently to play a similar part in the New World, the trader's waggon must be called the ship of the prairie; and, indeed, the waggon drawn by mules stands in the same relation to that drawn by oxen as the steamboat to the sailing vessel. Formerly oxen were here used in preference as draught cattle for the journeys across the prairies; but mules have gradually superseded them. Teams of mules are quicker than yokes of oxen, and the mule is also better able to endure heat and want of water. Mules, however, cost three times as much as oxen, and in the Indian territory they are a property far more in danger. Oxen are seldom stolen by the Indians, whereas the stealing of mules is regarded by them as a great and honourable exploit. The large demand for draught cattle of both kinds for the numerous caravans travelling west, has naturally given a considerable stimulus to cattle breeding in the State of Missouri. The mules reared here are noted for their beauty, size, and strength, and, although inferior to the small Mexican mules in briskness and endurance, they readily find purchasers even in Mexico, where they are sought for chiefly for carriage teams; the trading caravans, therefore, passing between the Missouri frontier and Northern Mexico generally bring back only part of their mules."

These caravans consist of a mixture of Americans and Mexicans; the Americans to drive the waggons, the Mexicans to be, as it were, the interpreters between the Americans and the mules. Take the following amusing remarks of Mr. Froebel on the mules themselves:—

"From drivers and muleteers we may pass to mules, which are in many respects far more interesting than the former, and whose natural disposition is an attractive subject to the observer of nature. One of the most striking characteristics of the mule is his aversion to the ass, and the pride he takes in his relationship to the horse; which instincts are met with obtrusiveness in the ass and by indifference in the horse. If an ass at any time—urged by the vanity peculiar to its race as related

to the mule—happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relatives. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd round him, and follow his movements, exhibiting a violent jealousy, each striving to stand nearest to their high bred relative; this instinct is employed to keep together the droves of mules, on a journey or at pasture, by putting a mare to the drove, with a bell round her neck, and called the "bell mare"—by the Mexicans "*la yegua madre*" (mother mare). This animal is led day and night by a cord; and the whole drove is thus kept under control, and will not leave their queen. It is, therefore, very difficult to separate the drove. The man who leads the mare is instructed, in case of an attack from the Indians, to leap instantly upon the back of this animal and take refuge in the waggon encampment, whither the drove is sure to follow him. Even if the Indians succeed in separating any from the drove, they find it difficult to carry them off. The animals incessantly attempt to turn back, and the travellers are thus enabled to overtake the robbers and recover the stolen animals. The Indians, in consequence, use every means to get possession of the mare; and if they succeed in this, the whole drove is lost to their owners. If several horses are in a drove of mules, the danger is that the latter becomes dispersed; and this is the reason that, in these journeys, saddle horses are not allowed to go loose, but are led by a cord.

The following is only the beginning of the journey. By degrees the mules become more manageable, but the delay which the start occasions seems to be considerable to the last:—

"It is impossible to describe the scene of the first harnessing of some hundred mules, until then quite wild, and which have never had a bit in their mouths, nor a saddle on their backs. The waggons are drawn up so as to form three fourths of a circle, while the space left open is the entrance to the court yard of this encampment. In the intervals between them the waggons are connected by a cord tied from wheel to wheel. The mules are driven into the court, when the entrance is also closed by a cord drawn across it. Two men, armed with whips, are placed at this entrance, in order to drive back any of the mules which may attempt to leap over the cord or to creep under it. The Mexicans call this waggon-encampment, which serves both for catching the animals and as a place of protection from the Indians, a 'corral'—a word which signifies any yard or enclosed place where cattle are kept. The Anglo-Americans have changed the word into 'carrel.' The reader may picture to himself two or three hundred wild mules crowded together in this space, with ten or fifteen men among them, each endeavouring to fling the lasso over the heads of the animals, one after another, to force the bit into their mouths, and to lead each to its place before the waggon to which it has to be harnessed. In a caravan of twenty or thirty waggons, this first attempt occupies the greater part of a day, leaving no time to get the waggons in motion. The mules well know the lasso, and strive to escape it in every way possible; they crowd closely together, first on one side and then on another of the corral, their heads turned to the centre, and hidden as much as possible; others thrust their heads under the waggons, or between the wheels, to prevent the lasso reaching their necks; while again, others are even more cunning; they stand stock still, as if they were actually holding their necks patiently for the noose; but the expression of their eye, fixed watchedly at the same time on the man with the lasso, betrays their cunning. The man now whirls the cord, in serpentine coils, round and round over his head; the noose flies hissing, with the precision of an arrow, to its object; whilst the animal stands as if rooted to the spot, but making a small side motion of its head, and the lasso misses.

"All these stratagems, however, are useless. Whilst the drove rush from side to side of the corral, one mule after another feels the lasso twisted round its neck. Then it tears away madly into the midst of its companions, dragging the man who holds the cord from one side of the corral to the other. A second and a third now come to his aid. The hard breathing of the half strangled animal is heard amidst all the uproar and confusion of the scene. At length the men succeed in drawing the end of the cord between the spokes of a wheel, and the animal is gradually brought nearer and nearer to this point. As soon as it is close to the wheel, the cord is drawn round its body, and again pulled through the spokes, so that the whole body is brought into a noose. Thereupon the men endeavour to force the bit between its teeth, and just as they seem to have accomplished this, the animal in despair makes a last effort; it throws itself on the ground, frees its legs by rolling over, jumps up, and with the noose still tightly drawn round its neck, disappears in the thickest of the drove. The chase now begins anew, until the animal has a second noose around its neck: half strangled, it is now flung on the ground and mastered by forcible means, until the bit is in its mouth, and the cord, with a second noose, fixed round its nostril. Upon this it is let out of the corral; and now begins the attempt to put it to, and harness it to the waggon. The creature again makes the most violent struggles; and, considering that in this manner ten animals are put to every carriage, and that this operation goes on in different parts of the corral, and before twenty or thirty waggons, the reader may form an idea of the confusion of the whole scene. When trying to put them to, the animals entangle themselves in the harness, fling themselves on the ground, trample upon and kick one another, sometimes break loose and run off with part of the harness, the Mexicans in pursuit mounted on the swiftest horses in the caravan. The mule, with the draught chains clattering at its heels, gallops madly on till the noose is again round its neck, when it is brought in and harnessed anew.

"When at length all the waggons are in readiness, the corral is opened; the supernumerary animals are let out, with the bell mare, and the caravan is ready to start. The mules are now for the first time put to draught; for the first time they feel the bridle and lash of the driver, who takes his place on the saddled mule.

"Fresh confusion! Here it is impossible to get the team to move; there another team tries to run away with its waggon; here one pair of mules make a desperate effort to advance, whilst a second pair holds back; there the leaders turn sharp round, drag the next pair after it, and threaten to snap the axletree. Here an animal falls, there a chain breaks. Amidst the cracking of whips and shouting and swearing of the drivers, at last one team gets into a regular pace, when suddenly they strike off from the beaten road, dragging the waggon into a morass or wedging it fast between trees. The broken harness has to be mended, the waggon has to be dragged out of the morass, the tree standing in the way has to be felled; before all this is accomplished another waggon is in a similar plight! Thus the day passes in the utmost fatigue and excitement, both to man and beast, until, in the evening, a new corral is formed, with great trouble, perhaps, scarcely a thousand yards distant from the former. The animals are unyoked, and driven to grass and water, and the men after lighting their fires, set about satisfying their hunger and thirst.

"The next morning matters are somewhat improved: in many the obstinate nature of the animal is subdued, and the men have begun to learn their disposition. The yoking and harnessing is accomplished in three or four hours, and the caravan succeeds in proceeding a few miles. Under the most favourable circumstances, however, the yoking a caravan of twenty or thirty waggons takes at least an hour and a half."

Mr. Froebel furnishes us with an amusing sketch of a Nicaraguan doctor, Doctor Matagente, or men-killer as he was called by his compatriots—the said doctor having plunged in German metaphysics, and transferred them to the politics of Nicaragua:—

"But he was of a metaphysical turn of mind, feeling himself greatly attracted by the mysteries of German philosophy, into which he had been initiated by some French books that had found their way to Nicaragua. The 'Germans,' he observed, 'have a great philosopher named Ichlejel, who has written a book bearing the title of 'Philosophy of Life.' They have another great philosopher called Hegel, but this one is too difficult to be understood.' 'Los Alemanes,' he continued in an enthusiastic strain, 'son la nacion la mas scientifica, la mas filosifica, la mas profunda!' a compliment I was not prepared to hear paid to the German nation in these quarters of the world; but which, considering that we had no man like Mr. Chatfield to make us respected in Central America, I thought a great consolation. The doctor's brother, the politician, is the author of several pamphlets printed in Nicaragua. In reading one of them, it struck me how schools and systems of philosophy, even without being understood, extend their influence over the world, and how even the most abstract metaphysician in Germany should never forget—and especially if he should have the misfortune of being translated into French—that he may cause some mischief in Nicaragua. The Nicaraguan writer I am speaking of, the brother of the admirer of Schlegel and Hegel, is the author of an essay on the Nicaraguan revolution, in which he quotes Tacitus and Puffendorf, Ancillon and Vattel, Guizot and Louis Blanc, Madame de Staël and Montesquieu, Droz and Matter, Necker and Mirabeau, and speaks of idealism and antagonism, aspirantism and dualism, proselytism, anachronism, and several other equally dangerous principles.'

The account of Mexico given by our traveller is very curious. The perpetual war raging there as one dictator is supplanted by another recalls to the mind of the classical student the struggles between the Greeks of the lower empire and the Mongols and Turks. There is, however, one very important custom, which more enlightened nations might adopt with advantage, in the relation of insolvent debtor to the creditor, the latter claiming the services of the former, and the debtor, without compulsion, honorably renders them, as in the following scene:—

"A respectable man in Temósachic had from time to time bought goods of Don Guillermo in Chihuahua, who had never hesitated to give him credit for a few hundred dollars, and the debt was always paid at the expiration of the term. The man died, and his son came to Chihuahua with a letter, written apparently by his dying father, in which he requested the merchant to show his son the same kindness he had displayed to him. Don Guillermo willingly granted the request, the young man took goods for a few hundred dollars; three years elapsed, no payment was made, and nothing was heard of the young man, and now his creditor appears suddenly in Temósachic. 'Where does Natividad Andrada live?' asked Don Guillermo of the first person we met as we rode into the village. 'There is his mother's house,' was the answer. 'Is Natividad at home?' 'No, sir.' 'Is he in the neighbourhood?' 'He is in the village.' 'Let him be called; I must speak to him.' In two minutes he came. He was a young man of more than middle height, well formed, and with good regular features, on which an irregular life now began to show its traces. 'Natividad,' said Don Guillermo to him, 'as you have not come to me, I have been obliged to come to you. Why have I never seen you again in Chihuahua?' 'I was u[illegible]

pay your honour.' 'Can you pay me now?' 'No;' I am poor'; I have nothing.' 'Do you know how much you owe me?' 'Not exactly.' 'Three hundred dollars.' 'It is so, since your honour says so.' 'Cannot you pay me at least a portion of it?' 'I have nothing.' 'Then you must come with me, and work for me.' 'I am ready; I believe your honour's demand is just.' 'Then get ready; I cannot wait.' 'I am ready; I wear all I possess.' This consisted of an old straw hat, a coarse cotton shirt, wide unbleached cotton trousers, sandals, and a gay coloured ragged woollen blanket, with which the poorest man gracefully covers his rags.

"During this conversation, which deeply affected the fate of several persons, we had not got off our horses, and the old woman had not spoken a word. She now burst into tears, and turning to Don Guillermo said, 'Your honour claims your right; but how miserable am I in my old age. He is my only child. But I have long seen that he would not be the comfort of my latter years; he has not followed his father's example. But will not the gentlemen dismount and enter my poor house?' she added, with the politeness which the lowest of the Spanish race never forget. 'Yes,' said Don Guillermo, as we entered the small clay hovel, 'your husband was a worthy man. How has his son fallen into so miserable a position?' 'Ah, sir, he has gambled away everything.' 'I should have given him no credit but for the letter of his father; how could he recommend a son whose bad character he must have known?' 'Ah, sir, my husband never wrote that letter; my boy forged it at the instigation of his bad companions.' 'Then it is right that you should be punished,' said Don Guillermo to the young man; 'and you, Senora,' he continued to the mother, 'must comfort yourself. As the lad now is, he can never give your house any help. I will take charge of him. I will teach him to work and to live like a respectable man, and the time may come when he will return to you an estimable character. You will go with me to Texas,' he then added, addressing himself to the son. 'Wherever your honour pleases,' and, after a short stay, during which the old woman regailed us with 'tortillas' and 'frijoles,' and Natividad took leave of a young woman and kissed a child, we left the place, and set on our return.

"It deserves especial notice that this transaction, which did not occupy half an hour, was settled without the intervention of any public authority."

From the somewhat lengthy extracts we have given, it will be seen that we consider Mr. Froebel's Travels as a very interesting and instructive work, containing numerous sketches of a savage and half civilized people, besides much scientific and geographical information, more especially in that part which gives his remarks on the mountain ranges in the south west. To such of our readers who love a real book of adventurous travel, we cannot do better than cordially commend to their perusal the entire work before us.

NOTES ON LITERATURE, SCIENCE, AND ART.

The Winter session of the University of Edinburgh was opened last week by an address from the Principal, Sir David Brewster. The chemistry class room, and the lobby and stairs leading to it, were crowded to excess long before the hour for the delivery of the address, and many were unable to gain admission, while a large number of those who effected an entrance could not hear the address in consequence of the noise and confusion caused by the overcrowding. Sir David Brewster was accompanied to the class room by nearly all the members of the Senatus, and by Bailies Grieve and Johnston. Lord Brougham has been elected, as we anticipated, to the Chancellorship of the University of Edinburgh; and, at a meeting of the Senatus Academicus, on Tuesday, the degree of LL.D. was conferred upon him by acclamation. The next excitement in store for the members of the university will be the election of a rector. We understand that Mr. Gladstone has been brought forward for this office, and that a committee is in course of formation for securing his election. The names of Lord Campbell, Lord Macaulay, Lord J. Russell, and Mr. Stuart Mill, have been brought up, as have those of the Lord Advocate, and the Lord Justice Clerk, but these latter are commissioners, and it is understood that the members of the Universities' Commission have expressed themselves to the effect that they decline being proposed as members of any of the University Courts during the existence of the commission.

We are requested to state that the "Sequel to Adam Bede," which is now advertised, is not by the author of "Adam Bede." This unauthorised use of a popular author's title for purely commercial purposes is scarcely fair dealing towards the public.

The honorary degree of D.C.L. has been conferred by the University of Cambridge upon the Bishop of Oxford, Mr. Gladstone, and Sir George Grey.

M. Philoxène Boyer resumed on Wednesday, in Paris, his readings, in the rooms of the Scientific Club. A numerous audience of literary [illegible]s and gentlemen were present. M. Boyer continued this year the work he commenced in 1858—the explanation and glorification of the great William Shakspeare. M. Boyer's introductory address was frequently applauded. He felt no hesitation in directing some strong and original attacks on the modern dramatists, who appear, he said, to address themselves solely to bankers and courtezans.

M. Louis Lurine, a well known Parisian critic, and the manager of the Theatre Vaudeville, has died suddenly of apoplexy. "M. Empis," says *Galignani*, "retires from the Theatre Français, being called, it is announced, to superior functions, having raised the theatre by his enlightened management to a height of prosperity greater than had been known for a long series of years. The gentleman appointed to succeed him, M. E. Thierry, has long been known to the public as one of the most eminent of our dramatic critics.

Mr. R. Griffith, B.A., scholar of Wadham College, Oxford, Ireland, University scholar, has been appointed one of the Assistant Masters of Wellington College.

Mr. Thackeray is to bring out his magazine on New Year's Day. His plans, says the *Athenæum*, are already laid down. He is not going, he says, to set the Thames on fire, or regenerate society—only to do his best to please and amuse the town. He proposes to seek an audience of gentlemen and gentlewomen for his sermon, and to take care that all the matter to which he shall lend the sanction of his name and popularity shall be such as one gentleman might write and another may read. So far so good. Such a publication should have a humour and a place of its own. We wish Mr. Thackeray every success.

We are glad to hear that Mr. J. Hollingshead, whose last book, "Under Bow Bells," has been so favourably received by the public, has in the press a second volume, which contains his political essays; a third is to follow, which will be a republication of descriptive articles by him—visits to strange places, &c. Mr. Hollingshead has also joined the staff of Mr. Thackeray's new magazine for a long period, to contribute a series of articles.

The *Art Journal* says: "The next fresco to be placed in the corridors is a work by Mr. Cope, R.A., the subject of which is 'The parting of Lord and Lady Russell.' The artist is still engaged on the picture in one of the committee rooms of the House of Lords; and, as it is nearly complete, it will shortly be found in its place. It is to be hoped that the method of executing these frescoes on slate, and fixing them in their respective panels with a space behind for the circulation of air, will secure them against the fate that has befallen the works in the Poets' Hall. It is some months since we examined these frescoes; but on a more recent inspection it is evident that injury is advancing with increased rapidity. In Herbert's work the faces of Goneril and Regan are peeling off, and in others large portions of the surfaces are extensively blistered. The natural cause of this, as we have already stated, is the dampness of the walls. There never has been perhaps a fire in the Poets' Hall, and at times the walls are streaming with moisture. So insufficient is the light in the corridors, that every composition painted on the principle of breadth of low or middle tone will be lost. Compositions designed with their principal quantities in strong opposition, like Ward's 'Argyle,' are alone suited for such a light. The substitution of stained for white glass in the windows of St. Stephen's Hall has materially reduced the lights; but nevertheless pictures there, especially on the north wall, will be much more distinct than in any of the other corridors or passages of the houses."

According to the same authority, Mr. Joseph Durham, the sculptor, whose name is already honoured by the profession and the public, has been commissioned to execute a statue of "the first English printer," Caxton, to be placed in the great room of the Westminster Palace Hotel. The hotel is built on the site of Caxton's printing office, and it occurred to the directors of the company that the interesting fact should obtain a permanent record. While the foundations of the hotel were digging, there were hopes of finding some relic of the old building: the ancient walls were clearly traced, and a mutilated statue of the Virgin and Child—probably one of the ornaments of "the chapel"—was found; but the search, although minutely and carefully instituted, was vain to procure a morsel of the type which the first printer had used. Mr. Durham's statue, life size, will be in plaster. The directors, not feeling justified thus to expend the money of the shareholders, have subscribed privately to meet the necessary expense. It will be a work of very high merit. Caxton is represented seated on a fine oak chair of the period, examining a proof sheet, one foot resting on an iron chest.

A Scottish clergyman has hit on a method of making the service of his church attractive. The *Ayrshire Express* informs us that the Rev. Mr. Waddell, of Girvan, read from his own pulpit a poetical tragedy, of

which he is the author, entitled "King Saul," illustrating the power of madness, superstition, and jealousy combined. It is a five-act tragedy, adhering throughout to the narrative as it appears in holy writ, and "containing on every page delineations of character, and fine dramatic taste, which would not disgrace the pen of the greatest dramatists."

The secretary to the Brighton Mechanics' Institute has received a letter from Mr. Edwin James, Q.C., Recorder to the borough, of which the following is a copy:—"So little interest was felt in the competition for the prizes last year, that I am not inclined to renew them. I certainly should not give any unless twenty competitors for each prize were guaranteed."

Mr. Macmillan's Magazine has made its appearance under the care of Professor Masson. It is a good opening number. A review of political affairs, from the philosophical rather than the partizan point of sight, three chapters of "Tom Brown at Oxford," "Pen, Ink, and Paper," by Professor George Wilson, and Mr. Lushington's "Italian Freedom," are magazine articles high above the average in thought and style.

The *Librarie Nouvelle* has just published a translation of Mr. Thackeray's "Yellowplush Papers." This work has been admirably rendered into French by an Englishman, Mr. William L. Hughes, who has contributed to several of the leading periodicals here, and even had one or more dramas produced on the French stage. His perfect acquaintance with the language has enabled him to render Mr. Thackeray's work in the manner best calculated to convey the author's meaning to French readers. Where close translation was applicable, he has adhered strictly to his original, but where the meaning could be better expressed by paraphrase he has adopted that method; and the result is a very successful rendering of a tale that offers unusual difficulties to a translator. Mr. Hughes has not attempted to imitate the extraordinary orthography of the famous Mr. Charles J. Yellowplush, and any such experiment would most probably have resulted in failure. The version first appeared in the *Revue Européenne*, and the fact of its now being brought out in a separate form proves that ithasbeen well received by the publichere.

The *Birmingham Journal* says:—"It may be recollected that some years ago, on the occasion of a visit by Mr. Dickens to Birmingham to attend the Literary and Artistic dinner, a presentation was made to him, and an address expressive of the admiration felt by the donors for his genius and character. In Frith's portrait of Mr. Dickens, exhibited in the Royal Academy last season, and which, by the way, is about to be engraved, this address forms a portion of the 'still life,' as appears by the following letter addressed to Mr. J. E. Walker, artist, lately a resident in Birmingham:—'Tuesday, 20th July, 1859.—Dear sir,—In reply to your letter, I have great pleasure in assuring you that the framed address in Mr. Frith's portrait is the address presented to me by my Birmingham friends, and to which you refer. It has stood at my elbow in that one place ever since I received it; and please God it will remain at my side as long as I live and work.—Dear sir, faithfully yours, CHARLES DICKENS.'" The *Cork Examiner* publishes a correspondence between Mr. Charles Dickens and an ultramontane citizen of Cork. The latter gentleman, feeling himself, as a Roman Catholic, aggrieved by one or two articles exposing papal excesses in Italy, which appeared some time ago in "All the Year Round," wrote to Mr. Dickens on the subject. Mr. Dickens, in reply, denied that the complaint was reasonable, declared that he had never "pandered to any acrimonious or intolerant feeling" against the Roman Catholic Church, and added—"Let me, in all good humour, recommend you to observe whether its (the church) accredited organs are as considerate towards Protestants, and to give your judgment of me the benefit of the comparison."

The *Standard* says:—"Sir E. Bulwer Lytton has returned to England, and we are happy to state that the right hon. baronet is in the enjoyment of perfectly recovered health."

A collection of facts respecting the weather is in progress on a scale that includes the North Atlantic and its several coasts. Contributions will be thankfully used by the Meteorological Department of the Board of Trade and Admiralty.

At the meeting of the Council of the Society of Arts, on Wednesday, it was announced that Dr. Lindley had consented to accept the office of Examiner in Botany for the Society's examinations.

MEDITATION AND GRATITUDE.—He, in frequently reflecting on the particular ample favours of God to him, should imitate the holy Psalmist, that illustrious pattern of great and fortunate men; saying after him, with his spirit and disposition of soul, "Thou hast brought me to great honour, and comforted me on every side; therefore will I praise thee and thy faithfulness, O God."—*Barrow.*

ANCIENT SYMBOLISM ILLUSTRATED.—IV.

BY BRO. ROB. MARTIN, M.D., PAST DEPUTY PROV. GRAND MASTER OF SUFFOLK; AND P.E. COM. OF KNIGHTS TEMPLAR, ETC.

THE MYSTIC TRIANGLE.

NOAH, I have already shown, was deified, so also were his immediate descendants, and all inventors of the arts were noticed with divine honours. Tubal Cain, the first worker of metallic substances, was the Vulcan of the Greeks, nor did he lay slight claim to the honour awarded him, since his progress in science was unparalleled. Not only was he the first worker of metallic substances, and thus alike useful in the arts of war, and agriculture, but he must have understood the principles of chemistry, especially the power of caloric in fusing metals and producing compound substances, for we read that he was the instructor of every artificer in brass and iron. Now brass being a factitious metal, formerly a mixture of *lapis calaminaris* with copper in fusion, he must have advanced far in science ere he could have first formed the metal, and then converted it to the many purposes for which it was employed.

In like manner the god Hermes or Annubis of the Greeks, the Toth or Taut of the Egyptians called Trismegistus, that is "threefold great," is proved to have been an ancestor, who instructed the Egyptians in the elements of astronomy, music, and letters, and was venerated by the Greeks and Romans as the god of eloquence, wisdom, and commerce.

Two other sects have long divided between them the great body of the commonalty of China, that of the Tao-tse, and that of the priests of Fo, or Boodh—the first native, the second of foreign origin. In a work recently translated by the Rev. Dr. Morrison, Tao, the founder of the former sect, is stated to have been born on earth under Woo-ting, the twentieth emperor of the Chang dynasty; his mother, who conceived through the influence of a divinely transforming air, remained eighty-one years in a state of pregnancy, and her offspring after living nine hundred and ninety-six years on earth, ascended to the summit of the mountain Kwan-lun. His followers, in describing the primeval state, assert that all the fruits of the earth grew spontaneously, and men dwelt unhurt amidst ferocious animals. The universe was only one family, they lived in innocence, nothing could be fatal, or cause death. The immoderate desire of knowledge ruined the human race; the perverseness of woman was the source and root of all evil.

This bears a strong resemblance to the Mosaic history. I will also mention a striking similarity between the Chinese and Mosaic accounts of the deluge. Yu, the Chinese Noah, is celebrated for his painful and successful labour in directing the waters to their proper channels. In the time of Yu wine was first made; but when Yu drank of it and relished its flavour, he banished its maker, and prohibited the luxury, remarking that it would be ruinous to man. Noah having descended from the ark after a general deluge, must have found drainage necessary before he could till the earth; he planted a vineyard, and was drunken, the consequence of which was his banishment to slavery of the descendants of Ham.

The following description given of the Tao sect by Professor Kidd, evinces a striking similarity between their theory of a trinity of gods and that professed by ourselves, and symbolized by the triangle. The sect of Tao, says this learned author, was founded by Laou Keuntaze, who flourished about four hundred years prior to the Christian era, and was contemporary with Confucius. The origin is described as the great supreme, threefold source, consisting of three personages, of whom the most honourable dwells in heaven, and bestows happiness. The next in rank grants forgiveness of sins on earth, and the inferior rules the water, and delivers from impending calamities; yet these three sages are but one first cause, that is, the indivisible monad, to which we have already referred, called Tae-Keih.

This triune power presiding in heaven over assembled divinities and rulers, the sun, moon, stars, and constellations, despatches a special messenger to announce the pardon of sin—infinite happiness and complete deliverance from evil—to all who shall recite the precious name. These religionists chiefly attracted votaries by holding out to them the hope of prolonging, by the application of certain means, the span of their existence. To princes and great men the sectaries recommended themselves, by the wild and delusive hope of an earthly immortality; and to those who possessed every blessing of life its perpetual duration was of all boons the most desirable. Guabil, in treating of the mechanical forming energy, says that power created the two effigies, and these the emblems of all existences. Upon these principles, says Purchas Lao-tze, boldly advanced the dogma—"One made Two—Two made Three—and Three made all things."

The following is the lofty description given by the Tao sect of their deity :—

"How great is the supreme Tao!
Not made, yet existing,
The end of creatures, and annihilations and the beginning,
Before the earth and before the heavens
Light and glory unite around him,
Continuing for eternity creations and annihilations.
In the east he taught our father Confucius;
In the west he directed the immortal Kien-Sien (Solomon);
An hundred kings have kept his laws;
The holy perfect men have received his instructions.
The first of all religions,
Marvellous is it—passing marvellous!"

The Tao sect, despite its high pretensions, has been for many years gradually and rapidly declining, while the introduction of the worship of Fo, from different causes, has proved more generally attractive. It has indeed now obtained so complete an ascendancy, that it may rank as the popular belief throughout the empire—it is evidently the same with that of Boodh, or of the Lama, which has its central seat in Thibet. Its introduction into China is comparatively recent, being referred by the best authorities to about the sixty-fifth year of the Christian era. De Guignes states that Ming-ti, the fifteenth prince of the Ham dynasty, proceeding on a speech made by Confucius, that the most holy was to be found in the west point, from Shan-Tung, the residence of the Chinese prophet, sent messengers westwards in search of a fitting object of adoration. Their search led them to the Grand Lama, or Lassa, when they saw the ceremonies of this religion performed with dazzling pomp; and this fully answering their expectations, that carried back with them some bonzes, or priests of this faith.

Dr. Lardner states that the Romish missionaries were particularly struck with the great similarity between the rituals of this and their own worship, so that some could scarcely perceive any distinction—such as the burning of joss-stick or incense; the worship of images, and particularly of a female with a child in her arms called the universal mother; the stringing and counting of beads; and even the robes worn by the chiefs of the monastic orders. All their objects of worship are men elevated into divinities; yet, these are raised to so lofty a height that they scarcely differ from the deities of other popular systems. The leading principle of the system which bears the name of Fo or Boodh, as also of the Brahminical faith in India, is the metempsychosis; that is, that the soul of man after death passes into and animates the body of other men and even animals. If a man conduct himself in this life strictly according to the precepts of his religion, or what is considered too frequently equivalent—fees his priests handsomely—he may rest assured that after death he will animate the body of a mandarin, or general, or even of a prince: if he pursue a different line of conduct he will rise again in the condition of a labourer, a beggar, a horse, a dog, or some other low grade of animal. The missionaries are said to have sometimes found this creed advantageous to their views. Application was one day made to them by a pensioner of the emperor, who was induced to change his religion for the following reasons. The priests had warned him that for the good things he enjoyed in this life, added to his want of liberality to them, he must prepare to spend the next as one of the post horses which convey despatches from province to province, but they cheered him with the prospect that if he ran well and consumed little provender his subsequent birth would be in a more elevated station. This prospect so haunted his mind, that even in sleep he heard the crack of the whip, and awoke often in a cold sweat, scarcely knowing if he were a horse or a man. Thus tormented by his apprehensions, although he felt no decided preference for the doctrine of the missionaries, he determined rather to be a Christian than a post horse.

Le Comte has related some ludicrous instances in which the bonzes turn this creed to their own profit. Two of them happening to espy a pair of fat ducks in a farm yard, were seized with an earnest desire to feast upon them; with this view they drew near and began to weep and lament most bitterly. The good woman to whom the ducks belonged, on inquiring the cause of their affliction, was informed that the ducks were their deceased parents, whose certain destiny of being sold, killed and eaten, they were now deploring. The kind hearted creature finding no other means to pacify them, at length presented to them the objects of their filial affections. After profuse expressions of thankfulness and making many prostrations before their feathered relatives, they carried them home, when their reverend ancestors were immediately plucked, put to the spit, and afforded a savoury meal to their ingenious offspring.

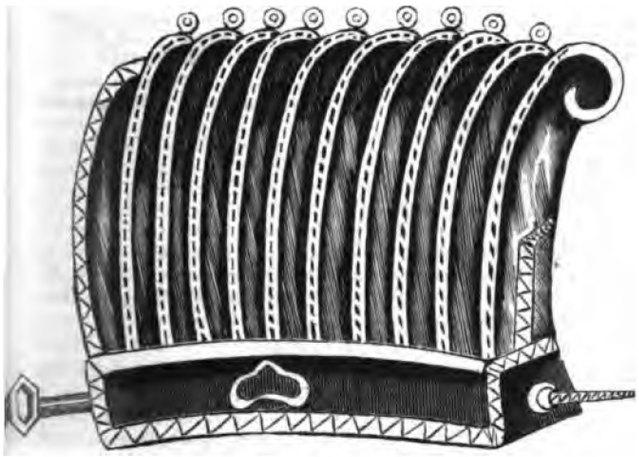
Numbers are held in equal esteem by the Chinese as with other nations, and are in many respects the same with the Egyptians and Chinese. The monad, or Egyptian unity (says Horapello, in his first book) is considered as the generating cause of every number, a sentiment similar to that of the Chinese, which ascribes the origin of all things to numbers.

The number three derives importance from t he three great powers in the universe. The Chinese say numbers begin at one, are made perfect at three. There were originally three degrees of nobility among them, in imitation of the three glorious lights—the sun, the moon, and the stars. Three with the Egyptians stands for the plural; hence, when they would denote the multiplicity of an object, they repeat the word which stands for it three times. In China three suns denote effulgence; three tongues excessive talking; three forms of the symbol for grass constitute the generic for plants, herbs, and trees; three trees represent a forest. Among the incantations of the Chinese is the following remarkable one. Write the words "three stars," repeating in recitative tones "Three stars, which produced me, come! three stars which nourish me, come! three stars which protect me, come!"

Incantations and fearful spells, composed of three and its multiple, have and even still do hold in awe not only the Pagan minds of the Asiatics, but, as the following anecdote will testify, retain their influence even among ourselves :—Dr. James Johnson says, he knew a gentleman whose life was rendered wretched by the number three: whenever that unlucky number came across him, he was seized with a fit of horrors, and continued so for days, though his reason told him it was an illusion—till if by some means he could contrive to break the spell he was again as well as ever. He one day fancied a watch which he saw hanging in a pawnbroker's window, and purchased it; all was well, till some time after in winding it up he discovered its number was 333; to add to his misery the number of the pawnbroker's house was 33, while, to crown the distressing catalogue, he remembered he had paid three guineas for the watch. Ridiculous, says Dr. Johnson, as this train of coincidences may appear, it cost the poor gentleman more than three months of mental suffering

during which, as spell bound, he pined away to a skeleton, and was at length obliged to travel several hundred miles to London, to find out the pawnbroker, to whom he returned the watch for two guineas; from that instant the spell was broken, and he was himself again.

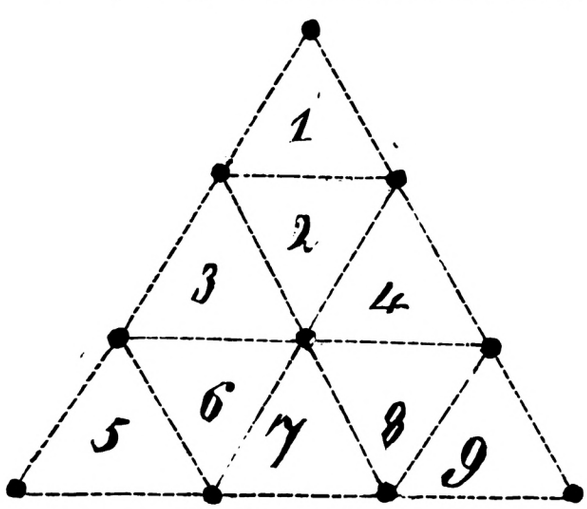
Professor Kidd states, that during the Han dynasty in China, a peculiar cap was worn at court, and invented by the emperor—derived from their never failing sources of variety, the grand three; the celestial, the terrestrial, and animal worlds. The first specimen is termed the orbicular, cloudy cap of nine seams; this cap was exclusively appropriated to



THE ORBICULAR CLOUDY CAP OF NINE SEAMS.

imperial majesty, with seven seams to a noble, five to a magistrate, and three to one of the literati; no minister was ever permitted to wear it. There is another specimen called the red lotus, or water lily cap, to which flower the shape of the cap is made conformable; this was possibly of Egyptian origin.

In Masonry we speak of "three or more," the latter being an indefinite number, but the same arithmetical progression would afford us the precise number devoutly venerated by the Hindoos, the Egyptians, and the Chinese; with the first emblematized by the sacred *Zennar*—with the second by the figure already shown in a former chapter, where Noah is represented on the lotus (the symbol of the ark) forming and supporting three triangles, each of which being a triform figure, represents three in one, and when multiplied by itself as three times three, gives nine—the square and perfection of three. The lotus cap of the Chinese, with nine seams, has



THE PERFECTION OF THREE.

the same signification, and alludes to the flood. In the Chinese language the same figure or character is used to represent a hill—a high place; and the term is also applied to *Tien*, Heaven or God, the one being often used by the Chinese for the other, as with us, "Heaven be praised" for "God be praised." The word is composed of three marks, each exactly resembling the *Jod* of the Hebrews, their symbol of God. These figures are united at the base to prove their unity, and when thus united they form the Hebrew letter *Schin*, which I showed in a former chapter was worn by the ancient Jews on their head phylacteries as a symbol of the Deity.

Can anything more plainly indicate the spark of divine revelation, obscured but not lost in the darkness of traditional record. With the exception of some few high northern regions where, according to the best authorities, an early intermixture of the descendants of Shem and of Japhet took place, and where their religious observances corresponded with the more southern tribes, I have, in accordance with my understanding, traced throughout the three grand divisions of the globe a triad of divinity, as symbolized by the equilateral triangle, and have evidenced its existence as a symbol from the primæval days of man.

It yet, however, remains for me to show how it found its way into Britain, how it became employed in the science of Masonry; to explain its different properties and characters, and to trace its ascent up the Masonic ladder to the degree of Knight Templar, in which we find it intimately blended with the most sacred emblem of the Christian faith. This, however, comprises a field of inquiry so wide, so replete with matter, and so inseparably connected with a consideration of all our Masonic symbols, customs, and observances, that it must form the subject of another treatise.

MASONIC NOTES AND QUERIES.

LANCASHIRE MASONIC SONG BOOK.

THE practice alluded to by Bro. H. J. Hinxman, *M.D.*, in No. 15 of the *Magazine*, seems at present to be peculiar to Lodge No. 150, where it is never deviated from. The custom is not usual in Lodges Nos. 50, 226, and 333, though the brethren of all the three Lodges are in the habit of singing Masonic songs, intermingled with others. The work inquired about by Bro. M. Cooke, in No. 16 of the *Magazine*, is the same no doubt as that mentioned by Bro. Dr. Hinxman. An allusion to it will be found in the *Freemasons' Magazine and Masonic Mirror* (vol. iv. or v.), in the report of a meeting of Prince Edwin's Lodge, No. 150; my file of the *Magazine* commencing with January, 1859, I am unable at present to give more particular reference. As Bro. M. Cooke wishes for an exact transcript of the title page, I have great pleasure in now sending one, which is as follows:—

"*The Free Masons' Melody, being a general Collection of Masonic Songs, Cantatas, Duets, Anthems, Odes, Eulogies, Catches, Glees, Sonnets, Oratorios, Prologues, and Epilogues (chiefly adapted to familiar Tunes), containing the largest number hitherto published, and many that never before have been printed, to which are added, the Royal Free Masons' Charities, a List of the Officers of the United Grand Lodge, with the Remarkable Occurrences in Masonry, and a List of Lodges down to the Present Time. By the Brethren of Prince Edwin's Lodge, No.* 209, *Bridge Inn, Bury, Lancashire. Bury: Printed and Sold for the Society, by R. Hellawell, Market Place.* 1818."

The book consists of 432 printed pages, demy 12mo. The compilers of the above mentioned volume have been more zealous than wise; for along with the finest Masonic poems of every description which they could bring together, they have included many doggerel productions, and a great number of songs written by brethren who have been initiated into the Craft and yet failed to perceive the real meaning of our beautiful symbolic teaching. Thus their definition of Freemasonry is not merely conviviality, but downright drunkenness. Anxious, like our V.W. Bro. Kelly, to see "a good collection of English Masonic songs" published for the use of Lodges, so that brethren may have no excuse for ever introducing any that are unbecoming our meetings, I trust I may not be thought taking too much upon me when I suggest, that before a second edition of the *Freemasons' Melody* is ever issued, it will be for the good of Masonry in general that the work be carefully re-edited.—GEORGE MARKHAM TWEDDELL.

ETYMOLOGY OF THE WORD "COWAN."

I, for one, thank Bro. Matthew Cooke for his paper on the etymology of the word "Cowan" in your No. 14 of October 8th; and would, in regard to his notes, only remark that, granting Jamieson's notice of "Cowan" to be correct and properly applicable to inferior workmen in Masonry, &c., &c.—as Bro. Cooke correctly quotes at length—I do not quite agree that our defence is against inferior workmen as such, but rather as *Coyons*, which I find in the Delphin French and Latin Dictionary of Monsieur L'Abbé Danet (Lyons edition, 1721), to be a *mot populaire et bas*, and to signify *lasche*, *poltron*, and to be translated by the Latin words *ignavus*, *vecors*, faint hearted, cowardly, lazy; or in Swedo-Gothic, *kughon* a silly fellow, *homo imbellus* a poltroon. But still this etymology does not to my mind appear to carry the meaning of "cowan" far enough, nor without a certain elasticity of imagination convey the reason why cowans should be totally excluded from a Mason's Lodge of any degree, seeing that even the uninitiated, who are not Masons, are admitted under proper regulations; although want of courage, diligence, and skill, should operate as a bar to Masonic admission and advancement, yet not peculiarly so more than many other qualities not heard of in "good report." It therefore seems to me that we must still seek for the reason of the special, unconditional, and total exclusion of cowans as "cowans to Masonry," by reference to some peculiar meaning proper to that very term as used in Masonry. We are not helped in this inquiry by quotations of the word or its illustrated uses in Masonic documents, because, whatever "cowan" means, it may be taken fairly to mean now what it always meant among Masons, namely, something shocking and antagonistic to the spirit and nature of Freemasonry, its objects, and its obligations. It is certainly to be regretted that we should still have to seek the etymology of a word which has been in familiar use for so long with certain conventional meanings attached to it by Masons, and still more that orthographical similarity alone should have led us—in the Hebrew *cohen*, the Greek *κυων*, the Latin *quietus* whence *coy*, the Swedo-Gothic *kughon*, the French *coyon* and *couarde*, or in old French *culvert*, *i. q. culum vertere* to turn tail, the Italian *codardo* with the same radical sense, the Icelandic *kufwa* to cow, *i. e.* to depress with fear, the Arabic *gabana*, *covin*, to defraud, &c., &c.—to seek for the meaning of a word specially used by Masons, and that, apparently, not with a close regard to its general vernacular meaning. What we want is, to have "cowan" put before us, definite and constant in its meaning as applied by us, and consistent with the sense of its root as popularly used (if we can find it), without any strained or straitened imagination to help us. This, I think, is the desideratum with Bro. Cooke as well as myself and many others I know, and in the same spirit of deferential but sincere inquiry which seems to actuate Bro. Cooke, I would offer him and your readers the following extract of Masonic notes I have from time to time made for my own satisfaction.

"Cowan" from what I have been able to make out, is not of Hebrew, Greek, Arabic, Roman, Teutonic, or French origin, nor have we, so far as I can ascertain, evidence of its use in Freemasonry before the era of Masonic excellence in Scotland, where the word is still vernacular, but not to my knowledge in any sense similar to ours, except in the West of Scotland as a slang term of reproach applied to black sheep, *knob sticks*, or other degenerate, political, and trade unionists; and I deem it not improbable that this use of it is rather the derivative than author of the Masonic sense of "cowan."

Sir Walter Scott, in "Rob Roy," puts the word into the mouth of a Gael, when he makes Allan Inverach say "She does not value a Cawmil (*i. e.* Campbell) mair as a cowan, and you may tell McCallum More (the Duke of Argyll) that Allan Inverach said sae;" and as explaining the sense of "cowan" he makes Major Galbraith reply "There ne'er was *treason* in Scotland but a Cawmil was at the bottom of it." Now Sir Walter Scott was a good Mason, and also (perhaps more to our present purpose) a sound and critical Scotch scholar, and I think may be taken as an authority here; and this sense of the word "cowan" I believe to be that accepted for the word in its use by the ancient Freemasons of Scotland, apart from that other vernacular "cowan" as defined by Jamieson to mean a lazy and inferior stonemason or dyker, which, by the bye, means "fencer," or fencemaker of turf or stone, or ditch—"dyke" being ditch in Scotland as well as England, *testante*, old Scotch proverb: — "February fill the dyke with either black or white," *i. e.* dust or snow.

I think that our "cowan" is of Scotch origin, but derived from the Erse or Gaelic stock, rather than the Saxon. Sir Walter Scott makes a Gael use it as a term of reproach against the then Duke of Argyle, well known to be no lazy bungler at any work he undertook; but a skilful, deep and politic personage, notorious for his *Punica fides* amongst the highland clans, and an ally of the Hanoverian government for the purpose of breaking up the Celtic feudal principles and clan combinations. Now the Gaelic or Erse language as spoken in the neighbourhood of Inverness, and perhaps elsewhere in the north of Scotland, has the word *couachan* pronounced *koo-a-chan* (the *ch* gutturally), which means literally a faithless, base and contemptible fellow, void of moral worth, and is applied to a coward, also to a traitor; in both cases, because of the base nature of the character who wants courage, and cannot be trusted. The force of "couachan" being increased by its being itself a diminutive—*couachan* pronounced softly, and not gutturally, would be *cowa'an*, and here I believe we have the very word *cowan* of our Scotch Masonic formula, in the same sense—a base man in whom trust cannot be reposed—one, in short, void of all moral worth, and who cannot seek the tyled recess uninfluenced by mercenary or other unworthy motives; literally a *couachan*, and therefore the interdicted and anathematized "cowan" of Masonry."

It is worthy of remark, that the Swedo-Gothic *kughon*, and the Gaelic *couachan*, should both embrace the guttural diphthongs *gh* and *ch*, which we know are perfectly convertible; and it is possible that there may be between these two words more than a mere orthographical affinity. I trust that some brother having access to the means will improve the occasion by tracing their etymology more in detail, and favouring us with his results.—M. D. No. 68, Haddington St. John's, Kilwinning; P.M., No. 7[illegible]; P. Prov. S.G.W., Stafford.

WHO WAS G. FIELD?

In that very useful work, Watts's *Bibliotheca Britannica*, vol. iv., under the head of "Masonic City," a reference is made to a "*Proposal for a new System of Circular Architecture, and Plan of a Masonic City*. Phil. Mag., vol. 29;" and on a reference to the 29th vol. of the *Philosophical Magazine*, p. 97, there is this system advocated by G. Field, Esq. In the plates that accompany the description (fig. 5), is a ground plan of such a city, the main roads forming a double intersecting triangle, and presenting at first sight somewhat of a Masonic emblematical appearance. The question I propound is, was G. Field a Freemason, and if so, what is known about him?—QUINCUNX.

CHAPITRE DE CLERMONT.

As Masons our fraternal intercourse often brings us into intimate relations with continental brethren, and we hear much of various orders, and rites, that are to us wholly unintelligible, one of which, the Chapter of Clermont, we are frequently reminded of, and when asking for a history or definition of its antiquity, purposes or powers, we constantly receive such curious accounts that we are more mystified than ever. Can you help us out of the difficulty?—E. J. S. and T. T.

[Our brethren hardly need to be informed that the history of the *hauts grades* is a very complicated one, and into which we do not propose to enter, but confine ourselves to a reply to the query of E. J. S. and T. T. Somewhere about the middle of the last century, the degrees of the French Lodges had assumed such a state of antagonism and dissension, owing to the many inventions and interpolations of unscrupulous, or needy brethren, that the Prince de Clermont, Louis de Bourbon, who presided over the Masonic fraternities, together with many influential brethren, became so disgusted with what had been done, in devising new degrees, that they resolved to put a stop to the evil, which they set about in that most effectual way to produce uniformity, by instituting another system. At the head of this party was the Chevalier de Bonneville, and in compliment to the prince, their head, they called the Chapter after him. In its rite it included all the system of Scotch Masonry which was brought forward by the Chevalier Ramsay, numbering somewhere about one hundred grades of continental Masonry denominated "Ecossais," and which were spread over Germany and the north of Europe, by the officers of the French army, and more especially by the Baron de Hund, and the Marquis de Bernez.]

FIRST LODGE IN NORTH AMERICA.

When was Masonry first instituted in America?—J. HODGES.

[According to Preston, the first Freemasons' Lodge in North America was established in New Jersey in the year 1730, by a warrant of the Grand Lodge of England, under the hand of the Duke of Norfolk, Grand Master.]

MASONRY IN MEXICO IN 1828.

Will some one, who is better read than myself on the politics of Mexico, tell me where I can find an account of the two

national parties of Mexico, distinguishing themselves by the names of Ecossais and York, taken from the different initials of Freemasonry? And may I also inquire further, if these rites have formed any other political rallying cry?—A York Mason.

MASONRY AND THE SOCIETY OF FRIENDS.

"As Masons," the song says:—

"Christians, and Jews, and Turks, and Pagans stand,
One blended throng, one undistinguished band."

Are there amongst us any members of the Society of Friends? I am induced to ask this question as the well known repugnance of that sect to take an oath makes it seem improbable that any of them are ranged under our banners; and if so it is a curious circumstance that there is one sect, and one alone, who are not partakers of our mysteries.—A. B. C.

GERMAN OPERATIVE MASONRY.

A friend, not a Mason, but an architect of some notoriety, has informed me that the operative German Masons have, in common with other handicraft trades, a peculiar sign and token, whether similar to that of the Freemasons he does not offer an opinion, but states that they are divided into two classes, *Wort Maurers*, and *Schrift Maurers*, *i. e.* Word Masons and Writ Masons. The Word Masons have no proof to give of their having been regularly apprenticed but by words and signs, while the Writ Masons are those who have not only the words and signs, but regular legal indentures. As an eminent master builder has lately stated, in a letter to the *Times*, respecting the supply of workmen in consequence of the strike, that his firm intends importing skilled labourers from Germany, some of the masters of work, who are members of our society, should keep this in mind and, when occasion presents itself, ascertain if these Word Masons hold anything in common with the Craft, for if they do the information is of immense importance as a connecting link between the operative guildsman of the dark ages and the speculative Mason of the present day.—Enoc.

KNIGHTS TEMPLARS' FIRST MEETING IN AMERICA.

When did the first meeting of Knights Templar take place in America?—Jacques.

[According to Cross's Masonic Templars' Chart, p. 94, it is stated to have been on the 12th of May, 1797, at Philadelphia].

IS MR. SICKLES A MASON?

Being in company with an American brother lately, among many names well known to us on this side the Atlantic, he mentioned Mr. Sickles, the hero of a late scandal in New York; can it be true that he is a Mason?—J. C.

[We cannot positively take upon ourselves to say, but refer "J. C." to p. 980 of the *Freemasons' Magazine* for December, 1857, where he will find "D. Sickles, Min. of State," attached to the minutes of the Supreme Grand Council, 33°, New York].

REFERENCE TO QUOTATION WANTED.

Where do the lines occur?—

"God hath made mankind one mighty brotherhood,
Himself the Master, and the world their Lodge."

P.G.S.D.

THE THREE T'S, OR TRIPLE TAU.

Strolling the other day into the court of the Lords Justices, in Lincoln's-inn, I was struck by an escutcheon above the dais bearing three T's, disposed thus, T ^{T} T. To what can it allude? Perhaps some legal brother, or companion, can solve the mystery. —An R. A. Comp.

THE RED CROSS OF CONSTANTINE.

Inquiry was made by one of the correspondents of *Masonic Notes and Queries* about this degree. It is essentially Christian, and the incidents on which it is founded are said to have occurred in the reign of Darius, king of Persia. The habit of the order is a white robe, or tunic, with a cross fleury on the left side made of red velvet, having a letter X with a P rising from it, embroidered on the centre, and the letters Ω upon one arm of the cross, and A upon the other. The style of the Grand Commander is, "Illustrious Grand Master."—Rosy Cross.

BRITISH LODGES OF ILLUMINATI.

In Bro. McConochie's *Short Defence of British Freemasonry* the following passage occurs:—"With respect to the Illuminati, Professor Weishaupt, the founder of the order, is still alive, to vindicate, if he can, his own character and cause; and should he continue silent, when both have been so forcibly attacked, it will certainly be no inconsiderable argument of the truth of Professor Robison's assertions. But, admitting the whole to be true, we can trace no kind of connection between British Freemasonry and the tenets of the Illuminati, unless, as the Professor seems to insinuate, we are in the plot, though we do not know it. I am, however, firmly convinced, that before Professor Robison's publication appeared in the world, more than three fourths of the Freemasons of Great Britain never heard of the existence of the order; and I cannot help thinking the Professor deals unfairly by his quondam brethren, and still more unfairly by his country, in not naming the places *where the ten lodges of Illuminati in Britain are held*, in order that we might be on our guard against 'those wolves in sheep's clothing,' whose sentiments and views are so dissimilar from our own."

The writer would like to know if the words he has underlined above,—"where the ten lodges of Illuminati in Britain are held," —ever has received a satisfactory elucidation, as they must have become known in time—and of whom they were composed. This is one of those questions that old members of the Craft can the more readily answer, and it is important in an historical point of view, that these difficulties should be cleared up. There can be no fear of wounding the feelings of any living brethren by disclosing what is known of the association in question, and those who could enlighten us are but few in number, and ought not to let the secret die with them.—Henry J. B. . . . .

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

AN ANTIENT SONG.

Let Nell in smiles be ever seen,
And kind as when our loves begun;
And be my pastures ever green,
And new crops spring when harvest's done,
My cattle thrive and still be fat,
And I my wish shall find in that.

Oh let my table furnished be
With good fat beef and bacon too,
And nappy ale be ever free
To strangers that do come and go.
My yards with poultry and with swine
Well stored, and eke my ponds with fish,
My barns well crammed with hay and grain,
And I shall have in this my wish.

Let me in peace and quiet live
Free from all discontent and strife;
And know from whom I all receive,
And lead a homely harmless life.
Be neat, in homespun clothing clad;
And still to add to all my bliss,
My children train in fear of God,
And all on earth I wish is this.

THE CHRISTIAN PHILOSOPHER.

BY SIR WILLIAM DAVENANT.

The good in graves, as heavenly seed, are sown,
And at the saint's first spring, the general doom,
Will rise—not by degrees, but fully blown—
When all their angels to their harvest come.

Cannot Almighty Heaven (since flowers which pass
Thawed through a still, and there commingle toe,
Are raised distinct in a poor chymist's glass)
Do more in graves than their alembicks do?

God bred the arts, to make us more believe
(By seeking Nature's covert mysteries)
His darker works, that faith may thence conceive,
He can do more than what our reason sees.

Oh coward faith—religion's trembling guide!
Whom even the dim-eyed arts must lead, to see
What Nature only from our sloth does hide
Causes remote, which Faith's dark dangers be.

Religion, ere imposed, should first be taught—
Not seem to dull obedience ready laid,
Then swallow'd straight for ease; but long be sought—
And be by reason counselled, though not swayed.

God has enough to humankind disclosed;
Our fleshly garments He a while receiv'd,
And walked as if the Godhead were deposed,
Yet was he then but by a few believed.

The faithless Jews will at this doom confess—
Who did reject him for his low disguise,
But if he could have made his virtue less,
He had been more familiar to their eyes.

Frail life! in which thro' mists of human breath
We grope for truth, and make our progress slow
Because by passion blinded—'till by death
Our passions ending we begin to know.

Oh reverend death! whose looks so soon advise
E'en scornful youth—whilst priests their doctrine waste—
Yet mocks us too; for he does make us wise,
When by his coming our affairs are past.

Oh harmless death! whom still the valiant brave,
The wise expect, the sorrowful invite,
And all the good embrace, who know the grave
A short dark passage to eternal light.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE CASE OF MISS CRANE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Referring to my last letter, which you were good enough to insert in your number of 15th Oct. last, relative to the case of Miss Crane, candidate at the election of the Governesses' Benevolent Institution, and formerly pupil of the Girls School—will you allow me, through your columns, to thank those brethren who have taken interest in the case, and to state that she was successful at the recent election. She polled 294 votes, making with her previous votes 2,390, and was second on the poll.

I am, dear Sir and Brother, yours truly and fraternally,
JOHN SYMONDS.

3, *Ingram-court, Fenchurch-street, E.C.*,
8th Nov., 1859.

A MASONIC APPEAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have just received the accompanying note from Bro. Wm. Evans, the son of the known and respected Masonic jeweller of Great Queen-street.

I have for some time sought for a situation for this young man, but without success, and I therefore conclude, with your kind permission, to ask the brethren generally whether any of them can give or obtain for him employment, in however humble a capacity, whether in private establishment or a public office.

I shall be happy to hear from any brother who can do this service for Bro. Evans.

I would observe, that this is not an appeal for charity; I know that would be declined. The object is to be employed, anyhow, anywhere, whereby he can obtain an honourable livelihood.

I remain, dear Sir and Brother, very truly yours,
JOHN MOTT THEARLE.

198, *Fleet-street, London, Nov. 4th*, 1859.

"*3rd November*, 1859.

"DEAR SIR AND BROTHER,—Knowing you to have been an intimate friend of my late father, I am induced to solicit your advice as to what steps I should take to better my position. I am sorry to say that, through unavoidable losses and misfortunes, I have been obliged to discontinue my Masonic business and seek some other employment; I should be thankful for any occupation, and would cheerfully accept a small rate of remuneration to commence with, my earnest desire being to keep myself and family respectable. Knowing the influential connection you command, I thought perhaps you might be able to interest yourself some way in my behalf; and your doing so would be a truly Masonic act to yours fraternally and obediently,
"WILLIAM B. R. EVANS."

THE MASONIC MIRROR.

MASONIC MEMS.

THE consecration of the St. James's Union Chapter, No. 211, and the installation of Principals, will take place on Tuesday, November 22nd, at the Freemasons' Tavern—the whole of the ceremonies will be conducted by Officers of the Supreme Grand Chapter, especially appointed by the M.E.G.Z. The business of the day will commence at one o'clock precisely.

THE anniversary festival of the Royal Athelstan Lodge of Instruction, No. 19, is postponed from Tuesday, the 22nd, till Tuesday, the 29th November, when Bro. Levinson, W.M. of the parent Lodge, will preside.

THE Albion Lodge of Instruction, meeting at the Western Masonic Hall, Old Bond-street, will work the ceremony of installation on the 20th instant—Bro. M. Levinson has consented to perform the duties of installing Master; and on the 27th the fifteen sections will be worked.

THE BOYS' SCHOOL.

THERE is no person so likely to damage the position of a man as an injudicious friend—and such a friend Bro. the Rev. C. Woodward, Head Master of the Freemasons' Boys School, possesses in an eminent degree in the person of Bro. Joseph Braithwaite, who has favoured us with a second letter, which we append. Before adverting to the statements in that letter, we will briefly record the proceedings at the general committee of the school on Saturday last, at which Bro. Braithwaite was present, though taking no part in those proceedings. On the minutes of the House Committee being read, Bro. Warren called attention to the minute, which showed that a special committee had been summoned to consider a complaint of Mr. Riley that too much duty was thrown upon him by the Head Master—and asked for some explanations relative to the alleged differences between the masters.

A letter from Mr. Riley to the Secretary having been read, stating that a paper signed by the Rev. C. Woodward and himself, professing to be an agreement between them as to their respective duties, had been so "plausibly" drawn as not to give a correct idea of the amount of his labours, Bro. Hopwood, P.G.D., as chairman of the House Committee on the occasion when the complaint of Mr. Riley was brought under consideration, stated that a committee was summoned, owing to the receipt of a letter from Mr. Riley, the second master, almost before he had been a week in office, asking the committee to define the duties of his position. At that committee he handed in a written paper, which Bro. Hopwood read, and which with great particularity entered very minutely into his employment, half hour by half hour, from six o'clock in the morning until eight o'clock in the evening, and by which it would certainly appear that he had the whole burden of the management thrown upon him. Bro. Hopwood, however, explained, that on being questioned Mr. Riley admitted that the labours of the school were shared with him by the head master, though owing to the alterations in the school house not being yet completed, he was being continually called out to give directions to the workmen, or from other causes; and the Rev. C. Woodward stated that it was true heavier duty might have devolved upon Mr. Riley for a short time than would ultimately be the case, owing to the incompleteness of the alterations in the school house, and the number of new pupils admitted; but at the same time an equal pressure bore upon himself. Looking at all the circumstances, the committee suggested that the two masters should agree between themselves on their respective duties, and submit the result to the House Committee at the next meeting. This they agreed to do, and at his (Bro. Hopwood's) suggestion, the Rev. C. Woodward and Mr. Riley shook hands, and the committee separated, believing they had restored peace between them. Since that time a statement of the duties of the two masters had been drawn up and signed by them, and he was now as much astonished as any brother could be, at hearing the letter of Mr. Riley, declaring that a statement, to which he had placed his signature, was so "plausibly" drawn up as to be calculated to deceive the committee, and he was at a loss to imagine what excuse Mr. Riley could offer for signing a document which he so described.

Bro. Warren thanked Bro. Hopwood for his explanation, from which he stated it was clear that differences still existed between the masters: and as a house divided against itself could not stand, neither could a school with differences between the masters be efficiently conducted. Having no acquaintance with either master, he moved that the letter be referred to the House Committee for consideration, with a request that they would report thereon at the next meeting of the General Committee. Bro. Warren at the same time, remarked upon the agreement for a division of labour between the masters, as laying down a system of education positively absurd in such a school, and

impossible to be efficiently carried out. Bro. Hopwood seconded the resolution, which was carried unanimously.

And here our notice would have ended, if penned at all, but for the letter of Bro. Braithwaite. He, however, compels us to take up the cudgels, and, though we are reluctant to interfere with the internal management of the schools, we are compelled, in the interests of the subscribers and of the pupils, whose future prosperity in life depends in a great measure upon the efficiency of their education, to do so. We shall pass over that portion of the letter in which Bro. Braithwaite attempts to draw a distinction between correspondents and ourselves, which—when we make statements, though founded upon information coming to us from others—we altogether repudiate. We also affirm that the facts of the case show that the two masters are *not* united in action, and that, therefore, differences exist between them; and it is a mere begging of the question to say that there had been no personal dispute. As regards the designing and superintending the alterations in the school, we always understood that that had been done by Bro. Roberts, the architect, and it is quite new to us that Bro. Woodward has had anything to do with them, beyond perhaps answering a few questions of the builders or workmen.

But there is a question of far greater importance than the disputes between two gentlemen, which may be easily settled by the committee asking for the resignation of one or both;—and that is the nature of the education to be afforded to the pupils—and here, without in any way wishing to disparage the talent of the Rev. C. Woodward, we must be allowed to say that he wholly misunderstands the institution over which he has been called upon to preside, as evidenced in the plan of education signed by him and Mr. Riley. Our boys are not designed for the university, but the majority of them will probably, on leaving the school, have to prepare for "roughing it" in the world and obtaining their living by the labour of their hands and the sweat of their brow; and to such Latin, Greek, and the last book of Euclid, will be perfectly useless, even if they had time to properly master them before the age of fourteen, at which they leave our care. Some few of the boys may probably obtain admission into the merchant's counting house, and to them French will be almost indispensable, and German far more useful than either Greek or Latin. What is wanted in our school is, an education which shall fit the boys for the practical duties of life—that which is known as a sound commercial education, with bookkeeping, mensuration, French and German; leaving the classics for those, if such there be, whose guardians can, after they leave our school, give them a higher education to fit them for the learned professions. We by no means underrate the value of a classical education, but it is folly to expect boys of the age of fourteen to attain even a decent smattering of that which the young men of the higher classes devote their lives to the age of twenty-one or twenty-two to become versed in.

We have not forgotten the report of the examiner of the boys, Bro. the Rev. A. R. Ward, G. Chaplain, made only in March last, in which he says—"Some of the boys acquitted themselves very well indeed, especially Crichton and Guanziroli; some of the others, however, very indifferently. The subject in which there was the greatest deficiency was arithmetic; that was badly done by *all*, several of the boys not answering, or trying to answer, *one single question*. The spelling was generally bad." In the face of such a report—and before efficiency has been attained in these most essential branches of education—to talk of Greek, Latin, and the last book of Euclid, is simply absurd—and proves to our mind that the Rev. Charles Woodward does not yet understand the object of the establishment over which he presides. We trust that our Rev. Bro. Lyall—than whom we should conceive no man to be more competent—or some other member of the House Committee, will undertake to revise the scheme of education, bearing in mind the position the boys are probably destined to hold in the social scale, and the period which is allotted to them for the completion of their education—resting assured that should there at any time be an Admirable Crichton, an Isaac Newton, or George Stephenson amongst them, his own force of character will soon demonstrate the studies in which he takes the greatest interest; and we will be the last of the governors to protest against the highest possible education being given to him.

Until then we may well rest content with such an education as the majority of tradesmen's sons obtain at our private commercial schools, and at the public schools where boys are brought up to fill positions in the mechanical and commercial world.

We conclude by laying before our readers the letter of Bro. Braithwaite which is couched in the following terms:—

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—In reply to your article upon my letter, wherein you say "you do not see any necessity for such strong language," I beg to say I had two reasons for using it:—

First. Because the complaints were of so serious a nature, that they would undoubtedly cause an irreparable injury to the institution when spread abroad in the provinces.

Second. After Bro. Woodward has designed and superintended the alterations that have made the school what it now is, (and it only requires the brethren to see it to admire it)—after he has laboured hard during the vacation to get it as forward and complete as possible—the charges against him drew forth such language as they deserved, and such as I hope will convince our provincial brethren that there was no cause for such "strange communications."

I am charged in the same article with accusing you of having told a "barefaced lie." Unless you did not receive the strange communications you published, you need not take to yourself an accusation intended for the originator of the reports.

And now with regard to "official information." I trust you are satisfied after the explanation given at the last General Committee by our worthy Bro. Hopwood, that although the assistant master, Mr. Riley, did lay a complaint before a special House Committee, there never was a dispute between the two masters; that the head master had not so much as an idea that a complaint had been made until he was called before the said House Committee; and that the head master has not been absent even for one day.

Finally, I trust before any of the brethren forward you a report respecting either of our charitable institutions, they will previously certify themselves as to the verity of such report.

I am, Sir and Brother, yours very fraternally,

Notting Hill, November 8th, 1859. JOSEPH BRAITHWAITE.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—This Lodge held its second meeting this season, on Monday last, at the Freemasons' Tavern, Bro. D. Ross Farmer, W.M., presiding, the whole of his officers being present, likewise the following P.Ms.—Bennett, Apted, Newton, Clements, Le Gassick and Robinson. The business of the evening consisted of three raisings, three passings, and two initiations (Messrs. Charlton and Thoburn). Bro. W. Smith in a very handsome manner, offered to serve as steward at the festival of the Royal Benevolent Fund, which will take place on the 25th January, 1860, when it is expected that a larger number of the Craft will be present than heretofore. This institution, the youngest of our Masonic charities, is still the weakest, although not the least useful, and ought to be well supported by the craft. We understand that eighteen Lodges have sent stewards for the next festival.

STRONG MAN LODGE (No. 53).—The second meeting for the season of this Lodge was held on Thursday, November 4th, at Bro. Ireland's, the Masonic Hall, Fetter-lane, Bro. Lundy, W.M., presided, supported by his officers, Bros. Dickie, S.W.; Ditchman, J.W.; Hales, S.D.; White, J.D., and Chambers, I.G. The Worshipful Master, with his usual ability, initiated three gentlemen into the Order, after which he performed two passings and one raising. A letter was received from the Grand Lodge, warning the brethren against a spurious Lodge established at Stratford, in Essex, under the title of the "Reformed Lodge of Memphis," and cautioning them against receiving any of the members thereof. The letter was ordered to be inserted on the minutes. The Lodge was then closed, and between thirty and forty brethren sat down to an excellent dinner. After which the usual loyal and Masonic toasts were given, and the evening was spent in the true spirit of Masonry.

ROYAL JUBILEE LODGE (No. 85). — The monthly meeting of this Lodge was held on Monday evening, November 7th, at Anderton's Hotel, Fleet-street, Bro. Clemow, W.M.; Bro. Clout, S.W., and Bro. Lascelles, J.W., being present. No business was transacted, but the members dined together, in addition to Bro. Ward, P.M. No. 12; Bro. Ruston, S.W. No. 82, and Bro. Workman, No. 206. The usual toasts were given, and the evening was most harmoniously spent.

LODGE OF GOOD REPORT (No. 158).—At the regular meeting, held on Thursday, November 3rd, at Radley's Hotel, Bridge-street, Blackfriars, Bro. Charles Smale, P.M., acted as W.M., in the absence of Bro. Aguilar, recently appointed to a command of one of H.M.'s gunboats. Bro. Hobbs was raised to the third degree. A ballot was taken for the admission of a gentleman to be initiated at the ensuing Lodge. Bros. How and Merton were visitors on this occasion. After the business of the Lodge was concluded, the brethren dined together.

ST. THOMAS'S LODGE (No. 166).—This Lodge met for the first time this season at the Freemason's Tavern, on Saturday, the 5th of Nov., Bro. Luce, W.M.; Cockcraft, S.W.; Batty, J. W. (*pro. tem.*); Archer, P.M.; Wyatt, P.M. and Sec.; G. States, P.M. (G.S.B. for Berks and Bucks,) and many other brethren being present. The Lodge having been opened in the three degrees, the W.M. vacated the chair, and requested Bro. Archer, P.M., to undertake the ceremony of the third degree, which he very impressively performed by raising Bro. Gilbert to that sublime degree. The W.M. again resumed the chair, when five candidates were

proposed for initiation at the next meeting, and two to join. After dinner, to the toast of "The Visitors," Bro. Collins, W.M., of the Beadon Lodge, returned thanks. He said, to speak a word in praise of the excellence of the working was but to repeat that which they must be tired of hearing; he would, therefore, conclude by thanking the Lodge for the hospitality to "the visitors," at all times so liberally dispensed. A delightful evening was passed, much enlivened by the vocal abilities of Bro. Cockcraft, S.W., and Bro. G. States, P.M.

United Strength Lodge (No. 276).—The second regular meeting of this well known Lodge took place on Tuesday, the 8th inst., at St. John's Gate, Clerkenwell, when as usual there was a full attendance of members and visitors. The Masonic business of the evening gone through by the W.M., Bro. T. H. Bromley, was highly satisfactory to the assembled brethren. After which the brethren adjourned to a most sumptuous banquet, which reflected great credit on the worthy host of this well known hostelry.

Belgrave Lodge (No. 1051).—This Lodge held its first anniversary on Wednesday, at the Lodge room, Denbigh Place. The chief business was the installation of the W.M. elect, Bro. Froud; this imposing ceremony being performed by the retiring W.M., Bro. Woodstock, whose reputation as an able Mason and a ruler of the Craft is so well known and appreciated; and it is needless to say, that in his hands the ceremony lost nothing of its beauty and impressiveness. On being installed, Bro. Froud received the salutations of the brethren in the three degrees according to antient custom, and invested his principal and other officers, appointing Bro. Runting, S.W., and Bro. Grogan, J.W. On the termination of Masonic business, the brethren, to the number of thirty, including a large number of visitors, sat down to dinner. A distinguished P.M. of the St. James's Union Lodge (No. 211) added greatly to the harmony of the evening by singing some pleasing ballads.

Prince William Frederick Lodge (No. 1055).—An emergency meeting of this Lodge was held on Saturday, November 5, at the Knight of St. John Tavern, St. John's-wood, when Bro. F. Goodchild was raised to the dignity of Master Mason, and Bro. Count de Waszkowsky passed to the degree of F.C. These ceremonies completed, the Lodge was closed, and the brethren retired to dinner, which was followed by the usual toasts and speeches, the evening being spent in a social and agreeable manner. The W. M. in the course of the evening alluded to the visit of Prince William Frederick and his illustrious wife to this country—the the Lodge was named after and under the especial patronage of his royal highness—and he (the W. M.) hoped the Lodge would be honoured by a visit before his royal highness returned home, a communication having been forwarded to ascertain his royal highness's pleasure, the result of which would be communicated to every brother of the Lodge.

PROVINCIAL.

BRISTOL.

Bristol.—*Moira Lodge* (No. 408).—At the regular monthly meeting of this Lodge, held at Freemasons' Hall, Bristol, on Wednesday, the 2nd instant, there was a numerous attendance of visiting brethren, the R.W.D. Prov. Grand Master having signified his intention of paying an official visit together with his officers. The business of the Lodge consisted in the election of Worshipful Master, Treasurer, and Tylers for the ensuing year. Bro. Thos. Bell, Prov. G. Supt. of Works and P.M. of the Colston Lodge, No. 886, was unanimously chosen as Master; Bro. Wm. Harris, P.M., Prov. S.G.W., re-elected Treas.; and the Tylers re-appointed. This important business having been disposed of, the R.W.D. Prov. G.M., Bro. Wm. Powell, (P.M. of this Lodge), was announced, ordered to be admitted, and received with customary honours. He was attended by Bros. Jno. Kirby, P. Prov. S.G.W.; Jno. Linter, Prov. G. Sec.; J. A. Page, Prov. G.D.; A. Dimoline, Prov. G.D.; Thos. Bell, Prov. G. Supt. of Works; C. R. M. Powell, Prov. G. Org.; W. H. Bowden, Prov. G. Purst.; F. A. Ware and N. B. Sherrard, Prov. G. Stewards. The R.W.D. Prov. Grand Master congratulated the brethren of the Moira Lodge upon their selection of W.M., although in his private capacity, as a member of the Lodge, he regretted that circumstances had compelled them to set aside two very old rules which had for many years been regularly adhered to in this Lodge, viz.—that the W.M. should invariably pass through the Junior and Senior Wardens' chairs in succession; and also, that no Past Master of another Lodge should be elected. He thanked the brethren for the liberal manner in which they had contributed to the Masonic fund he had been instrumental in raising towards the restoration of Saint Mary Redcliffe Church, a fund which, in a very short time, had reached nearly £500. He also alluded to a subject now under the consideration of many influential provincial brethren, viz.—the right of Provincial Lodges to a better representation in Grand Lodge, and trusted when the matter came before them it would receive their serious attention. The W.M., having suitably replied, the Prov. Grand Lodge retired, and the brethren were called from labour to refreshment. When the usual loyal and Masonic toasts having been given by the Worshipful Master (the health of the W.Ms. of the various Lodges being responded to by Bro. Dimoline, No. 81; C. R. M. Powell, No. 120; J. J. Peters, No. 221; W. A. Scott, No. 886; and J. MacPherson, No. 986), the Lodge again resumed labour, and was finally closed at ten o'clock P.M. The annals of this Lodge for the past few years afford a striking example of the utter absurdity of framing arbitrary rules, beyond those laid down by the valuable Constitutions of the Order. An attempt rigidly to adhere to the two alluded to by Bro. Powell has been the means of wellnigh breaking up this once flourishing Lodge. Only one W.M. has been elected for several anniversaries out of the pale of the P.Ms., and the attendances are frequently so scanty that the Lodge cannot be opened without the assistance of visitors. We trust, under the influence of the worthy and deservedly popular brother now elected to the chair, brighter days are in store. The installation will take palce on the first Wednesday in December.

LANCASHIRE EAST.

Manchester.—*Lodge of Affability* (No. 399).—The regular monthly meeting was held at the Masonic Lodge-rooms, Cross-street, on Thursday, November 3rd. There were present—Bros. Hine, W.M.; Thorley, Higginbottom, Wright, Daniell, Percy, Powell, Titmas, Allan, Percival. Visitors—Bros. Bradley, Jones, Booth, Yates, Failds, Behrend, Baldwin, Haring, Moss, Wright, Nathun, Jackson, Ledward, M. Jones, Heath. The minutes of the last regular Lodge were read and confirmed. After the ballot for his initiation had taken place, Mr. Sinclair was initiated into Freemasonry, and Bro. Wm. Powell was passed to the second degree by Bro. Hine, W.M., four propositions were made for initiation at the next meeting, and one for joining member. Bro. Hine, W.M., stated that since the last meeting, Bro. John James Lundy, P.M. of this Lodge, (residing at Leith), had been in Manchester on business, and as a resolution had been passed at their previous meeting to send Bro. Lundy the P.M.'s jewel, which the Lodge intended to present him with, in accordance with a resolution of the Lodge of August 4th, he thought it would be better for him and the Secretary, Bro. Percy, to wait on Bro. Lundy at his hotel, and in the name of the Lodge, present him with the jewel, which they did. Bro. Lundy expressed himself much pleased with this acknowledgment of his services to the Lodge, and requested that his thanks might be conveyed to the members. The resolution of August 4th, which was beautifully engrossed on vellum by Messrs. Hine and Marsh, Princess-street, Manchester, was presented to Bro. Lundy with the jewel. The remaining business having been concluded, the Lodge was closed, the brethren retired to the refreshment room, and separated at half-past ten o'clock.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The quarterly convocation of the Supreme Grand Chapter was held in the Temple, on Wednesday, Nov. 2nd, there being present Comps. Hall, as Z.; Crohn, as H.; Havers, as J.; Roxburgh, Reg.; Clarke E.; Evans, N.; Hervey, as P. Soj.; Rev. A. R. Ward, and King, as Asst. Sojs.; Savage, S.B.; Slight, Stand. B.; Pocock, D.C.; Rev. C. Huyshe, G. Sup. of Devon; S. B. Wilson, P.S.B.; T. R. White, P.S.B.; Gole, P. Stand. B.; Symonds, P. Stand. B.; Bradford, P.D.C., &c., &c.

The minutes of the last convocation having been read and confirmed, The report of the General Committee was brought up. It stated that a complaint had been received from Comp. John Watkins, P.Z. of the St. John's Chapter, No. 196, against the Scribe E., and certain Past Principals of the Chapter, which, after due consideration, they had decided against Comp. Watkins. A petition had been received for a new Chapter, to be attached to the Grand Lodge, No. 1050, Bombay, but the petitioners not all being registered on the books of Grand Chapter, the committee could only recommend its being granted subject to the registration of such companions.

The report having been read, Comp. Watkins rose to move that that portion relative to the decision on the complaint made by him be not approved.

On the suggestion of Comp. J. Ll. Evans, the complaint and a counter statement were read. From these it appeared that the Scribe E. having sent a circular calling a convocation of the Chapter to Comp. Watkins, as M. E. Z., for approval, he, being a member of several learned and scientific societies, had added about a dozen letters after his name to show the position he held in society, but the Scribe had issued the circulars without such honorary additions to his name. Consequently upon the Companions assembling, Comp. Watkins attended and declared the convocation illegal, as having been called without his authority, and forbade the business being proceeded with. This mandate was not, however, obeyed—a P. Z. took the chair, and the business was regularly gone through and hence the complaint to the committee, which decided that no person has a right to place after his name on a Masonic summons any initials other than those of his Masonic honours, and that the Chapter having been regularly convened, the P. Zs. and other companions were perfectly justified in proceeding to the business, notwithstanding the protest of the M. E. Z.

Against this decision Comp. Watkins now appealed, on the ground that as M.E.Z. his decisions were supreme, and could not be overruled by the members of the Chapter, and he therefore moved that that portion of the committee's report relating to the St. John's Lodge, be not approved.

Comp. Purday seconded the motion, and after a long and animated discussion, in which it was contended that no Master of a Lodge, or Principal of a Chapter can override the book of Constitutions and by-laws, but which we refrain from going into as involving too much of Masonic discipline.—

Comp. Savage moved that the report of the Committee be approved, which was seconded by the Rev. Comp. Huyshe, and carried.

The petition for the new charter was then read, and the warrant granted, subject to the recommendation of the Committee.

Comp. Hervey then brought forward the following resolution:—"That in colonies, where no Grand Superintendent of Royal Arch Masons has been appointed, private Chapters shall be authorised, in cases of real emergency (the reasons of which shall be stated in the returns to Grand Chapter), to exalt brethren at the expiration of four weeks from the time they have received the Master Mason's degree, provided always that in each case the three Principals of the Chapter agree to the emergency." He supported his motion on the ground that the privilege having been granted to colonies where there were Grand Superintendents, ought not in justice to be withheld from those where such officers had not been appointed.

Comp. Gole seconded the resolution.

Comp. Havers still held to his opinion, that it was not desirable to extend the privilege; but knowing that many of his friends agreed with Comp. Hervey that it was desirable, would not oppose further than by abstaining from voting.

Comp. Savage having expressed a similar determination, the question was put, and carried by 11 to 8.

The Grand Chapter was then closed in ample form.

AMERICA.

GENERAL GRAND LODGE OF THE UNITED STATES.

[The committee appointed by the convention at Chicago, last September, for the organization of a General Grand Lodge have issued the following address. It will be observed that they address themselves to all the Grand Lodges of the continent of North America. This of course includes Canada; and herein is we fear an obstacle to their success. Whatever advantage might be derivable from an amalgamation of the various Grand bodies within the federal union of the United States—the projectors may be assured that there will not be wanting surmises of concealed political objects if they endeavour to include the British Provinces, and any suspicion of such tactics would, we need not say, immediately paralyse Masonic action.—Ed.]

To the Most Worshipful Grand Masters and Grand Lodges of Antient Free and Accepted Masons on the Continent of North America:

Fraternal Salutations:—By the action of a convention of Grand Lodges, begun and holden in the city of Chicago, Illinois, the 13th day of September, 1859, in a response to a circular issued by the Grand Lodge of Maine, bearing date May, 1857; it is made the duty, as it is the pleasure of the undersigned to address you, and invite your early and earnest attention to the proceedings of the said convention; asking that you will, after due consideration, take such action thereon as, in your wisdom, the interests of your distinguished Grand body, and the interests of Craft Masonry seem to require.

The proceedings of the convention, which form a part of this circular, so fully define the objects of the organization, as to leave little for this committee to say by way of explanation. The Articles of the Association, in their most essential features, have been before the Grand Lodges of the country for nearly a year, in the proceedings of the Grand Lodge of Minnesota, by her M.W. Grand Master, in response to the circular from Maine. A careful comparison of those Articles with these now submitted to your consideration will show the truth of our assertion, that they have been subjected to a patient and searching review by five of our number, as well as the careful scrutiny of a very large convention, representing nearly all the Grand Lodges of the United States, to which the largest liberty was allowed for criticism and amendment. We certify you that the articles agreed upon, and the course pursued in their adoption, give ample assurance of our desire to guard the rights, dignity, and authority of the several Grand Lodges, and to present the basis of an association "potent for good and impotent for evil," on which they may safely unite in promoting the progress and prosperity of our antient and cherished fraternity.

Nor need we devote much time or space to show that Craft Masonry has need of such an organization. In the face of all assertions to the contrary, we array the simple facts unfolded in the history of efforts to secure this object, so fully presented in the proceedings of Minnesota, for 1858. We may also appeal to the able circular put forth by the convention which formed the basis of a national confederation in the city of Washington, in January, 1855.

If we go back to the formation of our national union, we find Pennsylvania nominating or distinguished brother, George Washington, as General Grand Master of Masons, and desiring the Lodges of the country to unite with her in placing him at the head of a General Grand Lodge. Georgia in 1790, South Carolina in 1799, and Pennsylvania in 1809, endeavoured to unite the Grand Lodges in a General Grand Lodge. In 1822, as the result of a convention held in the city of Washington, a resolution was adopted declaring it "expedient and for the general interests of the Order to constitute a General Grand Lodge of the United States."

The circular which was sent out to the Grand Lodges was signed by M.W. John Marshall, of Virginia; M.W. Henry Clay, of Kentucky; M.W. William Winder, of Maryland; Wm. S. Cardell, of New York; M.W. Joel Abbot, of Georgia; John Holmes, of Maine; Henry Baldwin, of Pennsylvania; John H. Eaton, of Tennessee; M.W. Wm. H. Seaton, of Washington; M.W. H. C. Burton, of North Carolina; M.W. Christopher Rankin, of Mississippi; and M.W. Rev. Thaddeus Mason Harris, of Massachusetts.

As we turn to these early efforts and look back upon these venerable names, most of which are now transferred to "The Records of the Silent Lodge," we are reminded of the words of one of our own living poets (Albert Pike)—

"The dead govern—the living but obey."

The thoughts, the convictions and aspirations of the dead now animate the hopes, inspire the purposes, and direct the energies of the living. It would seem almost disrespectful to their memory to seriously reargue the question now, which they so well demonstrated in the maturity of their manhood.

It is true, their appeal was unsuccessful. Their cherished object was defeated by adverse action on the part of some Grand Lodges. Some of the arguments by which the Masonic writers of that day defeated this effort have been revived and republished in reply to the Maine circular, as the best possible arguments against it. We mean no disrespect to the living or the dead when we say that the circular signed by John Marshall, Henry Clay, and their illustrious compeers, remains to this day unanswered and unanswerable; a monument of Masonic fidelity and sagacity, worthy of their legal, civic, and literary fame, and their moral worth.

The committee deem it unnecessary to urge the consideration that the objects aimed at by the congress are worthy of the most earnest efforts of the ablest minds of the age. These objects are so fully stated in the Articles of Confederation as to need no enumeration. The whole field of Masonic labour and research, embracing all countries and all time, is before us, affording ample scope for our highest energies, leaving neither time nor motive for profitless controversy or arbitrary legislation.

The Masonic fraternity on this continent are in a course of resistless progress in numbers, in mental and moral force, with increasing desires for more light and a broader humanity. Our relations with the older nations, from which waves of population are flowing to us across the two great oceans of the world's commerce, are such as to render it increasingly desirable for us to know the condition and progress of our antient Craft in those countries, where it had long been cultivated before its altars were consecrated on these western shores.

The practical question which all will weigh is—Will the experiment succeed? Will the objects aimed at be gained? If so, will the results justify the endeavour?

That will depend upon those who make the investment, which need not be very expensive surely, if all or a majority of the Grand Lodges shall cordially unite. The expenses of representation need not be a burden, as the meetings will occur but once in three years, and at the same time with the General Grand Masonic bodies. There is an array of talent and learning now in the Order which, if called forth, may furnish a rich intellectual banquet at every meeting, and may accumulate rich treasures of Masonic lore to benefit ourselves and those who come after us.

We believe that Freemasonry has yet a mission, an altar, and a priesthood, with a future more glorious than the past; and that the advancement of Christian civilization, so far from superseding or rendering it obsolete, will but enlarge and elevate the sphere of its labour, and make still higher demands for all the consecrated talent and Masonic skill we can train around our altars. Is it too much for us to ask a fair experiment for the organization here proposed?

May we not hopefully invite all the Grand Lodges on this continent to give their hand and heart to these Articles of Association, and meet us with a full representation of their highest wisdom and skill to the congress proposed for 1862? With this cherished hope, we ask that you will give an early response to this circular, so soon as your Grand Lodge shall be able to consider and decide upon the subject herein presented.

The committee also invite suggestions in relation to the subjects within the range of its inquiry, that may need the early attention of such a congress.

All communications, in reply to this circular, should be addressed to the chairman of this committee, care of Ira Berry, Esq., Grand Secretary of the Grand Lodge of Maine, whose office is at Portland, Maine.

Cyril Pearl, Maine; A. T. C. Pierson, Minnesota; Albert G. Mackey, South Carolina; John L. Lewis, jun., New York; Philip C. Tucker, Vermont; Giles M. Hillyer, Mississippi; Benjamin B. French, District of Columbia; Elbert H. English, Arkansas; John Frizzell, Tennessee.

Obituary.

BRO. EDWARD DANN.

This venerable brother, an annuitant of the Royal Benevolent Institution for Aged Freemasons of £25 a year, expired at the asylum at Croydon on the 31st Oct., aged eighty-three, leaving a widow, who has been placed on the list to receive half her husband's annuity, according to the laws. Bro. Dann was initiated in the Royal Justice Lodge, No. 172, Deptford, in the year 1801, and having passed through the various

offices, continued a subscribing member for thirty-two years, after which period he was elected an honorary member, and so continued until his death. He was elected to the benefits of the institution in 1853.

THE WEEK.

THE COURT.—The Queen and her family may again be reported as in good health, the Prince Consort having recovered from the indisposition which prevented his going out last week. Prince Frederick William of Prussia and the Princess Royal arrived early on Tuesday morning at Dover, proceeded by special train on the Dover Railway to London, and thence by the Great Western Railway to Windsor, where they were welcomed by Her Majesty and the Prince Consort. Among the visitors to the Queen this week have been the Duchess of Kent, the Prince of Salerno, the Duke of Aumale. Wednesday was the eighteenth birthday of the Prince of Wales. The anniversary was observed with every mark of loyalty and respect; the various parish churches sent forth merry peals; the Royal Standard floated from the public buildings, and *feux de joie* were fired at the Royal arsenals, &c. In the evening there was a goodly display of illuminations. At Windsor Castle the troops paraded before the Queen and Prince Consort, and the members of the Royal Family, &c. In the evening her Majesty gave a dinner) and also an evening party at Windsor Castle.

FOREIGN NEWS.—The Emperor of the French arrived in Paris from Compiègne on Tuesday, and proceeded to the Hotel du Louvre to pay a visit to the Grand Duchess Maria of Russia. The *Moniteur* publishes the following despatch of General Martimprey, dated Oct. 30:—"The Beni Snassen have submitted to the conditions of peace dictated to them. These tribes will give hostages, and will pay tribute as reparation for their unjust attacks. I stipulated that the chief of the mountain should come into my camp in order that I may receive guarantees for the fulfilment of the conditions of peace. He has just left my tent, where I received his visit. In four days I shall settle affairs with Oucbda, then those of the plain of the Angades and the Versants of Zekkara." The preparations for the Chinese expedition continue with great activity. Eight thousand men will probably take their departure during the first fortnight in December. No definite appointment of officers has yet been made to command the expeditionary corps. It would appear that some measures are in contemplation by the French Government to reduce the press to a still lower condition, in doing which they will find an experienced agent in M. Billault, as he has proved his expertness in warning, suspending, and suppressing. The correspondent shows up the "free" mode in which the election of public functionaries is carried on under the universal suffrage system.——Milan letters take a view of Italian affairs unfavourable to a satisfactory settlement. The whole country is said to be like a barrel of gunpowder, and ready to explode on the occurrence of the slightest accident. The *Piedmontese Gazette* publishes a decree transferring the Court of Cassation to Milan. The subscriptions to the loan continue; the applications are very numerous, and it is asserted that more than the amount required has already been subscribed. The four assemblies of Central Italy have been called together to receive from the government communications on the subject of the present situation of public affairs. Rumours were current at Genoa on Saturday, that an assembly will shortly be held, in which Modena, Tuscany, and the Romagna will take part; and it is asserted that the object of this meeting is to present Count Cavour as a candidate for the dictatorship of the provinces of Central Italy. Nevertheless we learn since that the National Assemblies of the Romagna, Parma, and Modena, have met, and have unanimously decided on the election of Prince Carignan as regent, while the Assembly of Tuscany has resolved to take into consideration the proposition to create Prince Carignan regent of Tuscany, in the name of the King of Sardinia, and will give its vote on this question immediately. The resolution was received with the cheering of the public. At Bologna, on Monday, the minister, Marquis de Pepoli, read before the Assembly a message, announcing that the government had always pursued a system of moderation, and further stated that the financial resources of the country had during the last quarter increased 1½ million, and concluded by saying that the establishment of a regency would place the credit of the country on a firm footing, and that Central Italy would appear before the Congress with more authority.——Advices from Naples to the 29th ult. state that the army of the Abbruzzi will go into cantonments during the winter. Sicily is more tranquil. Large public works are spoken of as about to be commenced throughout the kingdom. It is asserted that the principle of an amnesty had been decided on.——At Zurich on Sunday the French and Sardinian plenipotentaries held a conference, lasting from twelve till two o'clock; after which a conference of all the plenipotentaries was held, which lasted until three o'clock. The signature of the treaty has been delayed on account of Austria claiming payment of the forty millions of florins due by France on account of Piedmont in *conventions münze*, instead of the new Austrian currency. Baron de Bourqueney has referred the question to Paris for instructions, and it is thought that the difficulty will be overcome, and the treaty signed without further delay. It is stated on reliable authority that the Congress will meet in Paris, and not in Brussels.——On the 4th the war between Spain and Morocco commenced by capture of the Scylla, Morocco gun-boat, by the Spanish war steamer Alava, after an energetic resistance. The French have not performed their promise of carrying the Dons across the Straits.——A correspondence has taken place between Senor del Valle, *chargé d'affaires* of Spain at Tangiers, and the Minister of Morocco, Seed Mohamet el Khatib, in which the latter expresses his surprise that the former should have written as he had done (viz., making demands that the minister had no power to grant), when demand after demand had been acceded to, on three different occasions, solely to satisfy Spain; and stating, that if war should result, the Spaniards must be responsible for the consequences. A telegram from Madrid, dated Nov. 5, says that an official decree has been issued appointing General O'Donnell commander-in-chief of the expedition to Morocco. In the correspondence that has taken place between our Government and that of Spain relative to Spanish occupation at Tangiers, the English Government asks for a declaration, that if the Spanish troops should in the course of hostilities occupy Tangiers, such occupation should be temporary, and not extend beyond the ratification of a treaty of peace between the belligerents. This declaration the Spanish Government gave; and also, in reply to the objections of our Government to the occupation by Spain of the coast west of Ceuta, the Spanish Government gave an assurance that they have no intention of occupying any point on the said coast which would be dangerous to the navigation of the Straits. Tuesday's *Gazette* contains an official notification from the Spanish Government of the blockade of the ports of Tangier, Tetuan, and Larache, on the coast of Morocco, effected by the commander-in-chief of the Spanish naval forces on the coast of Africa, on the 28th of October.——It is stated on reliable authority, that at the recent interview which was held at Breslau, the Emperor of Russia and the Prince Regent of Prussia have determined not to consent to a revision of the treaties of 1815, or to take part in any Congress in which England would not be represented, the last resolution being proposed by Prussia.——In the secret sitting of the Second Chamber to-day, the proposal of M. Herrleins to present an address to the Elector in favour of the re-establishment of the constitution of 1831, has been definitely agreed to by 38 against 5 votes. The Elector has refused to receive the address of the Chamber of Deputies, and the Second Chamber is about to pass further resolutions, probably to forward an address to the Federal Diet.——The *Africa* has arrived at Liverpool with dates from New York to the 26th ult. The despatch of General Cass to Mr. Dallas in reply to that of Lord John Russell to Lord Lyons, on the San Juan affair, is said to have been forwarded to England, and is described as being firm and decided (in the American view). The affair, in its present shape is considered serious. The cricket match at Rochester had resulted in favour of the English. The trial of Brown and the Harbour Point conspirators was being proceeded with. The Court has prohibited detailed report of the proceedings from being published. General Mosquerra has raised the standard of revolution in New Granada, and taken possession of Lartagona.——A telegram from Alexandria, of October 28th, states that the English authorities were making preparations for the transport of troops to China. The English General Malcolm has presented a rich present from her Majesty Queen Victoria to Said Pacha. The *Moniteur* of Wednesday publishes a despatch from General Martimprey, addressed to the Minister of War, and dated near Zekkora, Nov. 6. General Devaux, with two divisions, attacked the Zekkora, and forced the tribes to retire towards the south. General Durieux, by skilful manœuvring, obtained a victory over the tribes equally as brilliant as the victory of Malah. In addition to a great quantity of booty, the horses and arms of the Spahis who had been killed at Sidi-Zaer were retaken. The troops are in excellent health, and spread terror everywhere before them, and the people implore their mercy.——The *Piedmontese Unione* gives the substance of Victor Emmanuel's letter in reply to that of the Emperor Napoleon, according to which the king unequivocally declines to accept the emperor's proposals. The *Unione* was seized for inserting this reply. There are reasons for considering this reply of more than doubtful origin.——Advices have been received from China to Sept. 26. A Tourane letter, from a good source, states that a considerable force of Cochin Chinese had attacked the French troops, but had been repulsed with severe loss.——M. Michel Chevalier, in an able letter in the *Debats*, treating of the state of England, comments on our wealth, our industry, our perseverance, and our resources, and admits that we do well to look to our defences, and that in our doing so there is nothing at which France could take umbrage. Remarking on what he calls our programme—namely, that England should have a number of ships of war equal to that of all the great powers put together, he says if we are bent on this, the time at which we can effect it cannot be far distant, for it is easier for England to build 100 ships than for France and Russia to build 50, as we possess every facility for so doing. He concludes by expressing an opinion that England will only enter on a war if her own security be endangered.——On reliable information it is stated that the question of the Isthmus of Suez will be discussed at the approaching Congress.——A telegram from Zurich states that the order to sign the treaties of peace arrived there on Wednesday afternoon. The news that the same have been signed is expected in Paris every moment.

INDIA AND COLONIES.—By the overland mail we have received advices from Bombay to the 12th October. By this arrival we have the gratifying intelligence of the successful result of the operations of the force sent against the Wagheers in Okhomondee. The fort and island of Beyt were taken by our forces on the 7th ult., and the rebels dispersed,

not, we regret to say, without the loss of twenty-four of our men (among whom two officers) and several wounded. The opposition to the Trader and Profession Bill is as strong in Bombay as Calcutta, and meetings of the Europeans and native gentlemen had been held on the subject. On the whole, the opposition to the bill has been so hearty throughout India, that it is possible its passing may be postponed until Mr. Wilson shall have the opportunity of giving his opinion on it. Rao Ram Buksh, talookdar of Doondeah Khera, has been found guilty, and sentenced to be hanged. He is one of the many who treacherously betrayed unfortunate fugitives during the rebellion. Those from Cawnpore, who sought shelter upon his estate, were barbarously murdered by this monster, whose name will not be forgotten for ages. We have not heard of his actual execution, but think it is hardly likely that even Lord Canning will pardon him. Rajah Jyelall Singh was also found guilty of abetting the murder of Miss Jackson, Mrs. Green, and others. He was convicted on the clearest and most conclusive evidence; hosts of witnesses deposed not only to his having been the primary mover in the massacre of our countrymen and countrywomen, but also to his having stood by and witnessed, if not actually superintended, the brutal proceedings. It is entirely owing to the persevering exertions of Col. Bruce that the miscreant has not only been brought to trial, but his trial brought to so successful an issue. He initiated the proceedings, and he alone was in a position, and perhaps he alone had the sagacity, to collect witnesses from all parts of the country, as in conducting the preliminary investigations their names transpired, and the nature of the evidence they were capable of giving became apparent. The execution was to take place at Lucknow on the 1st inst., at sunrise, on the spot where his victims were murdered. A small monument marks it. It will be a relief when we hear that the hangman has not been disappointed in disposing of these two friends. The case of Jyelall has excited as much interest in Oude as did that of the Nawab of Furruckabad. The Nana is still, it is said, on the north bank of the raptee, where its course from the hills flows westward. His followers, who have no money or supplies, plunder the inhabitants of the Deoghur Valley. A correspondent of the *Lucknow Herald* writes from the frontier more specifically:—"The Nana is now at Deoghur, and the Begum one march beyond it. It is reported the Ranee of Lahore is in camp. The Begum has 200 rebel sepoys, and the Nana 500, with one howitzer. He has also a small body of cavalry, numbering 150 sabres, 40 elephants, 40 camels, and 12 palkees, in which his and Bala Rao's families are conveyed. He has just made arrangements for the issue of three-quarters of a seer of coarse rice and one chittack of dhol. I am told that a brigade of Ghoorkas from Khatmandhoo have arrived at Dhang, with a view to drive the insurgents from the hills. The rebels frequently cross the border and plunder the inhabitants of Iurwah Koosaha, where there is a company of sepoys belonging to one of the talookdars." Jung Bahadoor has at last, it is positively affirmed, ordered the Nana, Mummoo Khan, Beni Madho, and the rest of the principal rebels, to quit the Nepaul territories, under pain of being forcibly ejected by his troops. This will be service equivalent to the value of the tract of country which it is in the contemplation of Government to make over to Nepaul.—The overland mail has also brought us correspondence and journals from Melbourne to Sept. 16, and Sydney to Sept. 13. Melbourne was in the midst of an election contest. The first batch of elections had gone against ministers. The law officers, Treasurer, and Commissioner of Crown Lands, had been defeated; but the Solicitor General was subsequently returned. The new Parliament of New South Wales met on the 30th of August, and was opened on the following day by a speech from the Governor General in person, and the address in return almost unanimously passed; but on the first day of real business, the Government nominee, as chairman of committees, was rejected, and the opposition candidate chosen. On a subsequent day a motion was made by a Mr. Parkes to repeal the duties on tea and sugar, and opposed by the Government as an undue interference with their financial arrangements. The motion was, however, carried by a majority of one, and the Cowper Ministry resigned. Mr. Murray was then sent for to form an administration, but failed in his commission, and Mr. Cowper resumed his duties; and, after an explanation to the Assembly of his position, moved the rescission of Mr. Parkes' motion, and the rescission was carried by a majority of 19. Trade was rather dull in both colonies, and the supply of gold, though good, was not so plentiful as the previous year.

General Home News.—The critical state of affairs abroad, and the impending congress, have made it necessary for several cabinet councils to be held this week, at which almost all the ministers have been in attendance.——Though the weather was milder last week, the severity of the previous cold told on the health of the metropolis, and the Registrar General's return for the week exhibits an increase of 272 deaths, the total number being 1,182. The number of births was 1,888. ——At the Court of Bankruptcy, the adjourned examination meeting in the case of Messrs. Ayers and Melliss, who had traded as general merchants at Nottingham and New York, has been further adjourned for three months; and a petition, praying for an order directing that the Ruardean Colliery Company should be wound up, was dismissed, all parties consenting. Permission was granted to sell property at Enfield, belonging to J. E. Buller, the bankrupt solicitor, of Lincoln's-inn-fields, for the purpose of paying off the claim of an equitable mortgagee thereon. The sittings held for the last examination of George Montague Evans, solicitor, late of Farnham, in Surrey, since of Boulogne; of Richard Nicholson, an agricultural merchant, at Much Hadham, in the county of Herts; and of Ernest Levy, jeweller, of 352, Strand, were adjourned. A strong opposition is anticipated in the latter case.——A deputation, headed by Sir C. Eardley, recently waited upon Lord John Russell, at the Foreign Office, with a view of making a representation regarding the Mortara case. Their wish was that the subject should be brought formally under the notice of the various governments of Europe. The Foreign Secretary promised to communicate with his colleagues in office, at the request of the deputation; at the same time his lordship gave them to understand, what every one knows, that redress was not to be looked for from Roman Catholic governments in such a case as this, where every natural tie must yield to the relentless claims of a fossilized religious monstrosity.——The Peel Institution at Accrington held a meeting on Saturday night, for the purpose of presenting the prizes to the candidates, which were awarded in the East Lancashire Union examinations. Lord Brougham presided, and the meeting was addressed by his lordship, Lord Stanley, and Canon Richson. Lord Brougham, in the course of his address, denied that he was a convert to the Maine Liquor law. The meeting was a very successful one.——Joseph Henry Jay, an income-tax collector, residing at Pearson-street, Kingsland-road, was placed before Mr. D'Eyncourt, at Worship-street Police-court, charged with fraud in the collection of that assessment. The magistrate remanded the case, and not considering the evidence offered of a very satisfactory kind, accepted bail in two sureties of £200 each.——A dreadful accident happened on Saturday afternoon at what is called the "Big Pit," in the neighbourhood of Far Green, near Hanley, by which we regret to state that ten persons lost their lives, and ten others were severely injured. It appears that a company of men employed at the pit were ascending in a cage, and from want of attention of the man at the wheel, the cage, instead of stopping when it reached the bank, was thrown over the wheel bottom upwards, by which ten persons were thrown out and killed on the spot, another dying soon afterwards. Another cage was descending with night hands, and into this the other cage fell, greatly injuring the persons therein, so that altogether ten other persons were severely hurt. A youth who was in the ascending cage escaped almost by a miracle.——In reference to the late fire at the Paraffin Light Company's premises, Bucklersbury, the solicitors of those interested have attended at the Mansion House to report to the Lord Mayor the result of the coroner's inquest, and to come to an understanding as to how the business should be conducted in future, so as to ensure the safety of contiguous property, and satisfy the neighbours as to their personal immunity from danger. Some discussion took place, and suggestions were entertained to secure the desired results, which are to be further considered when the arrangements have made some progress.——The jury have returned a verdict of accidental death at the inquest on the body of the unfortunate man Thomas Hine, who was killed by the explosion at the Surrey Consumers' Gas Works.——The Ven. Charles Mackenzie, M.A., of Caius College, Cambridge, is about to resign the archdeaconry of Natal, which he has held for the last few years, for the purpose of putting himself at the head of the new African mission. He will be consecrated a bishop as soon as the necessary arrangements can be made, either in this country or by the three bishops of Southern Africa (Cape Town, Graham's Town, and Natal); and the mission will consist, in the first place, of the bishop, six clergymen, a physician, a surgeon, and a number of artificers capable of conducting the various works of building, husbandry, and especially of the cultivation of the cotton plant.——The new Lord Mayor (Carter) on Wednesday entered formally on his office. The procession left Guildhall about noon, and proceeded to Westminster Hall, where the ceremony of presentation and taking the oaths was gone through. In the evening a grand banquet was given in the Guildhall.——At a meeting, consisting of clergy and laymen, held at Cambridge on Monday last, it was resolved, "That the persons present form themselves into a 'Church Defence Association,' and also that the objects of the association should be—1. The circulation, by means of pamphlets and newspaper articles, of information respecting the position, rights, and claims of the Church. 2. The furnishing replies to all attacks made upon the Church, and especially those of the Society for the Liberation of Religion from State Control. 3. The presentation of petitions to Parliament in all cases where such a course should seem desirable."——An inquiry, instituted by the Board of Trade, has been commenced at the Greenwich Police-court, before Mr. Traill, the sitting magistrate, and Captain Harris, nautical assessor, into the circumstances attending the wreck of the Royal Mail Steam Company's ship *Paramatta*, on the 30th June last, near the Virgin Islands. Captain Baynton, commander of the vessel, and several of the subordinate officers, were examined, after which the inquiry was adjourned, that the men on watch at the time of the wreck might be brought forward.——At the Court of Bankruptcy, third class certificates were granted to Messrs. Hardwick and Jones, merchants, of Gracechurch-street; but the Commissioner, in giving judgment, expressed his dissatisfaction at the course of trading pursued by the bankrupts, pronouncing it to have been of a reckless character.——A further adjournment of a month was ordered in the case of Messrs. Francis and Freer, ale and wine merchants, of Great St. Helen's, to enable the assignees to furnish specific objections to the accounts.——At the Metropolitan Free Hospital, Devonshire-square, City, the aggregate number of patients relieved during the week ending Nov. 5, was, medical, 715; surgical, 389; total, 1,004; of which 298 were new cases.——Some curious circumstances have transpired with regard to the religious

disturbances of St. George's-in-the-East. The Rev. Bryan King, the rector, has issued a notice respecting gentlemen who are willing to act as special constables in the parish church to communicate with him immediately, intimating that strangers will be pleased to forward a clerical reference. Concurrently with this extraordinary notice, which is not likely to pacify the parishioners, a notice has been issued that the third anniversary of the opening of the Mission Church, in Calvert Street, where the highest of High Church practices are carried out, will be celebrated on the 24th inst., when the sermon will be preached by the Dean of Westminster. The Bishop of London, who some time since inhibited the Rev. Frederick George Lee from preaching in his diocese, in consequence of his sermon at St. George's-in-the-East, has removed the inhibition, and Mr. Lee is again at liberty to officiate.——Three bricklayers, named Jenkins, Stanley, and Davies, were convicted before Mr. Elliott, at Lambeth Police-court, of threatening and intimidating John Roy, in order to force him to belong to a society. Jenkins and Stanley were sentenced to one month, and Davies to fourteen days' imprisonment; but an appeal to the quarter sessions having been entered, they were liberated for the present on bail.

Commercial; and Public Companies.—The weekly reviews from the manufacturing districts show a steady improvement in business, with encouraging prospects for the future. In the majority of branches the operatives and artisans are in good employment, and they seem to be satisfied with the wages secured. At Bradford, Huddersfield, and Leeds the symptoms are satisfactory, an extension of transactions being reported every week. The letters from Leicester intimate that the manufacturers were increasing their hands, and that the inquiry for wool was more active. The Manchester and Birmingham accounts speak of a decidedly better state of things, and stocks have decreased through the late augmentation of orders from abroad. At Wolverhampton the home trade has been steadily increasing, the departments associated with the United States and Russia presenting greater activity; but there is still much sluggishness in the Indian demand. The lace trade at Nottingham has been heavy, but in the hosiery branches more animation has existed. The accounts from the Irish markets are by no means discouraging.——In the market for bank shares, prices have been well supported. The principal inquiries were for Oriental, Union of Australia, London Chartered of Australia, and English, Scottish, and Australian Chartered. Van Diemen's Land shares have fallen. The six per cent. debenture stock of the Crystal Palace Company was marked 99 and 100; London Dock, 67; and the shares of the Trust and Loan Company of Upper Canada, 1 prem.——We extract from the *Australian Mail* the following particulars, showing the rapid progress of New South Wales:—The commercial and other statistics of New South Wales indicate a most remarkable rate of progress. We will recapitulate a few of them. In 1818, the quantity of wool imported into the United Kingdom from Australia was 86,525lb.; in 1828, 1,574,186lb.; in 1838, 7,837,423lb.; in 1848, 30,034,567lb.; and in 1858, 51,104,560lb. In 1845, the population of New South Wales and Port Philip was 181,556 souls. In 1856, New South Wales alone numbered 286,873 inhabitants; and on the 1st January, 1858, 305,487. In 1845, the value of the exports of New South Wales was £1,092,389; in 1856, £3,430,880; in 1857, £4,011,592; and in 1858, £4,246,277, having quadrupled in fourteen years. In 1845, the imports were valued at £985,561; in 1856, at £5,460,971; in 1857, at £6,729,408; and in 1858, at £6,029,366; having increased sixfold in fourteen years. In 1845 the British produce and manufactures imported into New South Wales were worth £612,912, and in 1856, £3,475,359. In 1845 the wool exported was worth £612,705, and in 1857, £1,275,067. The gold exported from New South Wales in 1851 was valued at £468,336; in 1852, at £2,660,946; in 1853, at £1,781,172; in 1854, at £773,209; and in 1857, at £187,249. A considerable proportion consisted of Victorian produce, hence the fluctuation. The coinage of the Sydney Mint is at present at the rate of nearly a million and a half sterling per annum. In 1849 the coal raised in New South Wales was valued at £14,647, and in 1857, at £148,158. Yet a colony whose progress presents results of this wonderful character is, apparently, regarded by her Majesty's government as not worthy of special consideration in the arrangement of the steam-packet service.——The prospectus has been issued of the Ocean Marine Insurance Company, with a capital of £1,000,000, in £25 shares, of which £5, or £200,000, is to be called up. The directors are men connected with the first houses in the City, and their names will carry weight with the public. It is shown that the existing marine insurance companies were all formed prior to 1825, since which the commerce of the country has nearly trebled; and proofs are given that there is ample room for another. We refer our readers to the prospectus, in the belief that it will be found worthy of their favourable attention.——The Australian advices announce that the Peninsular and Oriental Company have reduced their charge for the freight and insurance of specie by the overland route to 2 per cent.——The principal feature in the Mincing-lane markets has been an extensive business in saltpetre, at full prices, for all but the fine qualities of Bengal. In other articles transactions were of their usual moderate extent, and prices were not materially altered. The deliveries from warehouse continue very satisfactory, but stocks contrast heavily with those of the corresponding period last year.—An interesting return of the companies formed and registered under the Limited Liability Act has been published, stating the name and object of each undertaking, but the defect is the absence of classification, which would enable the public to trace the success of the experiment, either as regards the amount of capital employed, or the particular speculation embarked in. Of course parties specially interested will make an analysis for themselves, but it may be suggested that in future returns it would be desirable to do this, as it would then become a very valuable statistical document. In its present form it is a mass of information not easily to be digested, but it nevertheless shows clearly that the powers of the act have been extensively resorted to. In England the number of companies formed has been 1010, in Ireland 51, and in Scotland 40. With respect to the 'limited' principle, as applied to banking institutions, the return states that one institution only has directly sought for registration under the act, the name of the bank being the Bank of Tunis, projected for the purpose of carrying on business of a bank of issue and of deposit in the Tunisian kingdom, with a nominal capital of £100,000, but it appears it is not known whether the undertaking is still in operation or being wound up.

PUBLIC AMUSEMENTS.

Campbell's American Minstrels.—A new *troupe* of sable minstrels have take possession of the smaller concert room at the St. James's Hall, and bid fair successfully to fill up the void created by the departure of the long popular "Christy's." It consists of some thirteen performers of various kinds, vocal and instrumental, and the leadership is efficiently divided between Messrs. Fox and Warden, themselves men of high ability in special departments. Mr. Fox is a most successful imitator of negro peculiarities as we are to suppose them to be exhibited at the plantation, and Mr. Warden takes the *rôle* of the "coloured gentleman" of musical tendency, who gives ludicrous imitations of the Italian opera. Amongst the solo singers, Messrs. Farrenberg and Drummond are especially deserving of complimentary mention, the former as a highly finished tenor, and the latter as a most effective baritone singer. They are both nightly encored, and are fully deserving of the compliment. The dancing is extremely good, the "Old Virginny dance" of Mr. M. Sexton being a most extraordinary specimen of negro flexibility and power of contortion, and the "Lousiana Belle Dance" quite a novelty, being a sort of Kentucky version of the celebrated coquette dance of Perea Nena. The instrumental music is firstrate, including a brilliant violin and an effective violoncello player, so that, taken altogether, this new company may be accepted as a considerable advance on all previous minstrelsy from the other side of the Atlantic.

TO CORRESPONDENTS.

"H. T."—No person has the power of postponing the meeting of a Lodge beyond its regular stated time, without a vote of the members.

"A Constant Reader" cannot have seen our number of the 22nd ult.

"An Irish Mason."—Ireland does not possess a Masonic journal of its own; and if we do not publish more Irish information, it is because the brethren are very chary in affording it. We have before us a letter from an English brother, in which, speaking of the Irish Masons, he says, "If generally they are not good workmen, I am informed they are very good in assisting each other—which is better than professing so much, as many of us do, without practising what we preach, unless it is to make a public show."

"A Young Mason" has no right to interfere in the working of a Lodge, unless the W.M. invites him to do so.

"A Craftsman."—Our advice is, join the Royal Arch—though your not doing so will not prevent your obtaining the highest dignities in the Craft.

"Scotia."—Lord Panmure was initiated into Masonry at Quebec, under the English Constitution.

The Mark Degree.—We have not heard what steps have been taken by the committee appointed by the Grand Lodge of Scotland.

"S. S."—In Ireland the W.M. (and consequently his officers) is only elected for six months.

"J.W."—Of course the "equality" of Freemasonry is to a great degree more theoretical than real. In Lodge we are all on a level as brethren, but out of Lodge we must bend to the customs of society. It would be gross impertinence, because you dined and took wine with a noble lord at a Lodge festival, to claim his acquaintance if you met him in the street.

"J.D."—Mere jingling rhymes are not poetry.

"X."—£5 will make you a life subscriber to the Boys School; £10 a life governor.

Erratum.—At page 247 of our present volume, Benedict Biscop is said to have introduced workmen into England in 1764, instead of 764—rather an important difference.

Scotland.—We have received a report of the meeting of Grand Lodge at Edinburgh, but too late for this week's impression.

LONDON, SATURDAY, NOVEMBER 19, 1859.

MASONIC MISSIONS.

In our number of August 20th, we briefly reviewed the proceedings of the various Provincial Grand Lodges, so far as they had taken place, and we now resume our review to allude to those subsequently held; as with the commencement of the London season that in the country, so far as their aggregate provincial meetings are concerned, may be said to end.

The last Provincial Grand Lodge to which we alluded was that of Dorsetshire, and the first upon our present list is Wiltshire, the annual gathering of which took place on the 23rd of August, under the presidency of our noble brother, the Right Honourable Lord Methuen, assisted by his able Deputy Provincial Grand Master, Bro. D. Gooch, and an excellent muster of officers. At this Provincial Grand Lodge a very good arrangement was agreed to, by which the various Masters and officers of private Lodges as well as those of the Provincial Grand Lodge are to pay fees of honour on their appointments, in order to raise a charity fund, by which the various Lodges are to be in their turn rendered life governors of the various charities. At this meeting a most important question was raised under the Book of Constitutions, relative to the appointment of Provincial Grand Officers, which we are sorry is not more generally attended to in Grand Lodge, viz., the appointment of non-resident officers in the Provincial Grand Lodges. On this point, the Book of Constitutions clearly states, that Provincial Grand Officers "must all be resident within the province and subscribing members to some Lodge therein, but the Most Worshipful Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer, shall be paid to the general fund of charity for such dispensation." To this the Deputy Provincial Grand Master replied by referring to another part of the Book of Constitutions, which states that the Provincial Grand Master is by his patent "invested with a rank and power in his particular district, similar to those possessed by the Grand Master," and therefore the Deputy Provincial Grand Master argued that in appointing the brethren the Provincial Grand Master might be supposed to have given them the necessary dispensation to hold their respective offices. If the Provincial Grand Master holds that power, well and good; and in this case it was understood that the brethren would be called on for their fees—we hope to the advantage of the General Charity Fund. But as we read the law—and upon this point we should like the opinion of Bro. Dobie, the Provincial Grand Master for Surrey, by whom we believe it was originally introduced—the power of dispensation is wholly confined to the Most Worshipful Grand Master—the fees to be levied not going to the Provincial but to the General Fund of Benevolence; and we are strengthened in this belief by the knowledge that when Bro. Charles Purton Cooper, the Provincial Grand Master for Kent, a most able equity lawyer, wished to appoint a non-resident Superintendent of Works, a dispensation was applied for to the Most Worshipful Grand Master, and refused on the ground that able brethren might be found within the province who ought not to be superseded by non-residents. Now this objection is plain and intelligible, but had the power rested with the Provincial Grand Master, and not with the Most Worshipful Grand Master of England, it is clear that the appointment would have been made; and if there is any ambiguity in the law, it ought to be cleared up at once and for ever. But there is another important question to be raised. From the objection, known or presumed to exist on the part of the Most Worshipful Grand Master, to the granting of these dispensations, the law is systematically evaded—the general charity fund to a considerable extent deprived of fees which it ought to receive—and brethren having no local standing beyond their connection with Provincial, we might almost say in the present state of railway communication, suburban Lodges, strut in purple and fine gold as Provincial Grand Officers, unchallenged and unrebuked, even within the Supreme Grand Lodge itself.

We are not amongst those who would deprive brethren of one province of the honours of another in which they do suit and service as members, and perhaps as the only working members of the Lodges, but we would have the dispensations granted freely and liberally, and insist upon the fees being duly paid. Is there no brother who will move for a return of such dispensations applied for during the last five years, and the number granted—following it up, if need be, by a motion that a return shall be annually made to the Most Worshipful Grand Master, or the Grand Lodge, of all appointments in the various provinces, with the residences of the respective brethren.

Relative to the Grand Lodge of Sussex which took place on the 2nd September, we have nothing to offer, excepting to congratulate the brethren on the increasing prosperity of their province, and upon their having established so efficient a system of aiding the charities that they were enabled to qualify two of the Lodges hailing within the province as Governors of the Royal Benevolent Institution for aged Masons and their widows, and the re-establishment of one of the oldest Lodges in the Craft. Long may it flourish!

The annual meeting of the Provincial Grand Lodge of Leicestershire was distinguished by the consecration of a new Masonic Hall, designed and carried out under the direction of Brother Millican, Provincial Grand Superintendent of Works—thus proving that there are provinces the Provincial Grand Masters of which regard that office as something more than honorary, and that there are members of the Craft who, in taking it, confer honour and dignity upon the Order of which they are members; but upon this subject we shall speak more at length in an early number.

On the 6th of October another Provincial Grand Lodge was held at Ashby-de-la-Zouch when a new Lodge was consecrated under the direction of the R.W. Provincial Grand Master, Earl Howe, assisted by his most excellent deputy, Bro. Kelly, to whom Masonry in Leicestershire is deeply indebted. The new Lodge is entitled the Ferrers and Ivanhoe. The only damp upon the proceedings was the unfortunate demise of the Master first named in the warrant prior to the consecration of the Lodge (Earl Ferrers), who had given promise of becoming a most valuable member of the Order, in the prosperity of which he evidently took great interest.

The next Provincial Grand Lodge upon our list is that of Worcestershire, held upon the 20th of September; and we confess that we always approach anything like a notice of its proceedings with difficulty, from the fact that our brethren in the "West Countrie" appear peculiarly sensitive. We have more than once trodden upon their corns, and brought a storm upon our heads, which, luckily, we have been enabled to live through. But upon the present occasion we are not going to find fault even with the appointments, as there does not appear to be any idea of a new hall within the province, whilst we can congratulate them upon the honour they pay to their Provincial Grand Master—than whom, though we have not always agreed with him in opinion, we believe, there is no more worthy brother in the Craft—and in their support to the charities by creating him a vice-president for life of the boys' school. This is effected by the presentation of fifty guineas to the charity, and then insuring the life of the Provincial Grand Master; so that at his death—which we hope may be far distant—the principal sum returns to the Provincial Grand Lodge for the purpose of conferring the same distinction upon his successor.

On September 28th the brethren of Cheshire assembled under the superintendence of the venerable and R.W. Bro. Viscount Combermere, everything being conducted with that regularity and punctuality which have ever distinguished that gallant soldier.

The meeting of the Provincial Grand Lodge of Derbyshire held on the same day was distinguished by the first appearance of the Marquis of Hartington as Provincial Grand Master, and the laying the foundation stone of the Chesterfield and North Derbyshire Hospital, in which ceremony the noble father of the Marquis took part. The Marquis is a young Mason of great promise, and a worthy successor of his distinguished uncle who, under the same title, and as Duke of Devonshire, worthily presided over the province for many years.

The 6th of October was the day ordered by the Most Worshipful Grand Master for holding the Provincial Grand Lodge over which he presides, that of North and East Yorkshire. There appears to have been but little to do, but from what we have heard that little was done well. There is but one point in their proceedings to which we would call attention, and that with all due deference to the noble lord. His lordship is reported to have said "that with a view to confer as many honours as lay in his power amongst the distinguished Masons within the province over which he had the pleasure and honour to preside, he had concluded in future to change the Senior and Junior Grand Wardens in each year, and he had no doubt that by so doing the interest of the Craft would be better served than if the honours were confined to any individual." We have heard complaints that in this province the Provincial Grand Officers have become too much of a monopoly, and we are glad that his lordship has arrived at his present decision; but we would suggest that he might go a little further, and—in a province containing sixteen or seventeen Lodges, many of them equal in working to any in the Order—advantageously change as may officers once a year as is the custom in the Supreme Grand Lodge; nothing tending so much to the advantage of Masonry, either in the metropolis or the provinces, as a little wholesome rivalry for its honours. We are sure we need only refer to the subject to ensure it a fair consideration whatever may be the decision at which his lordship may arrive. As we have not previously published the names of the officers in this province for the ensuing year we take this opportunity of doing so:—Bros. George Marwood, Deputy Provincial Grand Master; William Cowling, Prov. S.G.W.; George Smurthwaite, Prov. J.G.W.; Rev. John Drummond M'Gachen, *M.A.*, Prov. G. Chap.; Richard Welch Hollon, Prov. G. Treas.; Joseph Coltman Smith, Prov. G. Reg.; Jeremiah Stark, Prov. G. Sec.; George Fox, Prov. S.G.D.; Richard Jones, Prov. J.G.D.; John Shields Peacock, Prov. G.D.C.; John Marsh, Prov. G. Supt. of Works; Richard Glover, Prov. G.S.B.; William Weatherill, Prov. G. Stand. B.; Christopher E. Armstrong, Prov. G. Org.; John Booker, Prov. G. Purs.; William Cookson, Prov. G. Tyler.

The brethren of Yorkshire West held a Provincial Grand Lodge on the 5th October, when our noble brother, the Earl of Ripon, Past Grand Warden of England, laid the foundation stone of the Huddersfield Mechanics' Institution; of the Masonic proceedings we have heard but little, but we are informed that brethren were admitted into Grand Lodge in their Royal Arch clothing. What could the Grand Officers have been about?

On the 4th the Provincial Grand Lodge of Gloucestershire was held, when it was resolved to double their subscriptions to the Masonic charities. All honour to the Gloucestershire brethren.

On the 10th the Provincial Grand Lodge of Herefordshire took place at Ross, under the presidency of the Rev. Dr. Bowles, Provincial Grand Master, when some most eloquent discourses were delivered on the beauties of Freemasonry, by brethren, whom we regret to say, know so much of its principles and practice, as to be unable to open Lodge without reading their parts. The Deputy Provincial Grand Master, and the Provincial Grand Secretary, are both stated to live in London. How can a province flourish under such circumstances? It is moreover asserted, that the Provincial Senior Grand Warden, and Assistant Deputy Grand Master, is not an installed Master, and yet wears the installed Master's badge. Can this be true?

Bro. Roxburgh, Grand Registrar, presided most worthily over the Grand Lodge of Suffolk on the 11th; the proceedings of which need no comment. We are happy to hear however, that the province is likely ere long to be presided over by a resident Provincial Grand Master.

At the meeting of the Provincial Grand Lodge of Warwickshire on the same day, under the presidency of that excellent nobleman and Mason, Bro. Lord Leigh, a new Lodge, the "Warden," to be held at Sutton Coldfield, was duly consecrated, and one hundred and fifty guineas voted towards supporting our Masonic charities—and that too whilst the claims of local charities, and of a distressed brother, were liberally remembered.

We have now arrived at the end of our review, and if there are points upon which we have felt it our duty to comment in a spirit of friendly remonstrance, we can fairly conclude by expressing our opinion, that there never was a period when Masonry was more prosperous—nor a time when greater attention was paid to the carrying out its principles in their integrity—and when the brethren were more united in their determination to make the Craft honoured and respected throughout the breadth and length of the land, by the example which they set as good citizens, the promoters and supporters of unostentatious charity, and honourable men.

BASILICA ANGLICANA—II.

WESTMINSTER ABBEY.

THE Cathedral Church of Westminster is, if not the oldest, at least one of the most celebrated in Europe. Whether we consider the scenes of which it has been the centre, and the memories of men and things which it enshrines, we can hardly refrain from looking with veneration upon its pure Gothic walls, its towers, its windows, and its tombs. Only a few days ago it received into its cold, but sacred embrace, the remains of one of those master men who spring up from time to time to subdue the elements of nature, shaping them for man's use and benefit.

The site of Westminster Abbey was formerly the centre of an island, formed by a branch of the river Thames, and called Thorney Island. As in the case of St. Paul's cathedral, there is also a tradition that the Romans had erected here a temple or shrine sacred to Apollo; but the hypothesis rests upon somewhat questionable evidence. The branch of the river which embraced Thorney Island left the main channel at the end of Abingdon-street, running in a westerly direction along the line of the present College-street and the south side of Dean's-yard, where it turned to the north, pursuing its course by the west side of Dean's-yard, crossing Tothill-street, along to Princes-street, which at that time, and long afterwards, was called "Long Ditch." It rejoined the Thames at Cannon-row, having crossed Gardiners-lane, King-street, and Parliament-street, which were then, it is almost superfluous to say, soft, neglected marshy fields, whither holiday makers from the city used to come on the Sunday, and desperadoes from all parts used to skulk of evenings to waylay the servants of the king and the returning courtiers who might have indulged too freely at Westminster Hall, which was then the king's banqueting room. Some notion may be formed of these feasts, which were first held by the wayward, violent, and impetuous Rufus, from the circumstance that all the Norman barons and their retainers, the bishops, abbots, and their followers, were feasted, and the revel was upheld for several days. Henry III. feasted six thousand poor men, women, and children on New Year's Day, 1236; and seven years later, upon the marriage of the king's brother, Richard, Earl of

Cornwall, the dishes which were set upon tables numbered upwards of thirty thousand. The Hall thus built by Rufus stood about three hundred years, when it was pulled down and rebuilt by Richard II., while the Abbey was permitted to fall into decay.

The first church, of which the present building is the successor, was built by Sibert, king of Essex, A.D. 605, in proof of the sincerity of his conversion to Christianity. This account rests for support principally upon the fact that the several restorers of the building exhibited no little anxiety lest his remains and those of his queen, Ethelgitha, should suffer from desecration, or that they should not be deposited in the most honourable place within it. Some writers, it should however be observed, contend that the church of Westminster could not have had existence for at least a century after Sibert's decease; whilst others claim him for the honour of founding the cathedral of St. Paul above Ludgate, as well as that of St. Peter in the "Isle of Thorney."

One of the most extraordinary legends in connexion with Westminster Abbey is that of its consecration by St. Peter himself. It would appear, that after the death of Sibert, the people having relapsed into paganism, the church fell into a ruinous state of decay. It was in the next century restored by Offa, king of Mercia, and again doomed to destruction. On the occasion of the invasion by the Danes, King Edgar, at the instance of St. Dunstan, repaired the edifice in 969; and it is probably to this date, when Dunstan's remarkable character is taken into account, that the following extraordinary story may be referred.

There were no bridges in those days across the Thames, and its banks between Chelsea and Rotherhithe were bleak comfortless moors tenanted solely by the vagrant will-of-wisp and a few moor birds. A stout waterman used to ferry passengers between Millbank and Lambeth; for this privilege however he had to pay tolls and tithes, so that although he earned a very considerable sum he was by no means rich. He was sitting on a stormy night in his boat, moored off what now is Lambeth-stairs, in front of the residence of the Archbishop of Canterbury, when he was applied to by a venerable looking man who seemed to have come a long journey and to be in great haste to be ferried across the river. As the waterman proceeded it came on a hurricane and his little craft had well nigh been overwhelmed by the rising wind and tide. Nothing of importance passed between the passenger and the boatman until one fearful gust came which threw the boat on her beam ends, and disarranged the cloak which the aged traveller had wrapped about him. For the first time a feeling struck the ferryman that he was bearing a person of distinction, for he could see beneath the cloak a light like that which is emitted by the diamond. His efforts accordingly heightened with his respect. When the boat at length got to the opposite side, the waterman with the reverent disposition of the time saluted his passenger; but instead of paying his fare the traveller threw off his cloak and walked into the church like a pillar of light. Presently the windows of the abbey emitted a celestial lustre, and music soft and solemn, as from a choir of angels, was heard above the roar of the furious tempest without. The poor ferryman trembled in every limb until he at length tumbled into the river and must have been drowned but by a miraculous interposition, since he found himself the next morning fast asleep in his boat under Lambeth-stairs. It afterwards appeared that the traveller was no less distinguished a person than St. Peter himself, and that the business on which he journeyed was to consecrate the Abbey Church of Westminster. At all events, whatever respect may be paid to the above particulars, it is clear that the monks of the twelfth and thirteenth centuries pretended some belief in them; for it is on record, as Fleta tells us, that the brethren of the West Monastery sued the minister of Rotherhithe for the tithe of the salmon that should be caught in his parish, and based their claim upon the fact that St. Peter had given them this right when he consecrated the abbey in person.*

But it was Edward the Confessor who a century later raised the cathedral church to the consequence which it has since maintained. We may here observe that by some authors the dignity bestowed on the cathedral by the chief of the apostles was in no small degree owing to the prayers of this saintly king. This monarch had previously fixed on the abbey as his burial place, and he resolved to make it a temple worthy of the Most High, and a right kingly monument of his own faith and piety. He devoted to the work, we are told, "a tenth part of his entire substance as well in gold, silver, and cattle, as in all his other possessions." It proved in strict truth his burial place and his monument. The sacred pile was completed on the 28th of December, 1065, but the king was seized with his mortal illness on the Christmas day previously, and died on the 5th of January following. On the 12th of the same month his body was laid with great pomp before the high altar. Here on next Christmas day took place the coronation of William the Conqueror; and in the same place have been crowned the sovereigns of England, with the exception of Edward V., during eight centuries.

The edifice thus completed by the Confessor was in the form of a cross, and remained without any repairs or additions until the reign of Henry III., who finding the structure much impaired by time, took it down and began to rebuild it on a scale of still greater magnificence. Edward I. continued the work, and gave to it a new feature of importance, by placing in it A.D. 1296, the celebrated stone from Scone, in Scotland, which he had captured, on which from time immemorial the kings of Scotland had been crowned, and the monarchs of this country are crowned to this day.

As with St. Paul's, so St. Peter's has had to pass through not a few vicissitudes. During the contest between the Roses of York and Lancaster, it was permitted to fall again into decay. The house of York mostly held its state at the Tower, so that Westminster came to be looked upon as a suburb. Westminster Abbey seems however to have been spared the gross and sacrilegious desecration which befell St. Paul's. This is not wonderful when we consider the great events of which it has been the scene, and the great men of whom it is the resting place. Here it was that the laws were promulgated—that the king swore fealty to his people in return for the allegiance he claimed. Here the churchman had invoked upon the multitude the blessing of the redeeming faith, and the martyr went boldly to the torture, having refreshed his fortitude by a prayer for divine aid. It would be impossible in our space to attempt an enumeration of the various objects of interest which are to be found in this abbey, or to name the great persons whose mortal frames moulder beneath its stony floor. The church proper, as we have said, is in the form of a cross, but its eastern end is surrounded by chapels, each of which embraces a distinct history, and a special interest, and each varies in architectural shape and proportions. Formerly there were fourteen of the accessory buildings, but there still remain twelve, of which that built by Henry VII. is the best known, and which for richness and beauty stands out conspicuously from the rest. In these mortuary mansions are placed the dust of royalty and nobility. All around us and under our feet are the insignia of departed renown. The poet's lyre tuneless reposes in its humble corner, its laurel wreath brown and damp, its wires snapped by the frost and neglect of many years. The sword of the warrior rusts, and the voice of the senator, though still heard in the busy market, and in the distant colony, is silent here. What a world of daring, of knowledge, of skill, of subtle wisdom, of prosperity deserved and undeserved, of misfortune rightfully or wrongfully

* Philips and Stuart's History and Architecture of Westminster Abbey.

having undergone the most severe proofs. The initiate is introduced into the assembly, two of the members hold naked swords crossed above his head; two or three drops of his blood, and of the presiding member's, are mingled in a draught prepared for the occasion, and when he has taken a vow rather to perish than to betray the secrets of the society or to be unfaithful to its interests, both drink the contents of the cup. This ceremony being finished, the mysteries of the society are explained, as well as those signs by which the brethren recognise each other. The association of Thiar-ti-we has many members in the western and southern provinces of China, and amongst the Chinese who reside in the island of Java.

FREEMASONRY IN AMERICA.

It having been recently stated, in one of the leading articles of the *Manchester Guardian*, that in some parts of the United States the obligations of Freemasonry are held as illegal, and as I have reason to believe that in no portion of the habitable globe are there so many Freemasons in proportion to the population, I will thank any brother to inform me in which of the American States so much ignorance of the benevolent objects of our antient art prevails as to allow any law against the practice of holding Lodges and initiating candidates to disgrace its statute book.—GEORGE MARKHAM TWEDDELL.

MASONIC BADGES.—"THE MOIRA APRON."

On the appointment of the then Earl of Moira, Acting Grand Master, to the Governor-generalship of India, the Grand Lodge of England resolved that a jewel of not less value than five hundred guineas should be presented to him, as a token of the respect in which he was held by the Craft. The result of the proposal is a matter of Masonic history. One member of the fraternity, however, thought that in order to do honour to his lordship there was "nothing like leather," as evinced by the following printed circular, which I find among a collection of Masonic papers now before me:—

"THE MOIRA APRON.—Right Worshipful Master, Officers, and Brethren,—As our truly amiable and excellent A. G. M., the Earl of Moira, from his appointment as Governor of India, must for awhile resign that office, which he for more than twenty years hath filled, with the highest degree of dignity to himself, and to the universal approbation of the fraternity at large, I humbly conceive, therefore, that in honour to the great obligations we all owe him as Masons, and to perpetuate his memory amongst the brethren, as well as to hand it down to those who may be admitted members of our Order, an apron, on a peculiar construction, will prove very acceptable to all the brethren.

"The design of this apron is truly unique; and as words cannot describe it faithfully, I shall state the outline in reference to the figures represented in the margin.

!	!!!	!
1	2	3
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4	5	6
!!!	!	!!!
7	8	9

"Fig. 1, Enoch, the first excellent G. M., in the attitude of adoration. Fig. 2, Moses holding the tables of the law and the measuring rod, with Aholiab and Bezaleel. Fig. 3, St. John with his banner and the lamb. Fig. 4, His Royal Highness the Prince Regent, G.M., the Earl of Moira, A.G.M., and the Duke of Sussex, D. G. M. Fig. 5, a perfect Masonic abraxis, surrounded by rays of the iris in a peculiar manner. Fig. 6, the G. M. of Scotland, the G. M. of Ireland, and the Earl of Moira in the centre, pleading for a union of all the Lodges. Fig. 7, Solomon, K. of Israel, H. King of Tyre, and H. Abiff. Fig. 8, St. John with the Holy Bible. Fig. 9, Z. H. and J. All the figures are most beautifully engraved in their respective and appropriate robes, and printed on leather for an apron; and on paper forming a most elegant picture for a frame. Price only five shillings each.

"Should you, W. M., with the officers and brethren of your Lodge, in honour of the noble Earl, think proper to clothe yourselves with this truly comprehensive badge, or to have any of the engravings to put in a frame, you will be pleased to send directions for them, with a remittance, and the number ordered shall be most carefully packed, and sent in such a manner as you may direct, by R. W. Master, Officers, and Brethren, your faithful Brother,

Signed, "L. HAYES, No. 2, Lower College-street, Bristol,
January 6, 1813."

Permit me to conclude with two queries—does any brother possess one of these "truly unique" aprons? and, when were the badges appropriated to the E. A., F. C., M. M., Provincial Grand Officer, and Grand Officer, first prescribed by the constitutions of the Order? In Northouck's *Constitution*, edited by Anderson, ed. 1784, plain white leather aprons only appear to be referred to, it being provided (p. 382, art. iii.) that the Grand Stewards are allowed "to line their white leather aprons with red silk." It is well known that in Scotland, and elsewhere, the coloured edges and lining of the aprons are not arbitrarily fixed by the Grand Lodge, but, improperly, as I conceive, vary according to the taste of the members of the various private lodges. A friend of mine visiting a lodge in Edinburgh some years ago, found aprons of various descriptions (some as fanciful in design as the Moira apron) worn by the members, some of whom had made their silk pocket handkerchiefs serve the purpose!—WILLIAM KELLY, D. Prov. G. M., Leicester.

Literature.

REVIEWS.

A Description of the Paintings in the Debating Room of the Oxford Union Society. Compiled from various sources. By the Rev. J. S. SIDEBOTHAM, M.A., Chaplain of New College, Oxford, and City Lecturer. Oxford: T. and G. Shrimpton.

THE above pamphlet presents us with a succinct account of the rise and progress of the Oxford Union Society. It mentions the names of some of the eminent men who were among its earliest members, and introduces us to the use and intent of the association. From its steady success it was found necessary, in 1856, to add to the premises a large room for the purposes of reading and debating, and a building committee was formed of some of the most distinguished sons of this *alma mater*, whose names are appended, as well as the dimensions of the building itself.

To decorate this room the eminent sculptor, Alexander Munro, furnished a carving in stone, representing the institution of the Order of the Round Table. The ceiling was painted by Mr. Morris, B.A., Exeter College, Rev. R. St. John Tyrwhitt, M.A., Christ Church, and Mr. Swan, of Trinity College, Dublin. On the sides of the room are ten paintings representing the deeds of King Arthur and his knights, and these are by Messrs. Riviere., Rosetti, Prinsep, Pollen, M.A., late Fellow of Merton, Morris B.A., of Exeter College, Jones, B.A., of Exeter College, Spenser Stanhope, M.A., Christ Church, and Hughes.

Our brother, the Rev. J. S. Sidebotham, has undertaken to describe by the pen those events which the foregoing artists have delineated with the pencil, and he tells us, truly, in the Introduction, that "the difficulty of making a connected story out of ten scenes in a life which occupies three octavo volumes, as well as of writing, in the ordinary language of modern works, an abridgment of a history related in old and quaint English, will be readily acknowledged by those to whom the *Morte d' Arthur* is known.

"The works chiefly consulted in the compilation of the following brief account, which from its nature can lay no claim to originality, are Sir Thomas Malory's *Morte d' Arthur* (the work above alluded to); *La Vita di Merlino*, Venice, 1539; *The Life of Merlin*, London, 1641; *La Romanza di Merlino*, Paris, 1797; *Ellis's Early English Metrical Romances*, and Lady Elizabeth* Guest's *Mabinogion*."

Bro. Sidebotham goes through the whole of the pictures in order, bringing to bear on each, although told briefly, a fund of no inconsiderable learning. The first is "The Institution by Arthur of the Order of the Round Table" (the sculpture by Munro). The scenes in the life and exploits of Arthur and his knights commence with "The Education of Arthur by Merlin," (painted by Riviere), and to show our readers the wholesome quality of the information as well as to give them a taste of Bro. Sidebotham's style, we extract this description entire, which will serve as an index to the rest. Bro. Sidebotham writes thus:—

"Among the heroes of romance, whether of ancient or modern times, none is more celebrated than the personage commonly known as Arthur, King of the Britons. His true origin is a mystery little likely to be solved, even in these days of successful research. He has been claimed as a countryman by the Cornish men, the Welsh, and the people of Brittany. According to the best authorities, he was the son of Uther-Pendragon, King of England, and Igrayne, Duchess of Cornwall. His birth was foretold by Merlin, as being indeed his own especial desire. 'And when it is borne,' he added, 'let it be delivered to me for to nourish as I will have it, for it shall bee your worship and the childe's availe as much as the childe is worth.' 'I will well,' said the king, 'as thou wilt have it.' Merlin, being himself not only a magician, but the son of a fallen angel, or, as he described himself, 'the son of a devil of great power, though fortunately rescued by an expeditious baptism from the vicious disposition of his paternal relations,' † was well qualified for the charge he thus undertook, viz., that of instructing the young prince not only in such arts as were necessary for the education of a prince and a knight, but in such lore as was then especially in vogue with many of noble or royal birth. He declared that 'he could prove his preternatural descent by revealing all things, past, present, and future.' He is here represented as engaged in the instruction of Prince Arthur, who was—

'. . . . . fair and well agre
And was a child of great noblay.

* It should have been Lady *Charlotte* Guest.
† Ellis's "Early English Metrical Romances."

He was curteys, faire, and gent,
And wight, and hardi, verament,
Curteyslich and fair he spac,
With him was none evil lack.'

The prince is here seen reclining at Merlin's feet, in an attitude of eager and anxious attention, such as Spenser may have imagined when he put the following words into Arthur's mouth:—

'. . . . . The great magician Merlin came
As was his use ofttimes to visitt mee,
For he had charge my discipline to frame,
And tutors' nouriture to oversee.'*

"A skull and an hour glass, the emblems of the past and the present, together with books and scrolls, and other appurtenances of the magician's art, occupy the foreground of the picture. Merlin may be supposed to be now more especially revealing to Arthur his future destiny, and to have raised before the eye of his imagination a vision which appears dimly in the sky, under the pale light of the rising moon, foreshadowing his future greatness, as the founder and head of the celebrated Order of the Knights of the Round Table."

The rest of the paintings are described under the following heads—King Arthur's Wedding, with the Incident of the White Hart and Brachet (Riviere); Sir Launcelot's Vision of the Sangraal (Rosetti); Sir Pelleas and the Lady Ettarde (Prinsep); How King Arthur received his sword Excalibur from the Lady of the Lake (Pollen); King Arthur's First Victory with the sword Excalibur (Riviere); How Sir Palomydes loved La Belle Yseult with exceeding great love out of measure, and how she loved not him again, but rather Sir Tristam (Morris); The Death of Merlin (Jones); Sir Gawaine and the Three Damosels at the Fountain in the Forest of Arroy (Spencer Stanhope); The Death of Arthur (Hughes).

From our quotation above, it will be seen how well our Bro. Sidebotham has done his share of this labour of love, and it is with the strongest feelings of approval and commendation that we offer our advice to every Oxford man, and to every one who values quaint and early history, to possess himself of this description, which will serve the former as a memento of that resort of the majority of his associates, the Oxford Union, and the latter as an example of what may be briefly done with our old chronicles when judiciously compressed and made intelligible to the general reader, whilst preserving enough of the ancient tinge to interest the antiquary.

Form of the Ceremony of Consecration and Dedication of the Freemasons' Hall, Leicester, by Bro. the Earl Howe, Prov. Grand Master, &c., &c. Leicester: Bro. J. SPENCER and Co., Market Place.

WE have great pleasure in welcoming, in the form of an elegantly printed pamphlet, a permanent record of the proceedings upon the very interesting occasion of the laying the foundation of the hall of the Leicester Masons. Prolific as the past year has been in Masonic ceremonials, we do not think that the good taste and excellent judgment displayed in the necessary arrangements on that occasion have been excelled elsewhere, or even equalled. Every point appears to have been studied at which the due imposing effect could be given, and the ceremony was consequently what it deserved to be—a great success. The Provincial Grand Master, in spite of age and its concomitant infirmities, displays a genuine love for the Craft of which he is one of the most honoured rulers; and he is ably aided in the grand work of which he is the director, by such efficient subalterns as Bros. Kelly, Windram, Underwood, Clephan, Brewin, Löhr, and those other numerous brethren whose aim and purpose appears to be to strive honourably to follow in the steps and equal the efficiency of their seniors in the province. The reports which the intelligence columns of this journal contain weekly of the proceedings of the brethren at home and abroad, seldom tell us of Lodges better conducted, or of a province more judiciously ruled; and without making invidious comparisons we may venture to say that it would be well for the Craft of English Freemasons, if in every province our noble art were as nobly cultivated as it is in Leicestershire.

Among the most able and conspicuous officers of the Provincial Lodge, must be classed the Rev. J. O. Picton, to whom has been entrusted the responsible office of Prov. Grand Chaplain. On the day of the ceremony which we are now speaking of, our reverend brother contributed to the edification of the assembled Masons of the province, an excellent discourse at church, as well as an eloquent oration appropriate to the occasion. In the former, Bro. Picton forcibly depicted the too common selfishness which is to be found in our every day experience, and illustrated the sin and its effects by the beautiful story of the traveller who fell among thieves, and being naked and wounded was coldly left to perish by the holy priest and the respectable Levite. He then, with a keen appreciation of the true touch of nature which makes the whole world kin—and which, thank heaven, even in our utilitarian age, is not yet either altogether exhausted nor reduced to a scientific formula—drew the following contrast:—

"So the wounded, writhing traveller lies; and, we can fancy, given up to despair. Could he look for human aid in any other quarter? His own countrymen had turned from him, and what hope remained? Still he was to be rescued. Relief came to him from a source from which it was least to be expected. In one, at all events, real pity was not extinguished. 'But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him.' Now, just think for a moment who a Samaritan was. The Samaritans, as they were so called from their chief city Samaria, were originally a mixed people of Jews and heathen, who in their worship retained only the law of Moses, and at the same time added to it many idolatrous practices. They were consequently at variance with the Jews, to whom they had occasioned much trouble, and who regarded them as wicked apostates. The Jews and Samaritans hated each other with a bitter and intense hatred. As a proof of it, you will remember that when our Lord came to the well of Samaria, and asked the woman to give him to drink, she said unto him, 'How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria?' and St. John explains the meaning of this, by adding, 'for the Jews have no dealings with the Samaritans.' With this fact before us, we should conceive that the Samaritan would be less inclined to give assistance to this ill-treated Jew than either the priest or the Levite.

"We can picture to ourselves the gleam of satisfaction, which we should suppose would come over his face, as he stood and gazed—aye, I say, *we* can picture it—for, alas! we are so much the more conversant with the feelings and expressions of bitterness and wrath than with those of mercy and love. We might conjecture that he would exclaim, here is one of that accursed nation, which has been the most hostile to our race. I rejoice at the misfortunes into which he has fallen, and leave him to perish as a brute beast. We might believe that he would naturally act thus. But it was far different. 'When he saw him he had compassion on him.' Though he had been brought up in the grossest ignorance, and had been surrounded by numberless forms of evil example, though doubtless he was no stranger to the strife, the churlishness and the wrong-doing which prevailed among his own people, yet still he was a man, still the fire of charity was smouldering in his heart, and it required only the influence of the Holy Spirit, and suitable objects on which to feed, to quicken it into a bright and sparkling flame. He had compassion on him. He did not merely look and afterwards pass on. His whole heart was roused at the lamentable appearance, he deemed that the sufferer had a strong claim upon him, as being of the same flesh and blood with himself, as a partaker with him of that human nature which here is ever liable to sorrow and woe. Thus it was that he identified himself with him, saw in his case what might probably at some time befall himself, and accordingly he hastened to do the part of a right true and loving friend."

The excellent practical remarks upon our social and religious duties with which this sermon is studded, are worthy of notice as breathing a really religious spirit, while at the same time they are distinguished by an entire absence of cant—that shallow substitute of which divines of mean abilities too frequently avail themselves to cover the poverty of their ideas, or as a vehicle for the very uncharitableness which it is their especial province, as ministers of the gospel, to condemn. Indeed, the impression which will remain with the candid reader, on laying down the discourse before us, we do not doubt will be, that the author, ever mindful of his high vocation, has yet perceived how powerful an aid the royal art may become to real religious feeling, from the very principles upon which the Craft is founded. And it must also be allowed that the "knowledge of the world," and of men (in the best sense of the phrase), which is obtained in the sacred precincts of the Lodge, must tend to inspire a contempt for fanaticism and sectarian prejudices—to foster a warm feeling of philanthropy—and last, not least, to dispose the truehearted Craftsman, be he priest or layman, to take a charitable view of the weaknesses of his fellows, and to put the best instead of the worst construction upon the actions of his neighbour whose politics or religious ideas may not run in exactly the same groove as his own.

Bro. Picton has an honest horror of self delusion in the matter of duty, and well points out that, to be a member of the greatest Order the world has ever seen, avails little, unless the principles upon which that institution is founded sink deep into the heart of the recipient:—

"Brethren, I need not remind you that the sum and substance of what I have been urging has been repeatedly brought before you in the mystical teaching to which you are privileged to have access. If Masonry is, as we hold it to be, a system of pure morality, expressed in allegory and illustrated by symbols—if it delights to trace in nature and in human acts the manifold indications of God's providence, wisdom

* Faerie Queene, Book i., Canto ix., Stanza 5.

and love, common sense must tell us, that if no practical conclusions follow, if it be inoperative, its adherents can have but little faith in the principles they profess.

"The true Mason is a builder; his task it is to build up his body, soul, and spirit, a holy temple, acceptable to God. Hence he cannot afford to be idle, his bounden duty it is to work. Whatsoever thy hand findeth to do, saith the Grand Master, do it with thy might, with all thy might, for if it was worth doing at all it is worth doing well. And the work must not be protracted; it must be done ere the workman be summoned into the silent land, ere the silver cord be loosed and the golden bowl be broken, and the dust return to the earth as it was, and the spirit go back to God who gave it. Consequently, if he would exhibit himself as a genuine master builder, if it is his aim to promote the glory of God and the happiness of his fellows, there must be an active display of the spirit of love, he and his brethren must bring forth fruit, some thirty, some sixty, some an hundredfold. If Masonry is to be acceptable to the community at large, if it is to manifest itself as the handmaid of religion, as emphatically setting forth those principles on which the strength and stability of all order, legislation, and freedom must permanently rest as the strong upholder of all the amenities of friendship and the purity and courtesies of social life; it is then imperatively required of those who are members of this antient Craft, that they show by the love which they bear towards each other and those who are without, that they are mindful of the great commandment—Thou shalt love thy neighbour as thyself; that ever meditating the precepts of the divine law, they are at all times ready to acquiesce in the exhortation, 'go and do thou likewise.'"

The oration which forms the third division of the pamphlet was delivered by the same brother, and upon the same day, but within the Provincial Grand Lodge. The subject of it is symbolism and its nature, more especially in reference to its connection with Masonry; and this topic is handled, in some places, in a masterly style—the philosophical and the practical bearing of the subject being both duly taken into consideration. One part of this oration appears to us of so truly excellent a character that we think our readers will require no apology for a somewhat long extract.

"Symbolism is a law of humanity, and, provided it be kept within due limits, is well suited to man's needs. The monarch, the judge, the priest, and the soldier, wear the insignia of their several offices. There are the apposite emblems of peace and of war; and flowers, 'the stars that in earth's firmament do shine,' have in their picturesque variety been at all times associated with the deepest and tenderest affections. Like everything else, this principle is liable to abuse. The heart of man is prone to idolatry, ever ready to prefer the shadow to the substance, the outward vesture to the inner spirit. Hence it behoves us to watch that we be not enslaved by that which is but a medium of significance, that we labour to grasp the substantial and abiding truth. With this precaution symbolism becomes a wise and judicious teacher, and exercises an influence for good.

"Seeing, then, the law is of universal application, we should naturally expect to trace its presence in architecture and the plastic arts; and in them it has been most widely developed. We have only to contrast classical and mediæval art in order to witness how in either case the symbolism has been the reflex of the respective spirit of the age. Classical or pagan art, as has been justly observed, is characterized as being 'horizontal, definite, and reposing.' Its aim was to embody strength, grace, harmony, and proportion. In it the Doric column was regarded as the ideal of manly strength, while the Ionic column was viewed as the type of feminine beauty. It spoke of all that was outwardly noble, beautiful, and grand, as connected with earth; of gods coming down from heaven in the likeness of men, but of gods tormented by evil passions, and oftentimes yielding to degrading lusts; and of the heroic, but of the heroic as manifested only in acting, not in suffering. It spoke of the dulce and decorum, and the *nescio quid venustum*, of life crowned with flowers, inspired by the wine-cup, and embellished with wit; but it spoke of nothing more; in fact, in many respects, it seemed but a graceful enunciation of the comfortless adage, 'Let us eat and drink, for to-morrow we die.' Not so with mediæval art, which is contradistinguished as being 'vertical, indefinite, and aspiring.' It was based on the sublimities of faith, and became the sensuous exponent of the elevating sentiment—

"'Life is real, life is earnest,
And the grave is not is goal;
Dust thou art; to dust returnest
Was not spoken of the soul.'

It, too, spoke of strength and beauty, but of these in conjunction with the infinite and the eternal; of the beauties of earth, but in reference to the glories of heaven. 'A Gothic cathedral,' says Coleridge, 'is the petrifaction of our religion; its principle is infinity made imaginable.' And in another place he happily remarks—'An instinctive taste teaches men to build their churches in flat countries with spire-steeples, which, as they cannot be referred to any other object, point as with silent finger to the sky and stars; and sometimes, when they reflect the brazen light of a rich, though rainy sunset, appear like a pyramid of flame burning heavenward.' As an exemplification of what I am propounding, let us visit in imagination some ancient minster—one of those august fanes which are at once the ornament of our land, the glory of our Order, and the culmination of Masonic art. On approaching we discover that the ground-plan is arranged in the form of a cross, thus shadowing forth the great truth that the cross, or self-denial, is the only foundation of all that is really noble and good. Entering through the western portal, the first object which presents itself is the font, typical of regeneration or the new birth. The font is generally octagonal in shape, the number eight being significant of the new creation, as the number seven is of the old. Proceeding onwards, we discern the number three pervading every direction, as emblematic of the Triune Elohim, manifested in length by nave, transept, and chancel; in breadth by nave, north and south aisles; and in height by pier arches, triforia, and clerestory. The nave, which indicates the church militant on earth, is separated by a screen from the chancel, which points to the church triumphant in heaven. For this reason the doors of the chancel invariably open inwards—never outwards; and on the lower parts of the screen allegorical allusions to the grim king of terrors are not unfrequently to be met with, as implying that the entrance from the one church into the other must be through the grave and portal of death. Station yourself at the west end of either the north or south aisle, and let the eye wander in an oblique direction; and in the seemingly never-ending vista of pier and arch gradually dwindling away in the distance, and in nave, aisle, transept, and chancel harmoniously blending into one, you have no inapt symbol of the infinite. Climb up to the roof, or to any place whence you can survey those portions of the fabric which are removed from observation, and an investigation of them will prove that they have been as thoughtfully designed and as carefully executed as those which are more obvious to the eye. And hence the lesson that the acts which are transacted in private ought to be as strictly conformable to the standard of integrity as those which are done before the public gaze. Look upon the

"'Storied windows richly dight,
Casting a dim religious light,'

and know that in performing the offices of devotion, thou oughtest to retire to the inner man, and turn away thy attention from the glare of earthly splendour and worldly attraction. And as thou art doomed to die, let the recumbent effigies, with their pallid countenances and hands gently clasped over their breasts in the attitude of prayer, admonish thee of the transitoriness of the things of this earth, that ere long thou must go to thy long home, that

"'Only the actions of the just
Smell sweet and blossom in the dust.'

Thus, wherever you turn, you will find the beautiful and true, and through earthly magnificence and the works of human skill you may catch, as through a glass darkly, faint glimpses of the glory which is above. Now, what is the moral of all this? It is obvious. I have said before, that the true Mason is a builder, whose task it is to build up his body, soul, and spirit a holy temple, acceptable to God. To accomplish this let him apply himself to the work with a stout heart and a willing spirit. Let him rightly use the means of grace. To build high you must dig deep."

Public meetings and public celebrations are but too often characterised by conventionalism and spurious excitement; and of such a preserved record inevitably becomes as spiritless as a long uncorked bottle of champagne, whose effervescence has disappeared, leaving nought but insipidity behind. Such will not be the verdict pronounced upon the proceedings chronicled in the pages we have been noticing. A praiseworthy and noble object, energetically worked out and happily concluded, terminating in a ceremony which was characterised by good taste and unanimity, and adorned with the flowers of eloquence and the charms of fraternal intercourse, will leave upon the memories of those brethren who were present an impression which they will not soon or willingly part with; and to them and to the Craft in general (as feeling an interest in all that is for the general good of the Order) this little book will be a welcome record often to be referred to, in order in future years to refresh the memory as to the events of a day that deserves to be marked with a white stone in the annals of English Freemasonry.

NOTES ON LITERATURE, SCIENCE, AND ART.

LORD MACAULAY has two volumes more of his "History of England" nearly ready for the press; but we believe that they will not be published this season. The great care which the noble author bestows on the work before it finally leaves his hands necessitates some delay.

A correspondent of the *Athenæum* writes:—"The church authorities are restoring the York Minster without referring to an architect. A master-mason shortens the gurgoyles, shuts their mouths, and lowers the parapets at his own good pleasure. What a compliment to the good old builder!" Surely the literary and antiquarian gentlemen of Yorkshire need no other proof than this of their want of an Archæological Society in that shire!

A statue has been decreed by the city of Mexico to the illustrious Alexander Von Humboldt. The statue is to be executed in marble by

an Italian sculptor. It will be placed in the interior of the "School of Mines," and will bear the inscription, "A Alexandre de Humboldt, le Mexique reconnaissant."

Mr. James Augustus St. John is engaged on a "History of England," which, from "peculiar sources of information he has," will throw much new light over the era previous to the Conquest. The work will be in six or seven volumes, and published separately, the first of which may be expected in the spring.

A commission, appointed by the French Academy of Sciences to draw up a report on the results of the scientific expedition undertaken to observe the late total eclipse in Brazil, calls attention to the very important total eclipse which will occur in July next year, and will be visible in Spain and Algeria. The commission believe that at least forty astronomers, from France, England, Germany, Russia, and Italy, will assemble in Spain or Africa to witness this eclipse.

Humboldt, by a will in his own handwriting, bequeathed all his moveable property, including his library, to M. Seyffert, who for forty years served him as valet-de-chambre. M. Seyffert requested the seals to be removed, which were placed on the effects of Humboldt when he died, and demanded his legacy. The relations of the philosopher have protested against both these measures; but the urban tribunal of Berlin ordered the seals to be broken, and the legacy to be delivered in terms of the will. However, upon the appeal of the relatives, the Royal Court of Berlin has just granted a delay of three months to put in proofs in support of the protestation they have made. The contest has, naturally enough, created great sensation in the learned world, which is curious to know what will become of the immense library of Von Humboldt, which not only contains works of great importance in every branch of science, of literature, and the arts, but which contains also numerous volumes presented to Humboldt by the most celebrated men of the present day, and thus containing many autographs.

With regard to the rectorship of the University of Edinburgh, we understand that the election will be between Mr. Gladstone and Lord Neaves. The committee which had been formed for Lord Campbell and Lord John Russell have united with the Gladstone committee. It is reported at St. Andrew's that the principalship of the united college, vacant by Sir David Brewster's removal to Edinburgh, has been conferred on Dr. Wordsworth, Bishop of St. Andrew's, and the report has been so far credited that both the senatus and the provost and magistrates have memorialised government against the appointment.

The *Illustrated News of the World* says:—Mr. Wills has been successively the sub-editor of *Chambers's Journal*, the *Daily News*, *Household Words*, and *All the Year Round*; the former two owed something to him, but the latter two owe, perhaps, most of their success to him.

The critic of the *Athenæum* speaks thus of *the* popular entertainer:—"Mr. Albert Smith has re-entered China at a dash, carrying Canton, as the French revolutionary band carry Paris—with a song. His audience came, and laughed, and went away. What more is to be said of this amusing traveller and showman? You do not go to the Egyptian Hall to learn anything about China, and you succeed to a marvel. Among many good jokes and satirical bits is that in which Mr. Albert Smith assures you, with a roguish gravity of face, that about two hundred millions of the Chinese have no other conception of a future life than squatting in a lotus flower, gazing at butter!"

M. Amedee Renée, the well-known French journalist, is just dead. M. Renée was the author of several works. The last were, "The Nieces of Mazarin," and "Manners and Characters of the Eighteenth Century." He formerly contributed to the "Revue de Paris," and to the "Encyclopedie des gens du Monde." In the spring of 1857 he replaced M. de Césena as *redacteur-en-chef* of the *Constitutionnel* and of the *Pays*, but was not acting in that capacity at the time of his death.

Mr. Charles Kingsley has nearly completed a new novel, which may be expected in the spring. The subject is different from most of Mr. Kingsley's fictions; consequently more than usual interest is felt among critics for its appearance.

A great deal of the attention both of the Tuscan Government and the population turns upon matters connected with the Ministry of Public Education. The Marquis Ridolfi is thought to have been anything but felicitous in his new appointments. The vacations are drawing to an end, and the Universities of Pisa and Siena are soon to feel the benefit of their enlarged endowment and the newly-added professorships. The same activity in the same branch of administration is exhibited by all the Governments of Central Italy. Whole batches of new professors are invited on newly-erected chairs at Parma, Modena, and Bologna. In the latter place Count Carlo Pepoli, long a resident in England, and well known as a poet and scholar, was offered the dignity of *Rettor Magnifico*, or President, of that eldest of all Alma Masters. He answered, he would only accept on one condition, and that was that he should be allowed to open the university in the morning, to close it again immediately in the evening of the same day, after distributing to all students applying for a certificate of matriculation billets of admission into the ranks of the various corps of the national army.

One Mr. Charles Butterworth, of Mainsworth, has in the press a "History of the County of Durham," of which "high expectations are entertained." It contains illustrations of most of the ancient specimens of architecture for which the county is celebrated.

The matriculation examination of the Bombay University commenced on the 3rd of October, simultaneously at the town-hall in Bombay, and at the assembly rooms in Poonah. It is satisfactory to notice that eighty-eight candidates presented themselves for examination at Bombay, and forty at Poonah, making a total of one hundred and twenty-eight candidates.

M. Philoxène Boyer has interrupted his course of Lectures on Shakespeare in order to pronounce an oration upon the genius of Schiller. The *salon* of the réunion of the learned societies was crammed to excess, there being a large number of Germans present to hear an eloquent Frenchman express his appreciation of their renowned countryman. M. Boyer's oration, delivered entirely without the aid of notes, occupied nearly two hours; and the admirable manner in which he exhibited the prominent points of the poet's character, the fervid eloquence with which he extolled the genius and the simplicity of the man, and the masterly way in which he gave to general principles of liberty an indirect, but telling application, constantly drew from the closely-packed audience the most enthusiastic applause.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE BOYS SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I hope the world will not attribute to me, as you have done in your article of this day on the Boys School, the additions now in progress there. The Rev. Mr. Woodward has, I believe, had the sole direction.

I prepared designs for some additional buildings, which I understand were not immediately acted on for want of sufficient funds. I subsequently examined some plans, I know not by whom made, but submitted to me by the House Committee, which were not adopted, in consequence of my report.

Since then a few pounds were demanded, with my approval, for the temporary provision of a school room, to be made by clearing away some of the partitions of the existing building, under the direction of the schoolmaster.

This sum appears to have swelled to several hundreds of pounds, but in what way applied I do not yet know, except that there are some new buildings erected without professional advice or superintendence.

I am, dear Sir and Brother, yours fraternally,
EDWARD ROBERTS, Architect.

16, *Holles-street, Cavendish-square,*
12th Nov., 1859.

NEWSPAPER COMMUNICATIONS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As I hear that certain misrepresentations have been spread respecting the letter written by me to the *Era* newspaper, in May last; and as I do not know whence they have arisen, I can only refute them through the medium of the *Freemasons' Magazine*. On the occasion in question, it may be remembered, that the *Era* had given an erroneous account of the proceedings at the meeting held at the Grand Registrar's chambers, and had also given my name as being present. The latter assertion being false, I lost no time in contradicting it; and I cannot see how such an act could be considered an offence, as it appears to me only an additional evidence of the untruth of the whole statement. I however soon discovered that my motives had been mistaken, and I then wrote to Bro. Roxburgh upon the subject, and his reply led me to consider him satisfied with my

explanation. So far from being opposed to the system then introduced, I should wish to see it adopted on future occasions, as I consider it a vast improvement on the old custom. For eighteen years I have endeavoured to give a firm support to what I have deemed the true interests of Masonry; and it is scarcely just that the sincerity of my principles should now be doubted.

I remain, dear Sir and Brother, yours fraternally,

R. Warner Wheeler,
P.M., Nos. 27 and 324; P.Z., No. 2.

United University Club, Pall Mall,
Nov. 15th, 1859.

REVISION OF THE CALENDAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Devoted as I am to the science of which your pages are an admirable exponent, it is a source of great satisfaction to me, and doubtless to the Craft in general, to witness the increasing vigour in the articles you have published from week to week since the change in your form; there is more of useful and interesting information; more of inquiry into the origin and history of Freemasonry, as well as into the traces of it which may be found in false systems of religion; more opportunity for eliciting opinions and facts by means of your "Masonic Notes and Queries." While all can enjoy and apply the varied knowledge which you thus disseminate, the communications of correspondents to your pages will more or less partake of the characteristics of the individual writers. Some are charged with antiquarian lore; some with expositions of our rights and ceremonies; some with the statistics of our Order; on the latter of these departments I propose now to make a few remarks.

It appears that the highest number of a Lodge in the Calendar of the present year is 1063, whereas at the beginning of 1848 the highest was only 804; thus apparently Freemasonry has become much more flourishing and extended in the course of the last eleven years, inasmuch as the number of Lodges has increased by nearly a third. From this, however, a considerable deduction must be made, for, during this period, sixty-three Lodges which were in existence at the commencement of 1848, have been erased. From this statement several useful considerations naturally arise. First:—As about six Lodges have on an average been broken up in each year, it is worth while for the Masonic authorities to institute an inquiry as to the cause, and especially why in one year (1852) the number was so large as twenty-eight, whereas in 1848, 1849, and 1855, not a single case of this kind occurred.

Again it will be observed that in some cases warrants are granted for the establishment of Lodges, which continue for a short time and then sink, yet, after the lapse of a few years application is again made, and another warrant is granted. Take Stafford as an example. Lodge No. 427 was established in 1814 and broken up in 1850. Lodge No. 626 was founded in 1836 and erased in 1852. Then an interim occurred without a Lodge in that town, till 1857, when a new one, No. 1,028, was instituted. Such a case as this ought to form a subject of especial inquiry as to the cause of these variations, which are most undesirable and indicate a great want of unity and firmness of purpose.

Nor is this an isolated case, for Norwich affords another instance, though not quite so glaring. In that town two Lodges were abandoned in 1852 and 1853, but no other new ones have been opened since; one of those two was instituted only in 1831.

Another question should also be entertained, namely, whether in all the instances of Lodges being broken up, the warrants have been returned to the Grand Secretary, as I apprehend they ought to be when Lodges are erased from the calendar. If they have not, immediate search ought to be set on foot, and these important documents should be recovered and safely deposited among the archives of Grand Lodge. A little consideration will show that this is a serious matter, since, under such warrants, diverted from their original purpose and localities, and in the hands of designing persons, all sorts of improprieties may be perpetrated, and "pseudo masonry" be introduced, such as that respecting which you gave a caution to the brethren in your last number. On this point I do not speak at random and without authority. About a year and a half ago, happening to pay a visit to a small town in which there is no Lodge, I found several resident brethren who were affiliated in neighbouring towns, and who were anxious to commence arrangements for opening one in their own locality. Inquiries were set on foot, to which I cheerfully gave some little assistance, in the course of which I ascertained that many years ago a Lodge had existed there; and I discovered a brother who had belonged to it, and who, if I remember rightly, had still some of the furniture in his possession. In reply to a question as to the warrant, he informed me that it had been conveyed (I think) to Brazil, and that a Lodge is working under it there—very probably without the knowledge of the Grand Lodge of England. Under proper arrangements, strictly carried out as they ought to be by our officials, such a proceeding as this should be simply impossible. If an English charter had been in like manner carried off to Smyrna, and the Lodge there had commenced working under it, such an order as that which has recently issued from Grand Lodge relative to brethren initiated in it would be justifiable only on the ground that the transfer of the warrant had not been duly authorized.

I have been informed that in South America it is dangerous for a stranger from Europe to visit Masonic Lodges, on account of their political tendencies, and the consequent suspicion in which the members are held by government; this may well be the case, if instances of irresponsibility, such as I suspect to exist, are really to be met with, and of which the case I have quoted probably forms an instance.

From a table which I have prepared, it appears that forty of the Canadian Lodges have been struck out of the list in the calendar, but there are forty-one Canadian Lodges still on the register. Now that there is a distinct Grand Lodge for Canada, apart from the jurisdiction of the Grand Lodge of England, the whole of these ought to disappear from our own published records. Of the 1063 numbers, there are 142 in addition to the above which have now no Lodges assigned to them; that is to say, in the course of time they have become defunct, and have been erased. The total of the above numbers is 223, which, being nearly one fifth of the whole 1063, is sufficiently large, one would suppose, to induce Grand Lodge to revise and change the numbers of all the existing Lodges under the Grand Lodge of England, for which the recent separation of the Canadian district affords a good opportunity. I would therefore respectfully recommend that the attention of the authorities should be called to the subject.

It would be well, if by means of the constant communication at head quarters with all the Lodges under English supervision, some means could be taken to recover the certificates of deceased brethren, and return them to the Grand Secretary. Latterly I have not been so situated as to have opportunity of witnessing the constant attempts which are made by persons who almost adopt it as a part of the trade or profession of a beggar, to obtain pecuniary aid without a shadow of claim to it by means of such documents. Several years ago I saw quite enough to convince me that this kind of fraud is systematically practised with impunity. There is no doubt that chemical agency is used to take out the original signatures, and that those of the bearers are substituted. It would be well if, on every certificate a direction were conspicuously printed, that on the death of the owner it should at once be sent to Grand Lodge whence it emanated.

I am, dear Sir and Brother, yours faithfully and fraternally,
Jersey, Nov. 8th, 1859. H. H.

[Our correspondent appears to forget that it is necessary to prove the brother applying for relief. Imposture is no doubt frequently practised with success from the absence of this very obvious precaution.—Ed.]

SPURIOUS MASONIC LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Allow me to say a few words in favour and extenuation of the so called "spurious Lodges" mentioned with so much indignation in your valuable paper, and certainly formed in some instances under warrants from the Grand Lodge of France, and in all cases recognized as brother Masons by the various Parisian Lodges. I can aver from my own experience that nothing of a political tendency has any part in the duties of these Lodges, and that the formula is in all material respects the same as in all Masonic Lodges.

To deny these brothers admission into your society is simply an act unworthy of the great precepts of Masonry; and considering in how few instances the admission would be asked, for obvious reasons, perfectly unnecessary. Besides, these brothers, being really unable to pay the heavy fees necessary to admission into an English body of Masons, should, on the contrary, be rather encouraged to form Lodges of their own; and certainly no liberal man and true Mason would deny them the privilege of meeting for

our common purpose. With many apologies for intruding on your no doubt valuable time,

I am, yours fraternally,

Nov. 14th, 1859. A Poor Mason.

P.S.—I enclose my card for authenticity, but not for publication.

[Our brother is wrong; the Lodges denounced do not hold under warrants of the Grand Lodge of France; and, even if they did, that body could have no jurisdiction in England; and any brother holding communion with such Lodges must remember that he subjects himself to exclusion from the Order.—Ed.]

GERMAN MASONIC PUBLICATION.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Perhaps you will give me leave to draw your attention, and, through your paper, the attention of our brethren in general, to a Masonic publication called "Die Bauhütte," edited at Leipzic, by Bro. F. G. Findel. The profits arising from this publication are solely for the benefit of benevolent institutions, and this alone would recommend its circulation. But not merely to this must I refer; the information conveyed in its pages spreads far, and is of such a nature that its recommendation becomes the duty of every true Mason. It is the organ of every thing philanthropic and Masonic, and will be a source of instruction to some of the German readers in England, who are unacquainted with German Masonry.

The Jews in particular have great cause to encourage the editor, for he has nobly fought their battle in Germany, and to the instrumentality of his papers they owe it that they are at present admitted as "permanent visitors" to most of the German Lodges.

Being convinced that mentioning the above will prompt you to give this letter a place in your publication, and begging of you to use your influence for the welfare of this benevolent object,

I have the honour to be, dear Sir and Brother, yours fraternally,

Ciburg, Nov. 12th, 1859. G. Benda.

THE MASONIC MIRROR.

MASONIC MEMS.

The Masonic season having now fairly commenced, we appeal to the Secretaries of the various Lodges and Chapters to assist us in keeping our information as full and complete as possible, by forwarding us early notices of the business transacted at their different meetings; as without their assistance it is impossible to render the *Masonic Mirror* so accurate a reflex of the proceedings of the brethren as we should wish it to be. We should also be glad to receive the circulars convening the various Lodges.

At the Prince Frederick William Lodge of Instruction, No. 1055, on Wednesday, 23rd, the ceremony of consecration will be rehearsed, Bro. Thos. A. Adams officiating as consecrating Master.

METROPOLITAN.

Grand Stewards' Lodge.—This Lodge met on Wednesday, the 16th inst., under the able presidency of Bro. Hewlett, W. M., when arrangements were made for working the lectures of the 2nd and 3rd degrees on the last public night of the year, December 21. All Master Masons are eligible to be present.

Enoch Lodge (No. 11).—The first meeting of the season took place last Wednesday, November 9, at the Freemasons' Tavern, when the W. M. Br. James Pain and his officers performed their respective duties most admirably. Mr. George F. Swan was initiated, and Bro. Heard raised. The respected and versatile Secretary, Bro. Peter Matthews, announced three or four resignations, as well as five new members for ballot next month. At six o'clock the brethren left Lodge to partake of a most sumptuous banquet, supplied on Bro. Elkington's usual liberal and excellent style. The evening was pleasantly passed, and the vocal abilities of Bros. Job Austin and Watson was fully appreciated. The visitors included Bros. Newton, Hughes, D. M. Aird, &c.

St. Luke's Lodge (No. 168).—The usual monthly meeting was held on Monday, Nov. 7th, at the Commercial Hall, Chelsea. The work consisted in raising Bros. Holland and Cates, passing Bros. J. Cates and Aungier, and initiating Lieut.-Colonel Evelyn, all of which ceremonies were performed in a very satisfactory manner by Bro. W. Birch, W.M., assisted by Bro. Platt, S.W., and Bro. Waite, J.W. (*pro tem.*) It was resolved to send a letter of condolence to Bro. G. Todd, P.M., under his present bereavement, being that of the loss of a son, his son's wife, and their two children by the wreck of the ill-fated vessel, the *Royal Charter*. Bro. Collard submitted the draft of a letter, which was adopted, it being couched in terms truly Masonic, and well suited to the occasion. Among the visitors were, Bro. Snow, P.M., No. 206; Bro. Clarke, No. 1044; Bro. Cooke, P.M., No. 745. Bro. Snow responded to the toast of "The Visitors," and observed with what satisfaction he had witnessed the proceedings of the evening, but it was no wonder when he observed at the left of the W.M., a P.M. (Bro. Collard) to whom the St. Luke's Lodge ought to be grateful; for the assistance of such a brother was a pillar of strength, he being justly ranked amongst the ornaments of the Order.

Phœnix Lodge (No. 202).—The first meeting of this Lodge for the season took place at the Freemasons' Tavern, on Saturday, the 12th instant, the W.M. Bro. Williams presiding, when Mr. Fenwick, *C.E.*, was duly initiated into the Order. Bro. G. States, P.M. 166, was appointed I.G. The circular relative to the spurious Lodges was ordered to be entered on the minutes. The brethren afterwards adjourned to banquet, and spent a very pleasant evening, the only visitor being a brother of the initiate.

Domatic Lodge (No. 206).—The monthly meeting of this Lodge was held on Monday, Nov. 12th, at the Masonic Hall, Fetter-lane. Bro. Robert Baker, W.M., presided, and was assisted by Bros. Haydon, S.W.; Moore, J.W.; Wilson, S.D.; Rurson, J.D.; and Forge, I.G. The minutes of the Lodge having been read, the W.M. in a very able manner passed Bro. George Tickell to the second degree. Mr. Taylor was then introduced, and in very impressive manner initiated into the mysteries of antient Freemasonry. The next business was the election of Master for the ensuing year, and the votes being unanimous, Bro. Haydon, S.W., was elected to that important office. Bro. Smith was also re-elected Treasurer. The audit committee was appointed. On the motion of Bro. J. Smith, Treasurer, seconded by Bro. Brett, P.M., it was agreed that a jewel of the value of five guineas be presented to Bro. Baker, as a mark of respect the Lodge entertains towards him for his efficient conduct during the past year. The Lodge was then closed, and the brethren sat down to a well furnished dinner. After which the usual loyal and Masonic toasts were given, and the evening was spent in great harmony, during which the health of Bro. George Tickell, captain of the *Agincourt*, was proposed, wishing him safe and prosperous on the voyage he was about to commence to Australia. Bro. Tickell responded, and said that while he was on the seas he should ever remember with lively feelings the great pleasure he had experienced by being admitted to the light of Freemasonry in the Domatic Lodge; and in August next he hoped again to have the pleasure of seeing them in the Lodge.

St. James's Union Lodge (No. 211).—The monthly meeting of this Lodge was held on Tuesday, Nov. 8th, at the Freemasons' Tavern. There were present Bros. Stacey, W.M.; Cockcraft, S.W., H. Francis, J.W.; Gurton, P.M., and Treas. The Lodge having been duly opened, Bro. Baynham was raised to the sublime degree of M.M. After which Mr. K. Moore was introduced, and duly initiated into the mysteries of Free masonry. There being no other business, the Lodge was closed, and about forty-five brethren partook of refreshment. The usual Masonic toasts were then given, Bro. Smith, Prov. G. Dir. of Cers. for Somerset, returning thanks for the toast of the Grand Officers. "The Visitors" was the next toast, for which Bro. Walkley returned thanks; and Bro. Moore for that of "The Initiate." The sum of five pounds was given to the widow of a deceased member; and fifteen pounds collected for the widow of the late Secretary, Bro. C. G. Lacon. The W.M. announced that the consecration of the new Chapter attached to this Lodge would take place on Tuesday, 22nd Nov., at one o'clock, and he earnestly solicited the assistance of every member of the Lodge, as he (the W.M.) considered it a great favour that the Grand Chapter should have granted to them a new warrant.

Lodge of Joppa (No. 223).—This Lodge was opened in due form at the Albion Tavern, Aldersgate, on Monday, the 7th instant, when the following candidates were balloted for and elected—Mr. Ed. Foreman and Mr. M. Phillips—and were afterwards initiated in a most able manner by the W.M., Bro. H. Harris. The Lodge was then closed with solemn prayer, and the brethren adjourned to dinner. The evening was enlivened by some excellent musical performance, Bro. Jona Greebe delighting the brethren by his wonderful command of the violin in a fantasia, and a duet for violin and piano with Bro. Van Noorden the well known pianist. Other musical brethren who were present acquitted themselves with great ability. Among the visitors was Bro. H. Abraham of the Lodge of Israel.

Percy Lodge (No. 234).—The usual monthly meeting was held at Bro. Painter's, the Ship and Turtle, Leadenhall-street, on the 8th of November. The W.M., Bro. Tyerman, assisted by Bro. J. R. Warren, S.W., Bro. Davis, J.W., and the rest of the officers, opened the Lodge at three o'clock, and after passing a brother to the degree of Fellow Craft, very ably initiated Messrs. Ching, Hart, and Glynes into the Order; the Worshipful Master then resigned his chair to Bro. Burrell, the immediate P.M., who very impressively raised a brother to the degree of Master Mason, and after duly closing the Lodge the brethren retired to refreshment. After the usual loyal and Masonic toasts, the Worshipful Master proposed "The healths of the newly initiated brethren and visitors," who severally returned thanks, and the Worshipful Master having in a most

energetic speech responded to the brethren for drinking his health, afterwards proposed "The Past Masters of the Percy Lodge," which was replied to by Bro. Burrell, P.M., who took occasion to observe that, during one portion of the ceremony, the S.W., Bro. Warren, although a most enthusiastic and expert Mason, had slightly deviated from the working hitherto practised in this Lodge, and expressed his hope that in future the officers would adhere strictly to the text laid down by Bro Peter Gilkes. Bro: J. R. Warren said he felt highly honoured by the compliments paid to him, and expressed his surprise at the censure bestowed therewith, his study being strictly to adhere to correctness in working the ceremonies; at the same time he congratulated the brethren that the Percy Lodge of Instruction continues to hold its meetings at the Masonic hall, Fetter-lane, every Saturday from half-past seven to half-past nine o'clock, and invited Bro. Burrell and the brethren to attend on those occasions, and he (Bro. Warren) could assure them he would be the last man to feel otherwise than pleased to be corrected on the slightest point wherein he may at any time be found to err. The remainder of the evening was spent in a very delightful and harmonious manner, and the brethren separated at an early hour.

Jordan Lodge (No. 237).—A very numerous gathering of brethren assembled at this Lodge on an emergency summons of the W.M., Bro. J. Robinson, on Wednesday evening, November 9th, at the usual hour and place of meeting. The ostensible cause of the emergency was as indicated on the summons, to pass Bros. G. W. Martin, H. Stroud, W. Winyard, and C. Finglass. for whose initiation a previous Lodge of emergency had been called, and which was duly reported; but the absolute cause was the early departure of one of the members of the Lodge to India, having, since the session of the Jordan closed, received an appointment at Bombay. Bro. Farnham, who is a Mason of only about a year's standing, had so fully earned the esteem and regard of the brethren of the Lodge that they presented a requisition to the W.M., signed by every brother, to hold an emergency ten days before opening the session. As well as a full Lodge, a large number of visitors were present on this interesting occasion. Bros. Martin and Winyard were duly passed to the second degree; the other two initiates having been prevented attending from the circumstance of the Lodge being held on Lord Mayor's day. The working was done with scarcely the usual ability displayed by the Jordan Lodge. The recess has evidently had its effect; all will, however, be in prime order by the first regular meeting. The officers were Bros. Laughton, S.W.; Goldsborough, J.W.; Dyers, S.D.; Swan, J.D.; Jeffery, I.G., *vice* Spalding, retired. Besides the full muster of Past Masters of the Jordan Lodge, there were several among the visitors who had become acquainted with Bro. Farnham at various Lodges of Instruction, and who on this occasion visited to bid him a Masonic farewell and to wish him Godspeed in his new and important undertaking. At the banquet, the customary loyal and Masonic toasts were proceeded with in the usual graceful manner which has characterized Bro. Robinson's year of office, till the time arrived to give "The Past Masters and Officers," when the W.M. rose and said, that on this occasion he should exercise a power with which he was invested, and depart from the customary course of proceedings on these festive occasions. He should do so with greater pleasure because every Past Master and every officer was present, a palpable indication that they were as desirous to render a marked tribute of respect to a comparatively young brother among them, as he himself was in postponing the ordinary compliment to the veteran Masons and excellent officers of the Lodge. All present were aware that there was a brother among them who for the last twelve or eighteen months had filled his place in the Lodge with honour to himself and credit to the antient Order of which he appeared calculated to become an efficient and distinguished member. Within thirty-six hours their excellent Brother Farnham would leave them and his native land, to exercise that kindred art to Masonry—the enlightenment of the mind, the expansion of the mental powers, the inculcation of holy and sacred principles, and the eradication of all that was vile, grovelling, and opposed to the divine will of the G.A.O.T.U. The brethren had often witnessed true Masonic principles actuating a man before he became initiated. Brother Farnham was another example; in him Masonry had added weight to those principles and given them direction: but in his profession, in his perseverance, and in his success, he had ever, he (the W.M.) was assured, carried out those high and holy motives and aspirations which it was the province of Masonry to inculcate. He need not now and in this place refer to the eminently useful career of this brother, whether in his scholastic profession, his literary pursuits, his social position among his fellow schoolmasters, or in his capacity as a founder and supporter of benevolent institutions connected with that body; these points in his past history were patent to all; their object was rather to reiterate the regret that all the brethren as well as himself felt, that that Lodge was losing (though he trusted for a time only) a brother so eminently qualified to shine wherever he was destined to move. That his best wishes might be realized must be sincerely desired by his numerous friends, and that the G.A.O.T.U. might support him and his in the trying climate of India was the earnest hope of all. The W.M. concluded by saying—Bro. Farnham, we wish you abundant success, and confide you to the care of Him who will ever prove a ready help to the Mason who acts up to his profession. Many of the other brethren testified to the moral worth and Masonic consistency of Bro. Farnham's character, among them Bro. Tyrrell. Bro. Farnham made an appropriate and touching reply, referred modestly to his past career, and expressed his gratification at having been admitted to the brotherhood, both on account of the wholesome moral principles it inculcated, and the cordial and unalloyed fraternity of feeling and action which it inevitably induced to an extent that could not be looked for in any other community. He gave a sketch of his anticipated position at Bycalla, and assured the brethren that he should look forward with much pleasure to the time when he hoped he might be permitted to meet them once again in Lodge here below; if not, there was still a nobler realization, a meeting in that Lodge above—of which this, with all its beauties and all its holy ties and inspirations, was but a faint emblem—ever to work in the visible presence of the Great Architect.

[The following sketch of the career of Bro. Farnham is taken from a speech made on the occasion of another farewell dinner given to him by his neighbours of Marylebone. The speaker, Mr. Joseph Randall, said:—"We wish to show our respect for him as a public teacher, and to express our esteem for him as a private friend. As a teacher he confessedly stands conspicuous in the very foremost rank. Every establishment over which he presided has, through his exertions, been successful in no ordinary degree. In the position he at present fills, his talents and his energy, his patience and his perseverance, have been crowned with what I imagine is almost unexampled success. Six years ago he entered upon his duties in Marylebone, with about one hundred and fifty scholars of the slenderest attainments. He has now actually more than double that number upon his muster roll; and as to attainments, we have the opinion expressed but three days ago, by one of the most competent judges in such matters, that the school is equal to any, and superior to the majority of metropolitan schools. And I know he leaves not only amid the tears of his pupils, but also amid the deep regrets of no inconsiderable portion of the adult population of that neighbourhood. But our friend has not solely confined his attention to the schoolroom. The Metropolitan Church Schoolmasters' Association; the Associated Body of Church Schoolmasters; the Metropolitan Schools' Choral Society: and the Schoolmasters' Benevolent Institution, have all found in him one of their steadiest and ablest supporters. Gentlemen, it might well be imagined that a life of such incessant activity, in the schoolroom, in the committeeroom, and on the platform, would leave little or no time for literary labours. But our friend has carefully gathered up the crumbs—his leisure moments—that nothing be lost. It must have been during such fragmentary periods that he wrote his admirable "Essay on the Training of Pupil Teachers," an essay which is a valuable contribution to our educational literature, and one from which the young and inexperienced teacher may derive a thoughtful and well digested plan for his guidance; and one also from which the ablest and best among us all may glean many useful hints and many valuable suggestions. Nor does our friend's literary labour end here. For five long years, in conjunction with our indefatigable and able friend Mr. Stevenson, he conducted an educational magazine. None of you can imagine, unless you have been practically engaged in the task, the hard work, the sheer drudgery and thankless nature of the duties of an editor. During the five years' editorship of our friend, I will not say that his periodical was blameless, but I do say that, upon the whole, it exhibited a truer reflex of the opinions and sentiments of teachers than any other similar periodical; whilst a few of its articles were written with a power, a force, and an eloquence that would have graced the pages of a magazine of far higher literary pretensions. For his long and laborious services, our friend obtained no reward—save that priceless one—the approval of a good conscience—nay, more, so far from reaping any pecuniary advantage, he was actually a loser to a considerable extent. I know how readily, cheerfully, and thankfully he admitted into his pages any articles or letters he thought would promote the holy cause of benevolence; his aim was high and holy, his motives pure and disinterested, and his sole desire an earnest, longing endeavour to soothe and to alleviate the trials and afflictions of his suffering brethren. The last literary effort of our friend is a 'School History of England.' Those who have seen this little unpretending volume acknowledge that it contains much valuable information of a kind not usually found in such books; that it is written in a style easy and clear, and that, upon the whole, it is well adapted for the purpose for which it was designed. We all, I am sure, wish the little book 'Godspeed,' and I trust that its success may be such as to repay the writer for the great labour and expense he has sustained in giving it to the public. On the second reason why we have invited our friend this evening, namely, to show our esteem for him as a private friend. I must be very brief. I dare not trust my own feelings to enlarge upon this point. But this I must say respecting the friend of my boyhood, and the companion of my riper years, that in him I have ever found a man of spotless integrity, scrupulous truthfulness, and unblemished honour; and a friend of an affectionate and sympathising disposition and of a faithful, loving, and true heart. Some few whom I now see gathered round this hospitable board, have seen, like myself, our friend's character submitted to the severest ordeal—wisdom's test—the extremes of fortune. We have seen him in the day of prosperity, when his sky was unclouded; when he viewed all things through that bright medium which health diffuses around, and we can testify that he 'bore his honours meekly,' and was never 'puffed up with a vain conceit.' And we have seen him in the hour of trial—in the season of great bodily sufferings—and we can also testify that he exhibited the patience, the fortitude, and the resignation becoming the man and the Christian."]

Lodge of Friendship (No. 248).—The regular meeting was held on

Thursday, November 10th, at the Ship and Turtle, Leadenhall-street, under the presidency of Bro. D. N. Frampton, W.M. Bro. James Blackburn was passed to the second degree. The election of officers for the year ensuing then took place, and Bro. Edwin Stokes was elected W.M., Bro. William Rumsey re-elected Treasurer, and Bro. Henry Holt, Tyler. After the disposal of other business, the brethren gathered round the worthy Treasurer (who at the request of the W.M. presided,) at the dinner. Bro. Archbell, P.M., proposed the health of Bro. W. Rumsey, to whose energy, he said, the Lodge of Friendship was indebted for its prosperous condition. The health of the W.M. elect was greeted with enthusiasm; and, in reply, Bro. Stokes said never was friendship more fully illustrated than in the fact of his election to the distinguished post of Master of the Lodge. He had been chosen the Third Principal of a Royal Arch Chapter, but for which, without the rank of Master, he was ineligible; and Bro. Carpenter, on learning this, withdrew his own claims to the chair. Bros. How and Wilson, the visitors, acknowledged the hospitality of the Lodge.

Zetland Lodge (No. 752).—This Lodge assembled its members for the first meeting at their new quarters, The King's Arms Hotel, High-street, Kensington, on Wednesday, November 9th, Bro. Durrant, W.M., in the chair, performing his duties satisfactorily, by initiating Mr. Faytmayer into the mysteries and privileges of Freemasonry. Having performed this ceremony, the W.M. requested Bro. Copus, P.M., to raise to the third degree Bros. Farrington, Macdonald, and Langachar, which duty he performed so as to elicit high encomiums from the brethren present, for his correct and impressive working. After some other routine business had been transacted, the brethren adjourned to a dinner, provided in excellent style by Bro. Macdonald. The brethren expressed in warm terms, their approbation of the accommodation afforded by the extensive suite of rooms exclusively set apart for their use on Lodge nights.

Polish National Lodge (No. 778).—An emergency meeting of this Lodge was held at the Freemasons' Tavern, on Thursday, November 10th, Bro. L. Panchaud, W.M., presiding, when Mr. John Drew was initiated into Freemasonry.

INSTRUCTION.

Robert Burns Lodge (No. 25).—This very numerous and first class working Lodge of Instruction had its anniversary supper on Thursday, November 10th, at Bro. J. W. Adams's, Union Tavern, Air-street, Regent-street, presided over by Bro. D. R. Farmer, the W.M. of the mother Lodge, assisted by Bro. Thos. Alexander Adams, P.M. No. 169, it having been the custom for many years thus annually to gather together the numerous brethren who attend the Lodge either to give or to receive instruction. There were present, P.Ms., Bros. Lee, Clements, Lepted, Le Gassick, Robinson, Queely, T. Allen (Treas.), Newton (Sec.), Yates, Wyatt, and others, in all about sixty, who partook of a very comfortable supper, provided by Bro. Adams, and which was duly appreciated. The usual loyal and Masonic toasts were ably given and spoken to by the Worshipful Master, and responded to by various brethren. The amusement of the brethren was great at Bro. Platt's comic recitation "Punch," and there was some good singing by Bros. Nicholls, J. W. Adams, W. Adams, and other brethren.

PROVINCIAL.

BERKSHIRE.

Newbury.—*Loyal Berkshire Lodge of Hope* (No. 839).—At the meeting of this Lodge, on Friday, the 4th instant, a communication respecting certain spurious Lodges in London, and elsewhere, was read in open Lodge, and the brethren duly cautioned. The P.M., Bro. H. E. Astley, Prov. S.G.W., after an eloquent address from the W.M., Bro. Cave, was presented with an elegant P.M.'s jewel, as a mark of esteem and fraternal regard from the brethren of the Lodge. Bro. Astley made a very impressive response. After an elegant banquet the brethren separated in perfect accord.

DURHAM.

Gateshead.—*Borough Lodge* (No. 614).—A Lodge of emergency was held at the Grey Horse Inn, High-street, on Tuesday evening, the 1st inst., for the purpose of initiating Mr. Bernhard Tancke, who was proposed by letter at seven days' notice; the Lodge was opened by the W.M., Bro. P. S. Gillies, assisted by Bros. Saniter, P.M., and Loades, and other officers of the Lodge. Mr. B. Tancke, having been duly elected by ballot, was regularly initiated into the mysteries of the Craft by the W.M. in a distinct manner. The newly initiated brother intimated his intention of becoming a subscribing member; Bro. Biesterfeldt presided at the harmonium. Amongst the visitors present were Bro. Saniter, P.M., and Bro. Furst, No. 586; Bros. A. M. Loades, R. Hopper, and Potter, No. 24, and Bro. Fell. The Lodge having been closed in due form, the brethren adjourned for a short time to refreshment.

HAMPSHIRE.

Aldershott.—*Panmure Lodge* (No. 1025).—An emergency of the above Lodge was held at its usual place of meeting, Tilbury's Royal Hotel, Aldershott, on Saturday last, the 12th inst., when there were present Bros. Wentworth Dawes, Prov. G. Dir. of Cers., Hants, W.M.; Richard Wood, S.W. (the W.M. elect for the ensuing year); and Aldred Oldfield, J.W.; Simpson, P.M.; and several other brethren belonging to the Lodge, as well as three visiting brethren stationed in the camp. The meeting was called for the purpose of initiating into the mysteries and privileges of Freemasonry Mr. Charles Williams, Lieutenant in Her Majesty's 1st Battalion Military Train, under orders to proceed to China on the 17th instant. After the Lodge was opened, and the candidate had been duly balloted for, the W.M. proceeded with the impressive ceremony, the candidate being conducted by Bro. Howard, S.D., who kindly undertook the duty of J.D., in the absence of Bro. Sheldrake, and performed that office in his usual skilful manner. The labours of the evening being ended, the Lodge was closed with solemn prayer, and the brethren retired to refreshment. The usual formal toasts having been proposed and responded to, the W.M. called upon the brethren to drink the health of the gallant officer who had that night been admitted a brother Mason, for which pleasing purpose they were then met together, expressing a hope, nay, even a certainty, that he would find Masonry of service to him both at home and abroad, and possibly a safeguard to him in time of danger (at the same time trusting this might never be required), feeling certain that he would never regret the moment when he was initiated into Masonry, and concluding with wishing him and his gallant comrades in arms every success in the undertaking which it was their duty and delight to fulfil. The brethren cheerfully embraced this opportunity at once of welcoming an accession to their numbers, and of showing their esteem for those who so nobly offer themselves to fight their country's cause. Bro. Charles Williams rose and warmly acknowledged this expression of regard from the W.M. and brethren, and said he was proud of the honour of being enrolled in a society of such universal extent and use, and felt sure that he should appreciate the merits of Freemasonry more and more each day he belonged to the Order. He had long wished to become a Mason, but now his departure for active service had determined him to put off that privilege no longer. He was much impressed with the ceremony, and indeed felt quite a different man to what he was on entering the house. Bro. Oldfield, J.W., then proposed the health of the W.M. in very eulogistic terms, to which Bro. Dawes responded in few words, and said that whatever services he had rendered to the Lodge, he had only performed his duty, and that he had felt great pleasure in doing what he could for it, and had been delighted to return from a short leave of absence on purpose to be present on this occasion at the post, in which the Lodge had done him the honour to place him. The health of "The Visitors" was then drunk, and shortly afterwards the brethren separated, highly satisfied with the result of the evening.

HERTFORDSHIRE.

Watford.—*Watford Lodge* (No. 580).—At a meeting held on Friday November 11th, in the Freemasons' Hall, Watford, there was a good attendance. Bro. George Francis, (P.D. Prov. G.M., Surrey, and Prov., G. Reg.), W.M., presided, supported by Bros. Goodyear and Davey, his Wardens, and other officers. Mr. Francis Henry Wilson Iles was initiated, and a new member proposed. Bros. J. Hammerton, No. 10; Tate, No. 774; and Lt. T. H. Martin, were visitors. The brethren afterwards dined together, and Bro. Francis, in proposing the health of the Grand Master, said that Lord Zetland's qualifications for his high office were undoubted, and he must be the right man in the right place, or the Masons of England would not so continuously have re-elected him. The health of their highly esteemed Prov. Grand Master was hailed with enthusiasm. The health of the D. Prov. Grand Master was proposed by Bro. Burchell Herne, who referred to the support Bro. Ward had given to the Lodge from its formation, to his regular attendance, and to his perseverance and energy, through which the Lodge was indebted for its prolonged success. Bro. Ward, in reply, said that this month completed the thirtieth year of the Watford Lodge, and he ventured to say that few Provincial Lodges could boast of so long a period of continuous prosperity. This unvarying prosperity was to be attributed to the good feeling that prevailed amongst all who entered the Lodge. Bro. Ward, in proposing "The health of the W.M.," said that without derogating from the merits of others, he thought all would agree that the chair had never been so well filled. The W.M. had shown his earnestness in aiding the good working of the Lodge by taking care that at each meeting the officers should be exercised in their respective duties. The lucid way in which Bro. Francis illustrated the ritual was deserving of the highest praise. The toast was drunk amidst loud applause, and other toasts having been given, the company separated.

LANCASHIRE EAST.

Bury.—*Lodge of Relief* (No. 50).—This Lodge held its monthly meeting, at the Hare and Hounds Inn, on Thursday evening, the 10th inst., when there were present Bros. E. Barlow, W.M.; John Parks, S.W.; and in the absence of Bro. Wormald, Bro. Tweddell officiated as J.W. The Lodge, being duly opened, a ballot was taken for a joining member, and another for a candidate for initiation, both of which were unanimous in their favour. The circular of Grand Lodge, warning the brethren against spurious Masons, of the so-called "Reformed Order of Memphis," was then read, and ordered to be entered in the minutes. The Lodge was then opened to the third degree, when Bro. Grimshaw was raised to the sublime degree of M.M., the ceremony being performed by Bro. Binns, P.M.; after which the Lodge was closed, and the meeting adjourned to Thursday nearest the next full moon.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 238).—The usual monthly meeting of this Lodge took place at the Freemasons' Hall, on Wednesday, the 2nd instant. Among those present were Bros. Kelly, D. Prov. G.M., and P.M.; Holland, W.M.; Pettifor, P.M.; Crawford, P.M., and Treas.; Morris, P.M., and Sec.; Windram, P.M.; Gibson, P.M.; Gill, P.M.; Kinder, P.M.; Cummings, S.W.; Nedham, J.W.; Denton, I.G.; Bethel, Marris, &c. Visitors, Bros. Willey, W.M.; Clephan, P.M.; Baukart, P.M.; Brewin, S.W.; Sheppard, J.W.; Lloyd and Garnar, of the John of Gaunt Lodge, No. 766. The minutes of the last Lodge having been read and confirmed, the W.M. proposed, *pro formâ*, that the Lodge be permanently removed from the Bell Hotel to the Freemasons' Hall, which was of course carried unanimously. This resolution it had been impossible to bring forward at either of the two preceding meetings, owing to the unavoidable absence of the W.M., who was suffering from severe indisposition, and who now retired, the chair being taken by Bro. Pettifor. The Lodge having been opened in the second degree, and Bro. W. Jackson having passed a satisfactory examination therein, a M.M. Lodge was opened, and he was raised to that sublime degree. The Lodge having been closed down to the first degree, the chair was taken by Bro. Windram, P.M., who proceeded to initiate Mr. Leonard Alfred Clarke, who had been balloted for and elected at the last meeting. A gentleman residing at Stamford was proposed for initiation. He was to have been balloted for and initiated as a case of emergency, but was unable to attend owing to the loss of his brother in the calamitous wreck of the *Royal Charter*. The D. Prov. G.M. directed the attention of the Lodge to a circular from the Board of General Purposes, respecting a spurious Lodge at Stratford, in Essex, which he had that day received through the Prov. Grand Master. The Lodge having been closed, the brethren adjourned to supper; after which, the principal loyal and Masonic toasts having been duly honoured, the brethren constituted themselves into a committee of the two Lodges, agreeably to notice, to consider the expediency of one or more Masonic balls taking place in the hall during the winter, when it was resolved unanimously that a ball should be given by the brethren before Christmas, and a committee was at once formed to carry it into effect.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 536).—This Lodge, holding its meetings at the White Horse Hotel, is placed on the list of country Lodges, but belongs to no province; hence it is but little known. The meetings, under the able conduct of the Secretary, Bro. Weedon, have been regularly held from its formation, and its members now have a prospect of increase. At a Lodge holden on Wednesday, November 9th, a new joining member was added, and others will be proposed at the next meeting. Bro. Austin, Past Grand Steward, is the present W.M.; Bro. Alfred Pratt, S.W.

NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 646).—The Lodge was opened in due form, on Thursday evening, 3rd instant. The minutes were read and confirmed. Bro. Capt. Grenville G. Wells was balloted for as a joining member, and unanimously accepted. Bro. Wm. Wells, who was to have been raised, was prevented, by the death of a relative. It was proposed by Bro. John Ellis, and seconded by Bro. Ewart, D. Prov. G.M. of Northamptonshire, that Mr. Richard Elwell Jones become a candidate for Freemasonry. The W.M. laid before the Lodge a letter from the Hundred of Elloe Lodge, Spalding, respecting a memorial to the late Bro. J. C. Ridgway, the W.M. of that Lodge, the consideration of which was deferred until further communication upon the subject had taken place. The W.M. also called attention to the festival of the Widows' Fund, soliciting subscriptions for that charity from the brethren, to forward to Bro. Samuel Aldrich, of Hampstead, who had kindly consented to represent the Lodge as steward. There being no oth er business the Lodge was then closed.

NORTHUMBERLAND.

PROVINCIAL GRAND LODGE AT NEWCASTLE.

THE annual meeting of this Provincial Grand Lodge was holden on the 20th ult., when it was opened by the R.W. Provincial Grand Master, Bro. the Rev. E. C. Ogle, assisted by his officers.

The roll of Lodges in the province having been called over, all were found to be represented, except All Saints' Lodge, No. 161, Wooler.

The minutes of the last annual meeting of Provincial Grand Lodge were read and confirmed. The representatives of the various Lodges of the province present, on being called upon for their customary report, made a highly satisfactory statement of the condition and proceedings of their Lodges.

The All Saints' Lodge, No. 161, Wooler, having neglected to attend the Provincial Grand Lodge meetings for several years, although regularly served with notices, nor having made any returns or payments during that period, the Prov. Grand Secretary was instructed to issue a peremptory summons requiring the attendance of the Master of the said Lodge before the R.W. Prov. Grand Master and his officers, on a day to be fixed upon, to be prepared to produce the warrant of the Lodge, and all books, papers, and accounts belonging thereto.

On the motion of the Prov. Grand Treasurer, Bro. J. Barker, seconded by the Prov. S.G.W., Bro. J. S. Challoner, a vote of thanks was unanimously passed to the V.W. Bros. the Rev. J. E. Cox, and J. Savage, and Bro. R. Spencer, who had so kindly and successfully exerted themselves in promoting the election of the child of our late Bro. W. Johnson, P.M., for admission into the Royal Masonic Institution for Boys.

Bro. John Barker having been elected Prov. Grand Treasurer for the ensuing year, the R.W. Prov. Grand Master proceeded to install the following brethren as Prov. Grand Officers for the ensuing year:—Bros. George Weatherhead, Prov. S.G.W.; John Cook, Prov. J.G.W.; Rev. S. Y. B. Bradshaw, Prov. G. Chaplain; John Barker, Prov. G. Treas.; Henry G. Ludwig, Prov. G. Reg.; Benjamin J. Thompson, Prov. G. Sec.; Herman Saniter, Prov. S.G.D.; Thomas Crawford, Prov. J.G.D.; Septimus Bell, Prov. G. Supt. of Works; William Dalziel, Prov. G. Dir. of Cers.; Thomas Alexander, Prov. G. Asst. Dir. of Cers.; Thomas Haswell, Prov. G. Org.; James Elliott, Prov. G. Sword Bearer; George Lambton, Prov. G. Standard Bearer; Andrew Gillespie, Prov. G. Purs.; Alexander Dickson, Prov. G. Tyler; Alfred Legge, Ralph Anderson, Edward Shotton, Joseph Shepherd, Robert Banning, and Charles Jobling, Prov. G. Stewards.

SUSSEX.

ARUNDEL.—*Howard Lodge of Brotherly Love* (No. 64).—At a meeting of this Lodge, held on Friday, the 28th ult., Bro. John Wilson, W.M., initiated Messrs. Cole and Baynes into the mysteries of the Order. Two gentlemen were proposed as candidates for initiation, and two brethren as joining members. On the proposition of Bro. G. E. Pocock, G.S.B., Sec. to No. 64, seconded by Bro. Verrall, Prov. G. Treas., it was resolved "That the brethren of this Lodge desire to express the gratification with which they meet their Worshipful Master, Bro. John Wilson, on this day to celebrate his Masonic jubilee, and they most cordially congratulate him on the satisfaction he must feel in having witnessed the successful resuscitation of this his mother Lodge, which, from unavoidable circumstances had been unable to meet for so many years." All business being ended, about thirty of the brethren adjourned to banquet; the W.M. presided, supported by Bros. Hart, S.W.; Hemery, J.W.; Pocock, Sec.; Farmer, S.D.; Fierman, J.D.; Fabian, I.G., and the following visitors:—Bros. Taylor, Prov. G. Chaplain; Scott, Prov. S.G.D.; Smithers, P. Prov. G. Dir. of Cers.; F. Crew, P.M. No. 1, the Secretary of the Girls School; Lowdell, P.M. No. 338; Dixon, J.W. No. 338; Elliott, J.W. No. 45; Geere, No. 338; Curtis and Martin, No. 394. Every brother expressed the greatest pleasure at this Masonic reunion, and a most delightful evening was passed. This Lodge was founded in 1736, and was named the Howard Lodge of Brotherly Love, in honour of the eighth Duke of Norfolk, who was installed Most Worshipful Grand Master of England in 1830. Preston says:—"Amongst other proofs of his attachment to the fraternity, he sent from Italy £20 for the charities, a large book for the records of Grand Lodge, richly bound in Turkey, and gilt, with the arms of Norfolk and those of Grand Lodge elegantly emblazoned; and a sword of state, being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by Bernhard, Duke of Saxe Weimar, with both their names on the blade and the arms of Norfolk in silver on the scabbard." In 1789 this Lodge, which had been held in London, was moved to Arundel, and was then No. 51; in 1814, after the union of the two Grand Lodges, it was No. 72, and in 1833, when the vacancies in the list of Lodges were filled up, it was made No. 64; from unavoidable circumstances this Lodge did not meet from 1836 till July in the present year, when it was resuscitated, and the arrears of fees paid up to Grand Lodge and Prov. Grand Lodge. At the first meeting in July, three of the members were present, whose united ages amounted to two hundred and forty-three years, the Worshipful Master being one of them; he was initiated in this Lodge October 20th, 1809. It is a little singular and very gratifying to the Freemasons of Sussex that one of the brethren who assisted to resuscitate this Lodge should this year have had the honour of being the Grand Sword Bearer to the M.W. Grand Master, and that the Lodge should have been named after the Grand Master who presented the sword of state to the Grand Lodge. This Lodge has now eighteen subscribing members, and promises to be a happy and united band of brothers. May success attend it. The Duke of Norfolk is Earl of Arundel, a feudal honour by the possession of Arundel Castle only, without any creation, adjudged in parliament, July, 1433.

MARK MASONRY.

NEWCASTLE-ON-TYNE.—*Northumberland and Berwick-on-Tweed Lodge* (L.C.)—The Lodge was opened in form on November 12th, by the R.W.M., Bro. John Burther, G.D.C., assisted by the following officers—Bros. W. Punshon, P.M., (Prov. G. Supt. of Works); Sept. Bell, S.W.; C. J. Bannister, as J.W.; Andrew Gillespie, S.D.; H. G. Ludwig, M.M.O.; Herman Saniter, J.O., and others. After balloting for three brethren for advancement, the following brethren were regularly advanced by the R.W.M.—Bros. Bousfield, Atkins, Loades, and Waugh, Bro. Punshon, P.M., than whom a more learned Mark Master does not exist in the north, ably assisting the R.W.M. The brethren then proceeded to elect the R.W.M. for the ensuing year, and on the balloting papers being handed to the R.W.M., he declared Bro. Septimus Bell as R.W.M. elect for the ensuing year, the R.W.M. stating that the election could not have fallen on a brother that would have given him greater pleasure to install as his successor, for no officer had given him such constant and regular assistance for the last twenty-four months as

Bro. Bell, and from his antecedents hoped that the Lodge would progress more and more under his rule. The R.W.M. elect, in returning thanks for his election, hoped that by constant attendance and a cheerful co-operation of the officers and brethren, this Mark Masters' Lodge would be brought to as high an efficiency as possible, and might be the most efficient, as it is the most antient Lodge in the north of England. The Lodge then balloted for Treasurer, when the unanimous vote fell on Bro. A. Gillespie, who has so ably filled the post during the last year. The installation of R.W.M. and officers is fixed to take place on Tuesday, the 29th instant. There being no further business, the Lodge was closed in love and harmony at nine o'clock.

ROYAL ARCH.

METROPOLITAN.

Mount Sion Chapter (No. 169).—At a convocation of this Chapter holden on Monday, November 14th, at Radley's Hotel, Bridge-street, there were present Comps. Johnstone, M.E.Z.; Sharpe, P.Z., as H., and How, P.Z., as J. Bro. J. Wallace, of No. 227, was exalted to this supreme degree. The annual election of officers for the year ensuing was then proceeded with, the result of the ballot being—Comps. Jeremiah W. Long, Z.; Edward Spooner, H.; Henry Parr, J.; W. H. Partridge, Treas.; T. Goodwin, Scribe E.; Robert Farran, N.; G. H. Taylor, P.S.; Speight, Janitor. Comps. Thompson, of No. 812, and Tate, of No. 774, were visitors.

Mount Lebanon Chapter (No. 630).—A special convocation for the installation of Comp. John Rumsey, H., elect, and other important business, was holden on Thursday, November 10th, at the Ship and Turtle, Leadenhall-street. Three brethren were proposed for exaltation at the next Chapter. Comp. J. F. Johnson was unanimously elected Scribe E.

NORTHUMBERLAND.

PROVINCIAL GRAND CHAPTER AT NEWCASTLE.

At half-past three o'clock, p.m., on the 8th inst., the Companions were already assembled, and the Grand Superintendent, the Rev. E. C. Ogle, opened the Provincial Grand Chapter, assisted by the 2nd Grand Principal, Comp. E. D. Davis; the 3rd Principal, Comp. William Punshon; and the following E. Companions:—Richard Medcalf, D. Prov. Grand Superintendent; William Berkley, Prov. Grand Scribe E.; John Barker, Prov. Grand Scribe N.; Benjamin J. Thompson, Prov. Grand Prin. Soj.; Septimus Bell and Henry Hotham, Prov. Grand Asst. Sojs.; Henry Hill, Prov. Grand Janitor, and many other Companions.

The minutes of the last Provincial Grand Chapter having been confirmed, and the fees of honour paid, the Prov. Grand Superintendent appointed the following officers for the ensuing year:—E. Comps. William Punshon, Prov. Grand H.; John Barker, Prov. Grand J.; B. J. Thompson, Prov. Grand Scribe E.; John J. Challoner, Prov. Grand Scribe N.; William Johnstone, Prov. Grand Prin. Soj.; Henry Bell and Henry Hotham, Prov. Grand Asst. Sojs.; Comp. John Barker was also elected Prov. Grand Treas. The following were also appointed:—Comps. Henry G. Ludwig, Prov. Grand Registrar; W. G. Tulloch, Prov. Grand Janitor; William Twizel, Prov. Grand Sword Bearer; Andrew Gillespie, Prov. Grand Director of Ceremonies.

Upon the conclusion of business, the Companions adjourned from Freemasons' Hall, Blackett-street, to the Assembly Rooms, to dinner.

The usual and Masonic toasts were given from the chair, and properly responded to. The "M.E.G.Z. and the Grand Chapter of England" was then given and responded to; then the health of the "Prov. Grand Superintendent of Somersetshire, Col. Charles K. K. Tynte," was given. This toast was warmly responded to by the majority of the Companions who understood the reason why this toast was given, and M.E. Comp. Davis, as an old friend of the worthy and honourable Prov. Grand Superintendent of Somersetshire, responded to the toast.

The health of the "Prov. Grand Superintendent" was then proposed by the 3rd Grand Principal, Comp. John Barker, in appropriate terms, congratulating the Prov. Grand Chapter upon the presence of their beloved Prov. Grand Superintendent, who so worthily had presided over them that day, in two places, much to the satisfaction of the Companions present—he wished him long life and health to continue to preside over them in the different branches of Masonry in that province. The toast was received with great applause by the Companions present, and when the honours were given the Prov. Grand Superintendent returned thanks, assuring the brethren that such good will having repeatedly been shown to him, he withdrew all thoughts of retiring from his responsible position while it pleased his brethren to wish him to remain at his post. Several other toasts being given and responded to, the Provincial Grand Chapter was closed in love and harmony at nine o'clock.

KNIGHTS TEMPLAR.

PROVINCIAL GRAND CONCLAVE.

Newcastle-on-Tyne.—Tuesday, the 8th of November, 1859, was appointed for the installation of Sir Knt. Edward C. Ogle as Prov. Grand Commander for Northumberland and Berwick-upon-Tweed.

At one o'clock, p.m., the attendance of the Knights was strong; several came from Whitehaven and Liverpool. The Prov. Grand Conclave was opened by Sir Knt. John Barker, First Grand Captain of England, who, with the following other Grand Officers of England, were deputed to install the Prov. Grand Master:—Sir Knt. William Berkley, Past Grand Hospitaller; Sir Knt. George Hawkes, Past Grand Herald; Sir Knt. Wm. Punshon, Grand Expert.

The Provincial Grand Commander being duly opened, Sir Knt. Edward Chaloner Ogle, Prov. Grand Commander, was duly escorted and admitted under the arch of steel, and formally installed and proclaimed, the Prov. Grand Captain making homage on behalf of the Knights present.

The Prov. Grand Commander then appointed the following Knights as Prov. Grand Officers:—Sir Knts. George Hawkes, Prov. Deputy Grand Commander; Wm. Punshon, Prov. Grand Prior; Wm. Dalzul, Prov. Grand Sub-Prior; Rev. S. Atkinson, Prov. Grand Prelate; Henry Bell, First Prov. Grand Captain; Henry Hotham, Second Prov. Grand Captain; Wm. Berkley, Prov. Grand Chancellor; Andrew Gillespie, Prov. Grand Vice Chancellor and Registrar; John Barker, Prov. Grand Treasurer; C. J. Bannister, Prov. Grand Chamberlain; George Weatherhead, Prov. Grand Hospitaller; H. G. Ludwig, Prov. Grand Expert; Henry Spencer (Whitehaven), Prov. Grand Almoner; James Dees (Whitehaven), Prov. Grand Director of Ceremonies.

After the regular business was concluded, the Prov. Grand Conclave was closed in love and harmony.

Those Knights who were of the rank of Grand Cross of the Temple then met in Grand Council, presided over by Sir Knt. (Grand Cross) George Hawkes as Grand Master, assisted by the following Knights Grand Cross:—Punshon, Berkley, Barker, Bell and Hotham.

The petition of Sir Knt. Commander Ed. Chaloner Ogle having been received and approved, he was duly installed a Knight Grand Cross of the Holy Sepulchre, and received the accolade from the Knights present.

The Grand Master, according to antient form, then named his successor to that chair in the person of Sir Knt. Wm. Berkley, who was duly installed as Grand Master for the ensuing term. He confirmed the former officers, and added to the Grand Chancellorship Sir Knt. John Barker.

The Knights then adjourned to the Prov. Grand Royal Arch Chapter held at Freemasons' Hall, Blackett-street.

ANCIENT AND ACCEPTED RITE.

PROVINCIAL CHAPTER.

Newcastle-on-Tyne.—*Royal Kent Rose Croix Chapter* (under warrant from the Supreme Grand Council of 33° for England).—On Wednesday, November 9th, there was a Chapter of emergency, for the purpose of affiliating the Ill. Bros., Capt. Wm. Spencer and James Dees, and of receiving Bro. Wm. Jackson, all three of Whitehaven, the two former being members of a Scotch Rose Croix Chapter. The Chapter was solemnly opened by the M.W. Sov. Bro. John Barker, assisted by the following officers—Richd. Medcalfe, as Prelate; Henry Bell, 1st Gen.; Henry Hotham, 2nd Gen.; C. J. Bannister, Raphael; H. G. Ludwig, as Marshal; Andrew Gillespie, Recorder. The three candidates being present were duly received as members of this illustrious Order by the M.W. Sovereign, very ably assisted by the officers and acting officers, especially by Ill. Bro. C. J. Bannister. There being no further business but the proposal of a joining member, Ill. Bro. Joseph Fletcher, the Chapter was closed in form.

IRELAND.

CORK.

LAYING THE FOUNDATION STONE OF ST. PATRICK'S BRIDGE BY THE LORD LIEUTENANT.

The ceremony of laying the foundation stone of the bridge intended to replace that which was destroyed by the flood of November, 1853, took place on Thursday, November 10, under every circumstance that could tend to add *eclât* to the proceedings and sustain the long-enjoyed reputation of Munster's capital for the magnificence of its civic displays. The presence of the Lord Lieutenant, the prominent part taken by the brethren of the several Masonic Lodges in this locality, who appeared in full Masonic costume and with their jewels and insignia, the attendance of the Mayor in his robes and badges of office, and of many members of the Town Council, all combined to render the scene one of unsurpassable interest. The weather, too, that most important element in the success of all out-door festivities, though not so brilliant as that of the preceding day, was as favourable as could well be desired, and much more so than at this time of the year could have been expected.

To accommodate the numbers which were expected to be present the city engineer, Sir John Benson, had done all that lay in his power. Several large barges had been boarded over and formed into a commodious platform on the river close to the spot where the stone was to be laid, and on this the members of the Town Council, with some of the other public bodies and a few of the more leading citizens were to take their place. The members of the Masonic Lodges were allotted a place just over the abutment of which the stone was to be part. The timber foot-bridge running across from Merchant's Quay to the opposite side

was devoted to a limited number of persons who were admitted on it by ticket. In order that this method should be effectual and that more should not get on it than it could safely afford one of the two entrances to it at each end was closed up, one only at each extremity being left open. The boarding which for some time past had been erected at the west side of the bridge for the purpose of preventing passers-by from stopping to look at the works going on below was taken away, so as to afford an uninterrupted view of the proceedings, and a bench was run along its western side to accommodate those on it.

The brethren of the different Lodges in the Province of Munster having assembled at the Lodge rooms of the First Lodge of Ireland, in Tuckey Street, at half-past nine o'clock were duly marshalled into Masonic order by the Provincial Grand Director of Ceremonies, each Lodge as follows:—

Tyler, with drawn sword; the Deacons, with wands; the members, two and two; the Wardens, bearing the columns; the Treasurer; the Secretary; the Worshipful Master.

The following Lodges were represented:—No. 386, Clonakilty; No. 190, Queenstown; No. 95, Cork; No. 71, Cork; No. 68, Youghal; No. 67, Cork; No. 15, Skibbereen; No. 3, Cork; No. 3, Cork; and No. 1, Cork.

The dispensation sanctioning the procession under the hand and seal of the Deputy Grand Master of Ireland was read by the Provincial Grand Secretary, Bro. William Penrose, and at half-past ten o'clock the Brethren left the Lodge rooms in the following order:—

Lodge No. 190, Bro. Richard T. Usher, Worshipful Master; Lodge No. 95, Bro. Robert Butcher, Worshipful Master; Lodge No. 71, Bro. J. Guy, Worshipful Master; Lodge No. 67, Bro. J. Buckley, Worshipful Master; Lodge No. 15; Bro. Paul Limrick, Worshipful Master; Lodge No. 8, Bro. Joseph Verling Carpenter, Worshipful Master; Lodge No. 3, Bro. Richard Brash. Worshipful Master; Lodge No. 1, Bro. Richard Meara, Worshipful Master; the Chapter of Prince Masons, Knights of the Eagle and Pelican; Henry Hardy, Esq., Most Wise Sovereign; the Provincial Grand Tyler; Provincial Grand Deacons; James E. White, P.M., No. 8; Bro. G. Brereton, 33°, representative from the Grand Lodge of England; Provincial Grand Wardens; Bro. Richard Meara, bearing the cornucopia with the wheat; Bro. Hon. Charles Moore Smyth, bearing the goblet of wine; Bro. John Cave, Past Grand Warden, bearing the oil; Bro. William Penrose, Provincial Grand Secretary, bearing the constitutions; the R.W. Bro. Geo. Chatterton, Deputy Provincial Grand Master of Munster.

The procession comprised four hundred brethren, and was headed by the splendid band of the Royal Lancashire Artillery playing the well known Masonic March.

On arriving at the site of the bridge the brethren deployed into the space allotted to them, being an extensive platform over the northern abutment. The Deputy Grand Master, Grand Wardens bearing the oblation, Grand Deacons, and Grand Secretary, proceeded to the lower platform adjoining the spot where the foundation stone was ready for laying. The Worshipful Masters and officers of the several Lodges advanced to the front of the upper platform under the banners of their respective Lodges, and in their gorgeous clothing and jewels had a most imposing effect.

The Deputy Provincial Grand Master, Bro. George Chatterton, presided in the unavoidable absence of the Provincial Grand Master, Major-General Sir James C. Chatterton, Bart., *K.H.* The Deputy Grand Master was habited in the splendid clothing belonging to his office, and wore also the jewels of the Philosophical College K.H., the Rose Croix degree, the Grand Cross of the Temple, and a beautiful ornament in blue enamel on which were displayed the various devices connected with the symbolic degrees of Masonry. This antique Masonic gem excited much interest among the brethren, from the fact that on the occasion of a similar ceremony which took place in the year 1789, when the stone of the former St. Patrick's bridge was laid, it was worn by the celebrated Masonic sister, the Hon. Mrs. Aldworth. On that occasion Mrs. Aldworth rode on horseback beside the Earl of Donoughmore the Provincial Grand Master of Munster, attired in full Masonic paraphernalia.

Having taken their places, the brethren awaited the arrival of his Excellency, which took place at twelve o'clock. The Lord Lieutenant was accompanied by Sir Edward M'Donnell, Chairman of the Great Southern and Western Railway; Colonel Thomson, *C.B.*, and G. A. Rowe, Esq., directors; Mr. Miller, engineer; Mr. Ilbery, traffic manager; Mr. Murland, Viscount Castlerosse, Sir Cusack P. Roney, Chairman of the Cork and Youghal Railway; Dr. Barter, Blarney; and Mr. Ebenezer Pike, Bessborough, managing director of the Cork Steam Ship Company. Sir Edward M'Donnell immediately presented the Mayor, Lord Fermoy, Dr. Lyons, Mr. F. B. Beamish, Sir Thomas Deane, Colonel Roche, the Lord Bishop, the Archdeacon, the Dean, the Admiral, the General, and some others.

On Lord Carlisle's arrival at the bridge, the guard of honour presented arms; the band struck up the National Anthem, and a salute from artillery thundered forth its welcome. The shipping in the river in large numbers added to the demonstration, repeated volleys of small arms from them and from several houses near the place testifying their participation in the general joy. The entrance to the platform was down the steps at Patrick's-quay, immediately opposite the police station. Outside of this a covered barge was moored, along which the parties were to walk under the foot bridge, and so on to the platform. At the north-west extremity of this there was constructed a smaller platform, access to which from the other was obtained by means of a gangway railed at the side and draped with blue calico, and immediately before this, to the south, was suspended the stone which was about to be laid. It was a massive block of Foynes limestone, five feet long and three and a half broad at its widest part, and weighed two tons. It was to be the corner stone of the north east abutment, forming part of the chamfeied base.

His Excellency, on his arrival at the steps, was received by Sir John Benson, city engineer and Provincial Grand Architect of Munster (who was attired in full costume, and bore the plans of the new bridge), and was conducted to the small platform, followed by his suite, the Mayor, Lord Fermoy, Admiral Talbot, the Deputy Grand Master of the Masons, the Grand Wardens, and Grand Secretary, and Mr. Barnard, clerk of works. Arrived on this, his Excellency (with his aide de camp, the Mayor, his secretary, Sir John Benson, Mr. Barnard, Lord Fermoy, the Deputy Grand Master, and Grand Wardens) took his place before the stone.

The large platform was crowded, many persons having waited here. Amongst them were the Right Worshipful Michael Robert Ryan, mayor of Limerick, wearing his chair and other insignia; Francis Montgomery Jennings, Esq., harbour commissioner; Councillor Richard Longfield Jameson; Alderman Keller; Robert Walker, city superintendent; Alderman W. L. Perrier; Alderman Scott; Councillor R. V. Gregg, in his Masonic insignia; R. Hall, T. C.; John Bennett, solicitor to Committee of Merchants; Alderman W. J. Shaw; James Morrogh; W. A. Tracy, county surveyor East Riding; Joshua Hargrave, contractor for the bridge; Rev. C. B. Gibson, Chaplain Spike Island Convict Depot; Alderman H. L. Young; J. Keane; D. Mullane; H. W. Wood, secretary Kinsale Railway; W. Trew, Cork and Youghal Railway, and a large number of others. The two timber bridges, and every available space around, were densely crowded. As far as the eye could reach, nothing was to be seen but a sea of human faces. On the south, the line of Merchant's quay was covered with people; and on the north, just over the the viceregal party, were ranged the four hundred Masonic brothers, with their gorgeous paraphernalia, forming the most brilliant feature in the whole display.

When the demonstrations of welcome which greeted his Excellency had in some measure subsided, the Mayor read the following address:—

"To his Excellency George William Frederick, Earl of Carlisle, Lord Lieutenant-General and General Governor of Ireland.

"May it please your Excellency,—We, the mayor and citizens of Cork, respectfully beg leave to approach your Excellency with the expression of our cordial welcome on your Excellency's arrival amongst us, and to tender to your Excellency our most heartfelt thanks for consenting to assist at the inauguration of a public work of the greatest importance to our community—the re-erection of St. Patrick's-bridge.

"We presume it is unnecessary to remind your Excellency, that it is proposed by the contemplated work to supply the place of a former bridge, which was swept away by a disastrous flood on the 3rd day of November, 1853, an event which has been attended with great trouble, loss, and inconvenience to the city.

"We rejoice that the Sovereign is represented on the present occasion by a nobleman so much identified with the progress and prosperity of our country; for we cannot forget that, from the earliest period of your Excellency's participating in the government of Ireland to the period of your being again nominated to take upon you the high position which you occupy, you have, during each successive period of office, manifested towards this country a steady and unvarying anxiety to promote its welfare and happiness, by fostering and encouraging all our efforts at self-advancement.

"In conclusion, we once more bid your Excellency a hearty and respectful welcome to Cork.

"Signed, JOHN ARNOTT, Mayor."

His Excellency replied:—"I beg to return to the mayor, aldermen, and burgesses of the city of Cork my respectful and grateful thanks for their gracious welcome within the boundaries of the fair city. I rejoice that my visit at this period should enable me to afford a practical proof of the interest which I feel in the prosperity of Cork, by assisting at the inauguration of a work of such essential and unceasing importance to the commercial comfort of the entire community as the proposed restoration of St. Patrick's Bridge, of which I am about to replace the first stone. I cannot but look upon this as a most appropriate function at the present moment. If the city of Cork has any ambition to be considered on the highway of nations, it is at least incumbent that she should provide in a comely and substantial manner for the transit of her own citizens."

The mayor's secretary then read a scroll or memorial of the proceedings, of which the subjoined is a copy:—"The foundation stone of this St. Patrick's bridge was laid on the tenth day of November, 1859, in the twenty-third year of the reign of Her Most Gracious Majesty Queen Victoria, by His Excellency George William Frederick Howard, Earl of Carlisle, Lord Lieutenant of Ireland, this bridge, built at the expense of the citizens of Cork, will be the second erected on this site. The first bridge was opened for traffic in the year 1789, and was destroyed by the great flood of the third November, 1853, on which occasion fifteen persons lost their lives. John Arnott, member of parliament for Kinsale, mayor of Cork. Sir John Benson, engineer. Joshua Hargrave, contractor. William Barnard, clerk of works."

The Deputy Grand Master of the Freemasons read the following

croll:—"The foundation stone of this bridge was laid on the tenth lay of November, 1859, in the twenty-third year of the reign of Her racious Majesty Queen Victoria, and in the year of Masonry 5859. Major-General Sir J. C. Chatterton, Bart., Prov. Grand Master; George Chatterton, Esq., *J.P.*, D. Prov. Grand Master; William Penrose, Esq., Prov. Grand Secretary."

Mr. George Humphreys, acting treasurer of the corporation, then produced a glass vase and one of each of the different descriptions of current coin of the realm, and these, together with the scrolls, having been put into the vase, the latter was covered with a glass top and deposited by Sir John Benson in a hole which had been cut in the stone for its reception. Mr. Barnard, clerk of the works, then filled up the space with cement, and placed a small flag over the hole in a bed sunk to take it, the whole being covered with cement. This having been done, Sir John Benson presented to his excellency a handsome trowel which had been purchased for the occasion at the establishment of Mr. Edward Hawkesworth, silversmith and jeweller, Grand Parade. The blade was of silver and the handle of ivory, the former containing this inscription:—

Presented to His Excellency George William Frederick Howard, Earl of Carlisle, Lord Lieutenant of Ireland, on laying the foundation stone of St. Patrick's bridge, Cork. November 10th, 1859. John Arnott, *J.P.*, Mayor; Sir John Benson, engineer; Joshua Hargrave, contractor; Wm. Barnard, clerk of works."

His Excellency having received the trowel, took upon it a portion of cement, which he spread over the stone. The D. Prov. Grand Master then applied the level, square, and plumb, and having informed the lord lieutenant that the stone was ready to be laid, the latter took a small mallet provided for the purpose, and with it gave three distinct knocks, and the stone was lowered to its berth, amidst tremendous cheering from the multitude around, a heavy discharge of artillery adding its thundering approval to this part of the ceremony.

The D. Prov. Grand Master then receiving the cornucopia from the Senior Grand Warden, containing a measure of fine wheat, poured it upon the stone; likewise the goblet of wine and the vase of oil were received by him from the Junior Grand Warden and Past Grand Warden, and poured by him over the corn. The oblation having been made the D. Prov. Grand Master offered this supplication:—

"May the Great Architect of the universe enable us successfully to carry on and finish this work of which we have now laid the foundation stone, and every other undertaking which may tend to the advantage and prosperity of the city of Cork and its harbour. May he protect the workmen from every accident, and long preserve this structure from decay, and may he grant to us all in needed supply the corn of nourishment, the wine of refreshment, and the oil of joy. Amen, so mote it be."

He then called on the brethren to give the Masonic honours. The call was promptly responded to, and from the whole four hundred pealed forth the grand "three times three." Upon the third coming down, off went the hats of the spectators, and the efforts of the brethren were acknowledged by the warmest demonstrations of applause.

His excellency, after the applause had subsided, said—I declare the stone, the foundation stone, of St. Patrick's bridge to be duly and truly laid. Now, give three cheers for St. Patrick's bridge. (Tremendous cheering followed by the roaring of artillery and the rattling of small arms.)

A Voice—One cheer more. (Renewed cheering.)

Sir John Benson—Three cheers for his excellency. (Enthusiastic cheering.)

A Voice—One cheer more. (Renewed cheering.)

Another Voice—Three cheers for the mayor. (Great cheering, in which his excellency heartily joined.)

A Voice from the brethren above. Three cheers for the Deputy Grand Master. (Great cheering and clapping of hands.)

Another Voice—Three cheers for Sir John. (Renewed cheering.)

There apparently being no other reasonable excuse for a prolongation the hilarity silence became restored.

The mayor, by the earl's direction, then knelt down, and his excellency receiving a sword from his aide de camp, touched his worship on his shoulder, first on the left and then on the right, and said—"Rise Sir John Arnott," and then burst forth a deafening volley of cheers, succeeded by the crash of artillery and crackle of small arms.

On his worship rising to his feet his excellency warmly shook him by the hand and requested him to present his best respects to Lady Arnott.

Sir John Benson he said—"I should be happy to knight you, Sir John, but I can't do it a second time."

The ceremony was now over, but Sir John Benson requested his excellency to stand where he was for an instant in order that a view of the scene might be taken by a photographic artist. His excellency complied, and Mr. Stopford, the artist referred to, who had his instrument ready, at once took the view and gave permanence to the spectacle.

The party then moved from the platform, and the lord lieutenant, and his suite, entered his carriage, and, accompanied by the carriages of the mayor and high sheriff, and preceded by an escort of mounted constabulary, and followed by one of the Scots Greys, drove off to raise the first sod of the Queenstown branch railway, and open the Midleton line of the Cork and Youghal line.

The Masonic body having reversed the order of the procession returned to their Lodge room, headed as before by the band of the Lancashire Artillery. As they passed along Patrick-street they were loudly cheered, and from the roof of the establishment of Mr. Richardson, gunmaker, opposite Maylor-street, on which a flag was flying and a party of the workmen were drawn up, a grand salute from rifles was fired, which was the signal for vehement applause from those who thronged the street. Again and again this was repeated, and after each salute the cheering became absolutely deafening. This graceful compliment was duly acknowledged by the Grand Master and brethren. The windows on both sides of Patrick-street and the Parade were filled with ladies and gentlemen, who enthusiastically greeted the brethren by waving handkerchiefs and hats. In every window in the vast front of Messrs. Carmichael's establishment appeared groups of spectators. The procession halted here and opposite Sir John Arnott's house, and uncovering waved their hats and acknowledged the compliment paid them.

Sir John Arnott expressed to the Deputy Grand Master his very deep obligation to his brethren, the Freemasons, for the part they had taken in the ceremony in adding to it so much *eclát* and interest.

On arriving at the Lodge rooms the brethren were addressed by the Deputy Grand Master, who thanked them for their attendance, and stated that he felt much obliged for the kindness and courtesy with which the procession was received by the citizens of Cork, as, with the exception of a little jostling arising from the curiosity of the people, they had not received the slightest obstruction. He also stated that he returned his best thanks to Sir John Benson and Bro. Barnard for the admirable arrangements and the ample space allotted for their accommodation.

The handsome silver vessels used in bearing the oblation were kindly presented for the occasion by Mr. Hawkesworth, Grand Parade, and were objects of much and deserved admiration. They were massive rich silver goblets beautifully gilt inside.

With the return of the Masonic body terminated a display which, while it lasted, was productive of more excitement and interest than is often to be met with in the locality.

SKIBBEREEN.—On Thursday, November 3rd, being the usual monthly night, the brethren of Lodge No. 15, Skibbereen, met to elect officers, &c., for the ensuing six months. The following brethren were unanimously chosen:—David Hadden, *M.D.*, W.M.; Frederick P. E. Potter, S.W.; Henry Hungerford J.W.; John Francis Levis, Sec. and Treas. This, and other routine business being disposed of, Bro. John Levis, in bringing under the notice of the Lodge a project which has for some time engrossed his attention, said, Brethren—on our last monthly night I introduced to your notice a plan of a Masonic hall: I now beg to propose that we consider the subject and adopt some means for carrying it out. While I appreciate Bro. Fuller's kindness in giving us this room, still I do not wish that we should be at the mercy or caprice of any one. If he should give us notice to quit, which I am sure is not his intention, there is not another in the town that we could get; therefore it is under these circumstances I advocate the necessity of a Masonic hall. Bro. Frederick Potter said, Brethren—it is with pleasure I second Bro. Levis's proposition, for I believe that a Masonic hall would be an acquisition to our Lodge as well as a benefit to Masonry; for by letting it to lecturers, &c., it would lay at our disposal a fund by which we could contribute to that inestimable institution the Masonic Female Orphan Society, as well as relieve a worthy distressed brother who may be travelling this way. It would also prove to the uninitiated that there was something more substantial in Masonry than the mere meeting of a few friends in secret conclave. When I look around and perceive the energy displayed by other societies of minor importance, I think there has been a great amount of slothfulness on our parts; therefore I trust that anything that has, or may hereafter be said, will arouse the dormant spirit that has hitherto existed among us. I now propose that we institute a raffle, on the Art-Union principle, as a means of raising the necessary amount, and by fixing the price of each ticket at a low figure, say five shillings, you would place it in the power of the humblest brother to contribute his mite, while you would not prevent the more wealthy from contributing largely. In conclusion I would suggest as a prize, a Master's jewel, apron, collar, and sash, making them to the value of twenty pounds. Bro. Henderson seconded this proposition, and a committee was appointed at the suggestion of Bro. Fuller. Bro. J. W. Potter, in proposing that Lodge No. 15 should take in the *Freemasons' Magazine*, said it was the duty of every Lodge in the kingdom to give it their support, as it was devoted exclusively to Masonic information. After some further remarks the Secretary was requested to send for it for the benefit of the Lodge.

NORTH MUNSTER.

ON Saturday, Nov. 5th, at high noon, the venerated Prov. Grand Master, Michael Furnell, 33°, *D. L.*, presided at the Prov. Grand Lodge of this district, and subsequently attended the Prince Masons' Chapter, No. 4, and Lodges Nos. 13 and 333, when officers were duly elected for each, to be installed on the 27th December next.

SCOTLAND.

GRAND LODGE.

THE quarterly communication of the Grand Lodge of Scotland was holden in Freemasons' Hall, Edinburgh, on Monday, November 7th; the

M.W. Grand Master, the Duke of Athole, presided, supported by Bro. J. Whyte Melville, D.G.M.; Bro. Sir Geo. Beresford; Bro. Elisha D. Cooke, of Kentucky, and about two hundred other brethren.

Proxy commissions of various brethren having been read and received, presents were announced from the Grand Lodges of England, Prussia, Nebraska, U.S., Kentucky, U.S., Massachusetts, U.S. (consisting of their proceedings); Bro. C. Paton, Foxe's Book of Martyrs, &c., and Bro. A. A. Haye, "Poomata," which were received and ordered to be acknowledged with thanks.

The minutes of the Grand Lodge and the Committee having been confirmed, the officers for the ensuing year were nominated.

Charters were granted for opening two new Lodges, to be called, respectively, the "Royal Blues," at Kilbirnie, Ayrshire; and the "Duncarn," Burntisland, Fifeshire.

Permission was also given for the reopening of the Lodge St. Andrew, Glenbuck.

A petition from St. Andrew's Lodge, Quebec, respecting charters for the Montreal Kilwinning Lodges, was deferred.

Protests from the Lodges "Trafalgar," Leith; "St. John," Jedburgh; and "St. Thomas," Muirkirk, against being placed at the foot of the roll of Lodges, were received.

A protest from the Lodge, "St. John," Kilmarnock, against a decision of Grand Lodge in the case of Bro. Dick, and the report of the select committee thereon, was deferred for further examination.

It was then resolved to appoint a representative to the Grand Lodge of Canada.

The following resolutions were moved by Bro. F. D. McCowan, R.W.M. No. 1; seconded by Bro. Jas. Finlayson, R.W.M., and carried:—

"Seeing that a large number of the Proxy Masters and Wardens do not pay their annual contributions to the Fund of Masonic Benevolence, it is moved 'That the same rule shall be adopted as is already in force in reference to the test of membership.'

"In order to render the collection of the contributions more certain and easy, it is moved 'That these contributions be made payable at the same date as the annual contribution to Grand Lodge, viz., 1st February yearly.'"

Other business having been deferred, Grand Lodge was closed in due form at one o'clock.

FORFARSHIRE.

PROVINCIAL GRAND LODGE AT DUNDEE.

A COMMUNICATION of this Provincial Grand Lodge was holden at Dundee on the 3rd instant. According to previous arrangement, the brethren met in the Thistle Hall, Union-street, at three o'clock, and at half-past three the Prov. Grand Lodge was opened in due form by the R.W. Prov. Grand Master, Lord Panmure, *K.T., G.C.B.* Bro. James Jack, Master of Montrose Kilwinning, No. 15, acted as Prov. S.G.W.; and Bro. Thomas Cuthbert, of the Operative Lodge, No. 47, Dundee, acted as Prov. J.G.W. The following Lodges were represented:—Montrose Kilwinning; St. John's, Cupar, Fife; St. Thomas', Arbroath; Operative, Dundee; Ancient Dundee; St. David's, Dundee; Glammiss; St. Vigeans, Arbroath; Operative, Cupar Angus; St. John's, Johnshaven; St. James, Brechin; Thistle Operative; St. Bruce, Kirkaldy; Forfar and Kincardine; Caledonian, Dundee; Panmure, Arbroath; Lower, Forfar; Camperdown, Dundee; and other Lodges. There were also present the Right Hon. Lord Kinnaird, *K.T.*, Prov. G.M. of Perthshire; and Bros. Sir John Ogilvy, of Inverquharty, *Bart.*, *M.P.*; Sir Patrick Murray Threipland, *Bart.*; John Murray Drummond, Megginch Castle; the Hon. Arthur Kinnaird, *M.P.*; Capt. Thomas S. Fotheringham; Elisha D. Cooke, of Kentucky; Reginald Howard Alex. Olgilvy, jun., of Inverquharty.

About a hundred brethren of the Prov. Grand Lodge of Perth accompanied their Prov. Grand Master, who defrayed their expenses, and spared himself no trouble to see that all were comfortable.

The Provincial Grand Officers for the ensuing year were then appointed and invested as follows, by Bro. Lord Panmure as Prov. Grand Master:—Bros. Sir John Ogilvy, Bart., *M.P.*, D. Prov. G.M.; Earl of Southesk, substitute Prov. G.M.; General Swinburne, Prov. S.G.W.; Thos. Cuthbert, Prov. J.G.W.; David Smail, Prov. G. Sec.; Rev. Andrew Taylor, Prov. G. Chaplain; J. Z. Kay, Prov. G. Treas.; David Dickson, Prov. S.G.D.; John Geekie, Prov. J.G.D.; James Winter, Prov. G. Clerk; A. W. Fairweather, Prov. G. Dir. of Cers.; James Chalmers, Prov. G. Sword Bearer; Alexander Low, Inside Guard; James Fraser, Tyler.

The Provincial Grand Master then addressed the Lodge in the following terms:—"I congratulate you on this auspicious opening of our Prov. Grand Lodge, and I feel assured that it will give an impulse to Freemasonry in the province, and consequently conduce to harmony, love, and goodfellowship within its bounds. Right Worshipful Deputy Prov. Grand Master and Wardens, I have such perfect confidence in your several acquaintance with the laws which govern our mystical Craft, that I feel assured that you will discharge the duties of your respective offices so as to ensure the obedience and command the respect of all over whom you are appointed to rule. That you will, in your own persons, exhibit an example of what true Masons should be, and so encourage in others a proper emulation to follow your precepts. You will strictly observe all the laws of the Craft yourselves, and assist me in the discharge of the important duties of my station, and make your charity and love of the brethren conspicuous before all men. By such conduct you will justify the confidence I have reposed in you, and win the approbation of your brethren in the province. Brethren,—It is the nature of all well regulated constitutions that some must of necessity rule and teach, and others obey and submit. This is essentially the case in Freemasonry. But both in rulers and ruled, humility, brotherly love, and tenderness, must be the guides of our conduct. I am sure that you will exhibit a due and proper respect for myself and other Officers of this Provincial Grand Lodge, and I will undertake that our rules shall be gentle, yet firm, and that we shall administer the laws of the Craft without partiality, and with every desire to promote the best interests of all the Lodges subject to our rule. May we, both officers and brethren, seek each other's welfare, and bear each other's burdens, and study daily to draw closer the ties which unite us, and so promote the great object of Masonry. To this end let us ever cultivate the great moral and social virtues. Let charity and meekness mark our course, and let us ever be anxious that all who say 'there goes a Mason,' may be compelled also to add 'and an honest and upright man.' May the Great Almighty Architect watch over all our proceedings and bless us wherever we go!"

The Prov. Grand Lodge was then closed in antient form.

The various Lodges were marshalled according to their numbers—the junior ones being first, headed by the band of the Perth Rifles. The Provincial Grand Lodge was attended by fifteen Stewards, bearing white rods, and the Dundee band. The procession proceeded by Union-street, High-street, and Reform-street, to the Corn Exchange Hall, where the junior Lodges opening up, the Provincial Grand Lodges, followed by the other Lodges according to their seniority, entered the hall, the band playing the Masons' Anthem.

Behind the throne was the great G, composed of brilliant jets of gas, and on each side of it stood a graceful statuette supporting a light. In their proper positions elevated seats were placed for the Wardens. Above the Senior Warden's chair was placed the level, and above the Junior Warden's the plumb, both composed of gas jets. These lights had a very striking effect. Along the whole length of the hall ran six tables, three on each side, leaving a passage between, up which the members of the Prov. Grand Lodge marched, preceded by the Grand Sword Bearer, Bro. James Chalmers. The number of brethren present was six hundred, and presented a very fine appearance.

At the close of dinner the Prov. Grand Master, Lord Panmure, said,—"Worshipful Prov. Grand Wardens, and worthy brethren—I offer you my congratulations on opening this Prov. Grand Lodge, and I hope this will give an impulse to Masonry within the bounds of this province, and within the bounds of other provinces, and lead to the spread of Masonry in this and other provinces; and the cultivation of every virtue that Masonry inculcates, will, I am sure, follow in its steps. You have this day elected and approved of Officers of this Prov. Grand Lodge, and it is now your duty to obey the instructions of those Prov. Grand Officers, and carry out your duties in the province. Brethren, there are likewise duties which have been long dormant, of which you will, by and bye, get notice to perform. I now leave this subject, and propose to you, 'Our beloved Queen, and our beloved Craft.'"

The Prov. Grand Master proposed "The Earl of Zetland and the Grand Lodge of England," which was heartily responded to.

The Prov. Grand Master then gave "The Duke of Athole and the Grand Lodge of Scotland," and paid a very high tribute of praise to the noble duke.

The Prov. Grand Master next rose and said, the toast he had to propose was one which had been suggested to him, viz., "The Sister Lodges of the United States of America!" (Cheers). He (the speaker) looked forward not only to the time when Old England, with her first born child, America, and her second born child, Australia, would be the promoters of the Protestant religion, but to the time when the Anglo-Saxon race would be able to meet a world of despots. (Applause). His lordship, in conclusion, said that they had present a brother connected with the Masonic Grand Lodge of the United States of America, and, "as a chiel's amang us takin' notes, and (as his lordship supposed) faith he'll prent it," he hoped the Lodge would do honour to the toast. (Applause).

Bro. Cooke, in a speech of considerable length, congratulated the Prov. Grand Lodge of Forfarshire on having at their head a nobleman of so much ability and experience in legislative business, and one who takes so much interest in the welfare of our noble Order; he had come among them for the purpose of ascertaining the true state of Masonry in this country, and he was proud to see that on this occasion peace and harmony prevailed among them, and he could assure them that he should carry with him a pleasant remembrance of this very happy meeting.

The Prov. Grand Master next proposed "The R.W. Bro. Lord Kinnaird and the Visiting Brethren of the Eastern Province of Perthshire."

Bro. Lord Kinnaird, in responding, paid a very high compliment to Lord Panmure, and congratulated his lordship and the meeting on his appointment.

The Prov. Grand Master then gave "Bro. James Whyte Melville and the Visiting Brethren of the Province of Fife," to which the R.W. Master of St. John's, Cupar, Fife, responded.

Bro. Lord Kinnaird, inasmuch as Bro. Melville was not present, proceeded to propose the next toast, which was, "The R.W. Prov. Grand Master, Lord Panmure," and passed a very high eulogium upon his lordship.

The Prov. Grand Master, in an admirable speech of considerable length and feeling, expressed to the meeting the pleasure and honour

which he felt at being inaugurated as the Prov. Grand Master, and stated, that as the Prov. Grand Master of Forfarshire had many duties to perform, which could not at present be overtaken, he hoped he would soon have an opportunity of meeting the brethren again.

Bro. Sir P. M. Threipland, Bart., next gave "Bro. Sir John Ogilvy, the R.W.D. Prov. G.M., and the other office bearers of the Prov. Grand Lodge," and, in doing so, took occasion to say that Sir John was not the tinsel but the life of Masonry, since he had taken upon himself the obligations of a Mason.

Bro. Sir John Ogilvy responded.. He said he rose not only on his own account, but also on account of the office bearers who had been alluded to, to return thanks for the very kindly manner in which the meeting had received the toast just proposed. He was sure he expressed the sentiments of his brother Masons when he said that they highly esteemed the honour which had been done them by their brethren.

The Prov. Grand Master then proposed the various Lodges present, in their order of seniority.

These toasts were duly received and honoured by the company, and the respective Masters responded in suitable terms.

The Prov. Grand Master next proposed the health of Bro. the Hon. Arthur Kinnaird, the member for Perth, which was received most cordially by the brethren.

Bro. Kinnaird replied in a very feeling manner, and said that he felt proud to occupy, as his lordship had said, undisturbed, the seat which was last occupied by his lordship before his elevation to the upper house, since that time up till now. He felt proud to think that he had held the seat undisturbed, seeing that Perth was a constituency, like this city, composed of great and independent electors, whom it was at all times a high honour to represent. He had not, like his lordship, got high honours from her majesty, and no man got them more deservedly than his lordship had done; but he felt greatly honoured by the confidence of his constituency, and he also felt highly honoured by the very flattering manner in which his health had been received by this very large and respectable meeting. He (Bro. Kinnaird) then said that his lordship had referred to the visit he had recently paid to another country, now struggling for its liberty; and with reference to that subject, he (Bro. Kinnaird) had been much gratified by that visit, as he found that the whole people, although thirsting for liberty, sought only to attain it in an orderly and constitutional manner. They had elected to lead them men of the most unblemished reputation for honour, integrity, and right principle, and they had followed their injunction so thoroughly as to prove that they were worthy of real freedom. He was sure that the feeling in this country was wholly with the Italians, and he felt confident that her majesty's government would carry out that feeling to the utmost of their power. He again thanked the meeting for the compliment they had paid to him. Bro. Kinnaird's speech was received with rapturous applause.

The Lodge was closed about half-past eight o'clock.

ASIA.

SMYRNA.

INTERESTING MASONIC CEREMONY.

On the 8th of October the city of Smyrna was the scene of a grand fête, on the occasion of the Pacha visiting the Ottoman, Smyrna and Aidin Railway. In the afternoon he proceeded up the line to the village of Seidikeni, to lay the first stone of the Seidikeni station. Bro. Hyde Clarke, who is engaged in the management of the works, took advantage of the occasion to invite the co-operation of brethren in affording Masonic assistance for the ceremony. Besides those brethren who were officially invited, his colleague and himself issued tickets to several of the Smyrna brethren. In the present state of Masonry in the province, Ill. Bro. Hyde Clarke was requested by the leading brethren to preside over the proceedings of the day, and in virtue of his authority, convened an occasional Lodge at Seidikeni. On descending from the train, the brethren proceeded to a tent, which had been provided for them, and clothed themselves. Attended by a guard of honour and band of music, they joined the ceremonial in procession, Ill. Bro. Hyde Clarke, S.P.R.S., officiating as W.M.; Ill. Bro. Carver, S.P.R.C., as P.M.; Ill. Bro. Feust, K.H., as S.W.; Bro. George Meredith (chief engineer), as J.W.; and other members of the highest rank as officers—these wearing the decorations of their high degrees presented an imposing spectacle. The brethren then formed in the centre around H. E. Mohamer Pacha, whom they assisted with the working tools; and gathering on the stone they joined silently in a Masonic prayer for the success of the enterprise, and the restoration of Masonry in the province. H. E. on being informed by Bro. Hyde Clarke that the brethren had prayed to the Supreme Being, begged him in Turkish to express his thanks to them. At the dinner the brethren, at their own request, were assembled together, and saluted each other, and Bro. Hyde Clarke, to whom Bro. Carver, *LL.D.*, offered a special toast, in his speech took the opportunity of calling the attention of the company to the claims of Masonry. Bro. Hyde Clarke said that at the table were assembled men of many nations; but Masonry had brought him that day in friendly relations with very many among them.

THE WEEK.

The Court.—The Queen and Prince Consort, accompanied by Prince and Princess Frederick William of Prussia (Princess Royal) and Princess Alice, have been to Frogmore twice this week to visit the Duchess of Kent. The launch of the *Victoria*, screw line-of-battle-ship, which has been looked forward to with unusual interest, was effected at Portsmouth on Saturday, under circumstances of perfect success. Her Majesty, the Prince Consort, the Prince and Princess Frederick William, and other members of the Royal Family were on board, the ceremony of christening being performed by the Princess Frederick William. The *Victoria* is larger than any line-of-battle-ship afloat. Among the visitors this week we find the names of the Duchess of Cambridge and the Princess Mary, the Duchess of Wellington, the Marquis of Ailesbury, Earl Spencer, the Portuguese ambassador, Lord John Russell, Lord Sydney, and Sir George Grey.

Foreign News.—The *Moniteur* publishes the report of Admiral Rigault de Genouilly on the fight of the 7th of September, with the Cochin-Chinese, in which the enemy suffered severe loss. The report says—"We have put the enemy to flight, and have destroyed their forts and artillery. Our loss amounts to ten killed and forty wounded. The French semi-official papers contest that the French despatch to Sardinia did not convey urgent representations, but merely intimated that the emperor would regret the acceptance by Prince Carignan of the offer made him. Whatever the message was it has thrown the Sardinian government into a state of perturbation. A portion of the ministry are for refusing to accede to the "representations" of the august ally; another portion is for trusting to his majesty's "sympathies for Italy and relying on the congress," and the difference is so serious that a ministerial crisis is expected at Turin. The *Patrie* says the congress is to assemble in Paris, on the 15th of December, but that the adhesion of Englandhad not yet been received. A provincial paper, the *Independant de l'Ouest*, has received a warning for hinting that the government is severe against those who defend the rights of the Pope, and very lenient, against those who attack them. The *Moniteur*, referring to the election of Prince Carignan, says it is to be regretted because such a resolution tends to prejudge questions which must be settled in the congress. The Paris correspondent draws attention to recent facts connected with the treaty of Zurich and the affairs of Central Italy, and maintains the opinion that the Emperor of the French has not at heart the independence of Italy. The dangerous state of Central Italy is also commented on. The *Patrie* of Monday announces that a pamphlet by M. Emile de Girardin, entitled "Napoleon III. et l'Europe," was seized on Monday, when in type at the printing office, by a judge's order. Leonie Chereau, the girl who was charged with stealing the child of M. Hua, has been declared not guilty; the trial has excited great interest in Paris.——The semi-official *Constitutionnel*, often more official than the *Moniteur* itself, states, as a reason for the opposition to Prince Carignan, that it would have caused open intervention in Italy, and Sardinia then could not have prevented the entry of the Neapolitan troops into the Roman territory. The departure of the French expedition to China appears to be fixed for about the 15th of December. The vessels carrying out troops will touch at Goree, the Cape of Good Hope, and Singapore, and orders have been sent to the French consuls at those places to have in readiness such supplies as are likely to be required. The expedition will reach China, as already stated, at the time of the year most favourable for military operations. M. Lesseps has gone to Constantinople, and the Marseilles newspapers state that instructions from the French Government were received at Alexandria on the 27th October to prevent any act that would interfere with the privileges of the Suez Canal Company. The works of the canal continue.——The nomination of Prince Carignan was a measure that wounded no susceptibilities, and would be agreeable to the moderate party in Europe, being in itself the indication of a definite line of policy. A telegram from Turin denies certain reports of a ministerial crisis having taken place there on the question of the proposed regency of Prince Carignan. It is stated that a council of ministers had been held, at which several influential gentlemen of high standing were present.——The *Monitore* of Bologna publishes an official report from M. Brizzi, provincial administrator of the See of Rimini, stating that the pontifical troops, on the 9th of June last, profaned the church of San Gaudenzio. At that date the pontifical government had not yet been overthrown in Romagna, and the report was addressed to the papal legate, but not published until now by the present government.——The *Military Gazette* of Vienna speaks of considerable reforms which are in contemplation in the Austrian army, which is to be organized on a new system, both with respect to its armament and distribution in brigades and battalions. Rifled cannon is to be used, but on a different model from that of the French. A correspondent, writing from Pesth, on the 6th instant, says that the Viennese cabinet had decided on the selection of a number of Hungarians as "men of confidence" to assemble to discuss a plan of municipal organization for Hungary; but it appears that the government has not been able to collect a sufficient number of men in whom they could confide to carry out their scheme. An imperial autograph letter has been addressed to the Minister of Finance, Baron von Bruck, expressing the desire of the emperor to make good the deficit in the budget of the year 1860-61. In order to carry out the desire of the emperor a committee will be appointed, whose work is to be terminated at the end of March next, and the result

submitted to the Council of the Empire. In accordance with the articles 13 and 16 of the decree, dated 13th April, 1857, the number of members of the Council of the Empire will temporarily be increased for the discussion of this subject.——A letter from Zurich says—"The signature of the treaty of peace was attended by a certain degree of pomp on the part of the Swiss Federal authorities. The signature, at their request, took place at the Hotel de Ville. The plenipotentiaries were escorted thither by Swiss delegates; the troops were under arms to pay military honours, and a large crowd assembled to witness the passage of the *cortége*."——The King of the Belgian's health is reported to be now in a satisfactory state.——In Saturday's sitting of the Federal Diet the affair of the constitution of Hessel Cassel was referred to a committee. Prussia, Thuringen, Oldenburg, and the Hanseatic Towns voted for the re-establishment of the constitution of 1831; the representatives of some other governments voted in favour of the constitution of 1852, and others abstained altogether from voting. The committee has unanimosly adopted the proposal concerning the reorganisation of the Federal military constitution, and has sent its report to the military committee. ——Advices have been received from Constantinople to the 5th inst. A reduction of the civil list, amounting to 6,000,000 only, and a diminution of the salaries of the *employés* has been decided upon. The Porte has addressed a memorandum to the powers which have signed the treaty of Paris. Bro. Kabuli Effendi, formerly of the Old Union Lodge, has returned from Creta. It is said the difficulties there have been settled. Said Pacha has been appointed governor-general of Widden. All the redifs have been dismissed. The apostolic prefect has been murdered by the Khurdes. News from Smyrna of the 5th inst. state that Sir Henry Bulwer has arrived there, *en route* for Salonica and Volo, to meet Prince Alfred.——Letters from Athens to the 4th inst. announce that the protecting powers have claimed from the Greek government, on account of interest due, a yearly payment of 900,000 francs.

General Home News.—As every week increases the gravity of the complexion of affairs in the Italian peninsula, the part which this country must eventually take in the settlement is matter of deep and serious consideration, and accordingly the premier and his colleagues are unremitting in their cabinet consultations, which have again been frequent during the week.——The mortality of the metropolis was less last week by 131 deaths than the previous week, the total being 1051, or 121 below the estimated average. Bronchitis continues to increase, numbering 102 among its victims last week. Scarlatina and diphtheria maintain a high mortality. The births were 1848.——The Earl De Grey, *K.G.*, expired at his residence in St. James's-square on Monday morning. His lordship was lord lieutenant and *custos rotulorum* of Bedfordshire, lieut.-colonel commandant of the Yorkshire Hussar Yeomanry, and aide de camp to Her Majesty. He is succeeded in his title and large estates by our distinguished brother the Earl of Ripon, P.G.W.——At the Court of Aldermen, at which the new lord mayor took the chair for the first time, a vote of thanks to the late lord mayor, Alderman Wire, for the able and efficient manner in which he discharged all his duties was carried by acclamation. ——On Saturday, Dr. Thomas Smethurst, who was convicted of poisoning Isabella Banks and sentenced to death, but which sentence it has been resolved not to carry into execution, was brought up under a *habeas corpus*, and charged before Mr. Combe, at Southwark, with having been guilty of bigamy. The facts of the case are sufficiently well known. Evidence of the second and illegal marriage was formally adduced and Smethurst fully committed for trial at the Old Bailey. On Tuesday he received a free pardon on the charge of murder.——A frightful murder has been committed in the streets of Coventry, a militiaman named Kingston having attacked his wife, and with a clasp knife first stabbed her and then cut her throat. The murderer is in custody.——Lord Elcho presided over a meeting held at the Thatched House Tavern on Wednesday, for the purpose of forming a national association for the encouragement of volunteer rifle corps, and the promotion of rifle shooting throughout Great Britain. It is proposed to have a great national gathering yearly, when prizes to the best shots will be offered for competition. Mr. Sidney Herbert, Minister at War, is elected first president of the association; three trustees, twelve vice-presidents, and a council of fifteen, have also been chosen. A large number of members were enrolled there and then, this movement promising to be the topstone to that of the Volunteer Rifle Corps.——A large and influential meeting has been held in the Egyptian Hall at the Mansion House, for the purpose of considering the best measures to be taken to assist the bishop about to proceed to British Columbia in discharge of the arduous and important duties with which he has been charged. The meeting was convened by the Lord Mayor, in pursuance of numerously signed requisitions from merchants, bankers, traders, and others of the City of London. The Lord Mayor opened the proceedings, and stated that the foundation of the mission was due to Miss Burdett Coutts, who had endowed it with the munificent and surprising sum of 25,000*l*. The new bishop, Dr. Hills, addressed the meeting, intimating that his departure from England would take place to-day. The meeting was also addressed by the Bishops of London and Oxford, the Hon. A. Kinnaird, Sir G. Grey, and others. In the morning a valedictory service was celebrated in St. James's Church, Piccadilly, at which the Bishops of London and Oxford administered the Holy Communion, and the Bishop of Columbia preached the sermon.

India, and Colonies.—The Calcutta mail of the 8th of October has arrived before it was strictly due. The news it brings would not, however, have suffered by delay. Owing to the celebration of the great Hindoo holidays, the Doorgah Poojah, business was at a standstill, while the native town was in a state of demoniac uproar with the beating of tom-toms and the frantic yells of enthusiastic devotees. The Governor-general, as we learn by the telegram to Ceylon, started on his visit to the Upper Provinces on the 10th, escorted by an armed force of three thousand men, horse and foot, and accompanied by a swarm of locusts, in the form of twenty thousand followers, who will assuredly eat up every green thing.

Commercial; and Public Companies.—The weekly reviews from the manufacturing districts indicate a quiet business, with an appearance of remunerative prospects in most departments, though the expansion has not been great during the past fortnight. The home demand, both in the neighbourhood of Birmingham and Huddersfield, is encouraging, but the continental branches having again relapsed into comparative tranquillity, an apprehension is entertained that dulness may eventually arise. The reports from Manchester and Leicester speak of a brisk seasonable business, but any further improvement in prices is not mentioned. At Nottingham and Leeds the transactions have been rather restricted, but the tone of the markets is not asserted to be unsatisfactory. In Sheffield and Wolverhampton trade is moderately active, with expectations of improvement. The accounts from the Irish towns allude to the existence of steady progress.

Public Amusements.—Bro. Bradley's first masquerade will take place at Bro. Caldwell's Assembly Rooms, on Monday next.

TO CORRESPONDENTS.

Exaltation by Dispensation.—"P.Z.," Leicester, writes:—"Does the Grand Superintendent of a province, or the First Grand Principal of the Order, possess the power of granting dispensations for the exaltation of serving brethren, as Janitors of Royal Arch Chapters, without the payment of fees? The letter of the Royal Arch Constitutions would appear to deny the existence of their power, it being expressly provided (p. 18, art. 21), that 'no person shall, under any pretence, be exalted for a less sum than three guineas,' and there is no dispensing clause, unless, as appears reasonable, the preamble can be taken in that sense. In this town several serving companions have been exalted at various times by dispensation—two of them by authority from the First Grand Principal, under the signature of Comp. White, the late G.S.E., who, it would be supposed, would not do anything contrary to Masonic law. The present Grand Scribe E., however, has recently objected to the validity of the exaltation of a serving companion, by authority of a dispensation from the Grand Superintendent of the province, basing his objection on the article above referred to. The Constitutions are certainly not clear on the point, and it is very desirable that the existence or non-existence of this dispensing power should be decided. What is your opinion, Bro. Editor? It does not seem reasonable that a serving companion should be required to pay the customary fees more than a serving brother."—[We believe the power does exist, so far as companions intended for waiters or Janitors are concerned—the laws of Grand Lodge ruling Grand Chapter, where no provision is made to the contrary.—Ed.]

"Bro. N. N. Barrett, Grand Master of Connecticut, U.S."—We have received an excellent photograph of this worthy brother, and also of an old Masonic carpet, published in that State in 1812, and now hanging in the Lodge room of St. John's (No. 4) at Hartford, Connecticut, for which he will please accept our thanks. Bro. Barrett, writing on October 29th, says:—"I am in receipt of the portrait of the Earl of Zetland [issued with the *Freemasons' Magazine* of the 15th]. Many thanks to you, Bro. Warren. This is indeed a valuable present, and just fills a gap in our portrait gallery of bright lights."

"L.S."—A Past Warden is not entitled to a seat in Grand Lodge. He is always eligible for the Master's chair if he can get elected.

"R.R."—We do not give up the names of our correspondents.

"Δ"—We do not consider that a Past Warden of a Scotch or Irish Lodge should be allowed to take the chair of an English Lodge until he has again served the office of Warden—but the letter of the law will not exclude him. Great care however must be taken to ascertain the real rank of such Masons, as they are apt to style themselves P.Masters virtue of the Past Master's degree, which is not acknowledged in England. Moreover, the officers of Irish Lodges are elected only for six months, whilst our law requires that a brother should be a Warden for the full period of twelve months before he is eligible to be elected as Master.

"P. Z."—We do not think it Masonic to give such information. Remember that excellent virtue—silence.

LONDON, SATURDAY, NOVEMBER 26, 1859.

THE YOUTH OF SOLOMON.

BY J. FLAVIUS ADAMS, M.D.

THAT celebrated prayer in which our wise Grand Master is represented as addressing himself to God, on his accession to the throne of Israel, is not without instruction and solemn import. We give that portion of it which suggested to us our present article.

"And Solomon said: And now, O Lord my God, Thou hast made thy servant king, instead of David, my father; and I am but a little child: I know not how to go out and to come in.

"Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing."

The form of the book in which it is related permits it only to be considered as a fact in the history of his reign, and necessarily leaves the sentiments and disposition which lead to this beautiful address to the imagination of the reader to supply. But, in what is considered the apocryphal book of his wisdom, it is related at much greater length, and represents the feelings and character of the author with a simplicity which is singularly affecting, and with an eloquence which cannot be too much admired. It opens with a very beautiful description of the character and effects of wisdom, and of the early admiration which it had excited in his mind.

"Now, when I considered these things," says he, "by myself, and pondered it in mine heart, how that to be joined to wisdom is immortality, and great pleasure in her friendship and glory by communing with her, I went about seeking how I might take her unto me. Nevertheless, when I perceived that I could not enjoy her, except God gave her me, I went unto the Lord and besought him, and with my whole heart I said, O God of my fathers, and Lord of mercy, who hath made all things by thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, and govern the world according to equity, and execute judgment with an upright heart, give me that wisdom which sitteth by thy throne, and put me not out from among thy children; and send her out of thy holy heavens, and from the throne of thy majesty, that she may dwell with me, and that I may know what is pleasing unto thee. So shall my works be acceptable—so shall I govern thy people righteously, and be meet for my father's throne."

There is not, perhaps, in the history of mankind, a more beautiful picture than that which is here represented; a young man in the bloom of life—when everything was gay and alluring around him, in the moment of ascending to a throne, when pleasure and ambition were before him, and eastern servility, with its wonted adulation, told him that all things were in his hand—betaking himself thus humbly to his God, and imploring of him that wisdom which might enable him to resist the temptations with which his situation surrounded him, and to fulfil the duties to which he was called. Had it been in the latter period of his reign, when satiated with pleasure, and disappointed in ambition—when fatigued with the cares and pageantry of a throne he looked abroad for better comforts—had it been at such a time that Solomon had directed his soul to heaven, much of the merit of his piety would have been lost. It would have then appeared only as the last refuge of a discontented mind, which interest, not disposition, had led to devotion, and which sought only for repose in piety when it had been disappointed in everything else. But at such a season, to be guided by such sentiments, in such an hour to address himself to God, bespeaks a mind so humble and yet so pure, a disposition so ardently and yet so rightly inclined, and a soul so well fitted for every kind of excellence, that no language of praise seems too great for its desert.

To the Entered Apprentice Mason this illustration offers a practical lesson of true wisdom. It reminds him of his first step into the temple of knowledge and science—how he knelt, and implored the assistance of the Supreme Being, assured that, if his faith be well founded in that Being, he may confidently pursue his course, without fear and without peril.

It is for wisdom that he also prays, and we give the appropriate invocation so familiar to Freemasons:

"Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence of the pure principles of our Order he may the better be enabled to display the beauties of holiness to the honour of thy holy name. Amen."

Thus is the Entered Apprentice Mason taught, by the example of our great prototype, to implore his Creator's aid in all his laudable undertakings, and to esteem Him as the chief good.

It is not, however, from the peculiar situation of King Solomon that the beauty of this memorable instance arises. The charm of it chiefly consists in its suitableness to the season of youth; in its correspondence to the character and disposition which distinguish that important age; and which no length of acquaintance with the world prevents us from wishing to find in the young. In all situations, indeed, of human life, piety is the duty and the interest of mankind; but, in youth, it has something singularly graceful and becoming, something which ever impels us to think well of the mind in which it is found, and which, better than all the other attainments of life, appears to promise honour and happiness in future days.

It is suited to the opening of human life, to that interesting season when nature in all its beauty first opens on the view, and when the wisdom and goodness of the Almighty fall on the heart, unmingled and unimpaired. It is suited to the nature of youthful imagination, to that love of excellence and perfection which nothing mortal ever can realize, and which can find only in the truths of Masonry the objects of which it is in search. It is suited still more, perhaps, to the tenderness of young affection, to that sensibility which every instance of goodness can move, and to that warm and generous temper which meets everywhere with the objects of its gratitude and love. But, most of all, it is suited to the innocence of the youthful mind, to that sacred purity which can lift its unpolluted hands to heaven; which guilt has not yet torn from confidence and hope in God; and which can look beyond this transitory world.

The progress of life may bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart—the devotion which nature and not reasoning inspires—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasure which it bestows; these are the possessions of youth, and youth alone.

The feelings of piety, however, are not only natural and becoming in youth; they are still more valuable, as tending to the formation of future character, as affording the best and noblest school in which the mind may be trained to whatever is great and good in human nature. As the "corner stone" is the foundation and support of every new building, so does the Entered Apprentice represent the "corner stone" of that moral edifice he hopes to erect, by the practise of every moral and social virtue.

As an emblem of his innocence, he is presented, at his initiation, with a lamb skin, or white apron. It is to remind him of that purity of life and conduct which is fitted to exalt the human mind to its greatest degree of virtuous perfection.

The moral sentiments which are formed in youth spring in the first and purest state of the human mind, when no habits of life have contracted its powers. It comes in that happy season when life is new, and hope unbroken; when nature seems everywhere to rejoice around, and when the love of God rises unbidden in the soul. At such a period the practise of virtue is not a service of necessity, but of joy. If there be a moment in human life in which the foundation of a virtuous character can be laid, it is at this period.

If there be a discipline which can call forth every noble faculty of the soul, it is such early exercises of morality. They establish a tone and character of thought which is allied to every virtuous purpose. They afford those prospects of the providence of God which can best give support and confidence to virtue. While yet the world is unknown, and the calm morning of life is undisturbed by passions, it awakens desires of a nobler kind than the usual pursuits of life can gratify, and forms in secret those habits of elevated thought which are, of all others, the most valuable acquisitions of youthful years, and which, whether in the pursuits of action or of speculation, fit it for future attainments in truth and virtue, beyond the reach of ordinary men: so the mind is brought from a state of *darkness*, gradually, to the light of truth.

The moral teachings of early life have an influence which are never forgotten. They represent man in colours which afford the most dignified aspect of his nature. They represent him as formed in the image of his Maker, and as crowned with glory and honour. They represent life, not as the short and fleeting space of temporary being, but as the preparation only for immortal existence. It represents all this, too, in the season of youth, when no lower passions have taken dominion of his heart, and when his powers are all susceptible of being moulded by the ends which are placed before him. In such views of man, all the best qualities of his nature arise involuntarily in the soul: the charity which burns to diffuse happiness; the fortitude which no obstacles can retard, and no dangers can appal, in the road of immortality; the constancy which, reposing in the promises of heaven, presses forward in the path of strenuous and persevering virtue. Such views also level all those vain distinctions among men which, in one class of society, are productive of oppression and pride, and in the other, of baseness.

The first degree of Masonry illustrates humility and deprivation, and instructs us how to practise the one and bear the other with patience and resignation. It teaches us that "we are descended from the same stock, partakers of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveller of all reduce us to the same state."

It is the piety of youthful days which can afford the best preservative against all dark and unjust conceptions of life. Before the experience of life has made any impression on their minds, before they descend into the "wilderness" through which they are to travel, it shows them from afar the "promised land." It carries their view to the whole course of their being, and while no narrow objects have yet absorbed their desires, shows them its termination in another scene, in which the balance of good and evil will be adjusted by the unerring hand of God. Under such views of nature, the system of Divine Providence appears in all its majesty and beauty. Beginning here, in the feeble and imperfect state of man, it spreads itself out into forms of ascending being, in which the heart expands while it contemplates them, and closes at last in scenes which are obscured only from the excess of their splendour. With such conceptions of their nature, life meets the young in its real colours—not as the idle abode of effeminate pleasure, but as the school in which their souls are formed to great attainments; not as the soft shade in which every manly and honourable quality is to dissolve, but as the field in which glory, honour, and immortality are to be won. Whatever may be the aspect which it may assume, whatever the scenes in which they are called to act or to suffer, the promises of God still brighten on their view; and their souls, deriving strength from trial, and confidence from experience, settle at last in that humble but holy spirit of resignation which, when rightly understood, comprehends the sum of human happiness. Such are the natural effects of human instruction.

"Now the prayer of Solomon pleased the Lord that he had asked this thing, and God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hath asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among kings like unto thee all thy days."

In every part of scripture, in the same manner, it is remarkable with what singular tenderness the season of youth is always mentioned, and what hopes are afforded to the devotion of the young! It was at that age that God appeared unto Moses, when he fed his flock in the desert, and called him to the command of his own people. It was at that age he visited the infant Samuel while he ministered in the temple of the Lord. It was at that age that his Spirit fell upon David, while he was yet the youngest of his father's sons, and when among the mountains of Bethlehem he fed his father's sheep.

These are the effects and promises of youthful piety; and our young craftsmen should rejoice in those days which are never to return; when virtue comes to them in all its charms, and when the God of nature reveals himself to their souls like the mild radiance of the morning sun. If, like Solomon, devotion has taught them its secret pleasures; if, when nature meet them in all its magnificence or beauty, their hearts humble themselves in adoration before the hand which made them, and rejoicing in the contemplation of the wisdom by which they are maintained; if such are the meditations in which their useful hours are passed, let them not renounce, for all that life can offer in exchange, these solitary joys. In these days, "the Lord himself is the Shepherd, and thou dost not want." Amid "the green pastures and by the still waters of youth he now makes thy soul to repose." But the years draw nigh when life shall call the young craftsman to its trials; the evil days are on the wing, when "thou shalt say thou hast no pleasure in them;" and, as thy steps advance, the valley of the shadow of death opens, through which he must pass at last. It is then he shall know what it is to "remember his Creator in the days of his youth." In these days of trial or of awe "His Spirit shall be with you," and he shall fear no ill; and, amid every evil which surrounds them, He shall restore his soul; His goodness and mercy shall follow him all the days of his life," and, when at last, "the silver cord is loosed, his spirit shall return to the God who gave it, and he shall dwell in the house of the Lord for ever."

SMYRNA AND AIDIN RAILWAY.—The *Impartial*, of Smyrna, states that the Turkish Government has appointed the Imperial Commission for adjudicating causes of expropriation, land damages, &c., in the province of Smyrna. Rechad Bey has been appointed President, and Bro. Hyde Clarke, Vice-President. The *Impartial*, says of the latter, "We cannot fail to applaud this choice of Bro. Clarke for a mission so delicate, persuaded as we are that by his rare qualifications the representative of the company will be able to conciliate the interests of the company with the duty of protecting the landowners against illegal acts.

BASILICA ANGLICANA—III.

ST. ALBANS.

MIDWAY between Watford and Berkhampstead, on the line of the North Western Railway, are situated the city and ancient abbey church of St. Albans, placed on a rising ground, and overlooking a wide landscape truly English in its character, being interspersed with small woods and copses, abundant shining streams and watercourses, which

"————Slow winding through the level plain
Of spacious meads with cattle sprinkled o'er,
Conduct the eye along their sinuous course
Delighted; while there lies a spacious map
Of hill and valley interposed between."

St. Albans is the centre of a locality rich in historical reminiscences. Within a few miles is King's Langley, where Henry the Third had a palace in which he frequently resided, and to which he added a priory in which Piers Gaveston, the favourite of Henry the Second was buried, and wherein also are entombed the remains of the unfortunate Richard the Second. At Berkhampstead the Conqueror met the Abbot of St. Alban's with a crowd of Saxon chiefs and prelates who had prepared to oppose his progress; William, however, falling upon his knees in the "holy presence," swore "to rule according to the ancient laws and customs of the country." He had scarcely drawn breath after so profound a perjury, when he bestowed the castle of Berkhampstead and the surrounding lands upon his half brother, Robert Moreton, whom he had previously created Earl of Cornwall.

At the edge of the landscape is the little town of Ivinghoe, where, in a large cruciform church, the work of his own hands, is the tomb of Henry de Blois, that great church building Bishop of Winchester, and brother of King Stephen, who having rebuilt the old cathedral of Winchester, founded the monastery and hospital of St. Cross, of which, according to cotemporary testimony, the revenues have become fabulous.

St. Albans was one of the principal towns of the ancient Britons, and in that character was one of the first which invited the thirst for conquest of the invading Romans, who besieged and took it, and twenty years afterwards raised it to the rank of "city," under the title *Verulam* or *Verulaminium*. They invested it with a wall of Roman tilework, a portion of which remains to this day, and is called Gorhambury Block. But according to Tacitus, they made but indifferent use of their conquest. Cratus, a lieutenant of Suetonius, excited the Briton population to an uncontrollable pitch of fury; their territory was taken away from their chiefs, and their households plundered. It was at St. Albans that Boadicea, the queen of the Iceni, writhing under unheard of wrongs, assembled round her the remains of her people, and falling upon the Roman legionaries quartered in the city of St. Albans, cut them to pieces, and put the execrable Cratus to flight, calling the proconsul from his successes in the north and west. Her triumph was but shortlived, and an exterminating massacre followed upon the return of the main body of the Roman army from the Isle of Anglesea. Again, however, she gathered round her the remnant of her people, and led them to the attack, reminding them of their and her own wrongs. Dion the historian, has described her draped in a many coloured robe, with a massive chain of gold around her neck, her yellow hair descending to her feet, her form majestic, and her countenance stern and imperious. She is represented as appealing from her two injured daughters to the populace, and exciting to a last energetic effort, in which however she was defeated, and ended her career by poison, A.D. 61. Her body is supposed by some (but the evidence is far from satisfactory) to rest in St. Albans. It was in reference to this campaign that Tacitus used the celebrated words—"They (the Britons) are easy to rule, but under injury their temper is quick, sudden, and impetuous. They may be made obedient, but they can never be reduced to slavery."

The name St. Albans is one of purely Christian origin and tradition. In the Romish martyrology we are told that Alban was born a Briton, but became a soldier in the Roman legions, and was afterwards converted to Christianity, for which he suffered martyrdom under Diocletian, in A.D. 293, or according to others, 304. He was then the first native of these islands that suffered for his faith, and the inscription under the spot above which his shrine used to be placed, reads, "*Albanus Verolamensis, Anglorum Protomartyrus*, A.D. 293."

Of the ancient abbey of St. Albans there remain only the abbey church and gateway which were purchased of Edward the Sixth by the corporation and inhabitants, and appropriated to parochial purposes. The old edifice, however, is one of great antiquity, dating from a time long before the conquest. Indeed it was cotemporary with the first St. Paul's above Ludgate, and St. Peter's in Thorney Island. It boasts of originating in nearly the same manner, namely, from kingly penitence. Offa, King of Mercia, the same of whom mention has been made in previous papers, resolved, stricken with remorse for the murder of Ethelbert King of the East Angles, to erect a shrine to St. Alban at Holmehurst, in the year 795. This establishment he largely endowed and enriched with costly presents. It flourished for nearly seven centuries, and grew so wealthy that the kings of the twelfth and thirteenth centuries were entertained by its abbots in a princely fashion which they themselves could not excel. The Roman tiles with which the city was originally built, were employed at various periods to repair and reconstruct this great monastery of the Benedictines. That portion of it which at present remains, is composed of various styles of architecture, indeed so remarkable is this that we find the circular and pointed arch in different sides, and the rudest specimens of Saxon architecture placed beside the more refined form and workmanship of the Norman era. Of the original dimensions some idea may be formed from the present proportions of the existing church. It is like other ancient English churches, cruciform, and measures six hundred feet at the intersection of the transepts; each transept measures one hundred and eighty feet. The height of the tower is one hundred and forty-four feet, and the nave is two hundred and seventeen feet wide. The revenues of the abbey of St. Albans were computed in the thirteenth century at £2,500 per annum, at that time an enormous sum. The number of illustrious personages interested in this ancient church is very great. In one of the side walls are niches of seventeen kings who were patrons of the abbey; most conspicuous is the monument of Humphry, Duke of Gloucester, who, to distinguish him from Richard, afterwards the third of that name, King of England, was called the "good" Duke of Gloucester.

But there is another church, St. Michael's, which derives a melancholy interest from the circumstance of its being the last resting place of Francis Lord Bacon and Verulam.

"That wisest, greatest, meanest of mankind."

In that church is the monument of the great philosopher and statesman. Here he was carried from his residence at Gorhambury, where he retired after his impeachment by the peers. There is a sad interest attaching to his last appeal to the king, in which he says, "I see my approaching ruin. There is no mercy in a multitude. Those who now strike at your chancellor will strike at your crown. I am the first, I hope I may not be the last sacrifice." This was penned in 1626. Twenty-three years later, Charles I. was brought to the block. And later, the degraded chancellor exclaimed, in the despair of a broken heart, "It is my own act, my lords, be merciful to a broken reed." How applicable are the beautiful lines of Byron :—

"And the soft quiet hamlet where he dwelt
Is one of that complexion which is made
For those who their mortality have felt;
A home and refuge from their hopes decayed.

In the deep refuge of the green hill's shade
Which shows the distant prospect far away,
And busy cities now in vain displayed,
For they can lure no further, and the ray
Of the bright sun can make sufficient holy day."

A MODEL LODGE.

[From Rob Morris's *Code of Masonic Law.*]

We have often been asked to describe a Model Lodge—exactly such a thing as a Lodge ought to be. Influenced by the hope that some of our readers will be stirred up to strive for this high standard, we will attempt the description, though we feel ourselves compelled to draw, in part at least, upon fancy for the pattern. We have witnessed every feature of our model, but never all of them in one Lodge.

The room should be in the highest story that embraces it, but not directly under the roof, and including the room for the Tyler and the preparation room, should comprehend the whole story; so that there may be no other apartments contiguous to it. It should be situated rather in the suburbs of the village or town, in which the Lodge is located, and so high that no other building near will overtop it. For summer use it should admit of the most thorough ventilation, for nothing is more destructive to health than night meetings in hot and confined rooms, such as we too often have suffered in. Stoves should be so situated as to warm the remotest corner of the apartment in a cheerless winter night, that the order and decorum of the Lodge may not be disturbed by members leaving their seats, and an ample supply of water should be conveniently at hand. The Tyler's room should have a stove to itself.

The floor should be covered with thick matting, or carpeting laid upon straw, so as to damp the heaviest sound. The stations of three principal officers should be raised on steps according to their official grade. No pulpit or wall should be erected to conceal them from the view of the craftsmen present, but they should sit as exposed as a king upon his throne; or, at the most, a narrow pedestal rising from a single stalk, should be placed before each of them. On this pedestal may lie the pillar, gavel, &c., necessary for each. Comfortable seats should be provided for members and visitors; not hard, torturing benches, without backs, but easy and pleasant chairs or sofas. Desks are necessary for the Secretary and Treasurer, and chairs for the Deacons. The gavels used by the principal officers should be small, neatly turned, of ivory, lignum vitæ, or some other hard and ornamental wood; and a hard substance laid upon the pedestal to receive the force of the blows. Upon the wall should hang one of Sherer's large and magnificent Master's carpets, the best arrangement in the world for purposes of lecturing; likewise engravings of the temple, of eminent Craftsmen, of splendid Masonic edifices, maps of the countries mentioned in our lectures, chronological charts, and any thing else that is both instructive and ornamental. Thus the room is a place of beauty, gratifying to the eye, and satisfactory to the pride; while it is eminently calculated for the Mason's purpose as a school for the mind. During the hours devoted to discussions, that are sometimes uninteresting, save to the few, the brethren will be feasting their eyes with these speaking emblems, instead of closing away in sleep. In one corner, neatly arranged on shelves, properly catalogued and covered for preservation, should be the Lodge library, embracing as many books upon Masonry and cognate subjects as the means of the Lodge will procure. A small annual percentage upon the Lodge receipts would suffice to increase it from year to year, until, eventually, the collection would become one of the most valuable objects belonging to the Lodge.

The Lodge room should rather be small and well filled than large and empty. As no well working Lodge embraces in general over fifty members, so the dimensions of thirty feet by twenty feet, or thereabouts, make the most desirable apartment. Preserve us from the great halls as big as "all outdoors," that more resemble a barn than a Lodge room, and could not be filled with less than ten score Masons! Some Lodges build as if Lebanon's cedars were as abundant as black oak saplings.

In this Lodge shall meet statedly (not oftener than once a month) all the members thereof, or as many as are favoured by Providence with health and strength to come. Precisely as the clock indicates the hour named in the by-laws, the Master's hammer should descend, and the work of the meeting be commenced. Vacant places already noted should be already filled by appointment, for the well informed Master will not wait the clothing of the Craft to select his assistants in the labour before him. Upon the Master's pedestal the faithful Secretary has already laid a brief programme of the business suggested by the minutes of the last meeting, so the instant the opening ceremonies are completed labour can commence. Upon each pedestal, and at convenient places here and there, around the room, are copies of the by-laws and rules of order of the Lodge, placed there through the thoughtful care of the Tyler or Steward, who has long ago been instructed to this end by the Master. This provides every person present with the means of correcting others and ruling himself.

If strangers are present, they are treated with marked courtesy and attention. After proper avouchal (which consists in a declaration from some brother present that he has sat with them in a Lodge—nothing less than that is a legal avouchal) they are made to feel themselves at home, and as free from embarrassment as though they had lived there all their days. Their names are entered upon the Secretary's book, the Lodge to which they are attached (or were last attached, if demitted) is noted, and henceforth the Lodge will know them in the true Masonic sense. If they cannot be avouched for, according to the basis named, they are politely invited to wait in the adjoining apartment until the Lodge shall be opened, when they can be examined in due and ample form. Should they fail in any particular to satisfy the examining committee as to their claims to Masonic regard, they are as politely notified of the fact, and thus no offence can possibly be given or taken by either party.

The work in the Model Lodge should go on expeditiously and systematically. While ample time is allowed for a free expression of opinion, always controlled, however, by the rules of order, and for the lectures to the degrees conferred, no allowance is made for desultory discussions, want of facility on the part of subordinate officers, or previous neglect in arrangements. Negligence is always a fit subject for Masonic discipline. The Master should need no book for the monitorial portion of his lectures, but a well practised tongue and a disciplined memory from the unerring volume from which he draws. The same may be said of the subordinate officers, each should be able to repeat his part as easily as he repeats the Lord's prayer or his own name.

In this hasty sketch we have not pretended to enumerate all the articles necessary to equip a Mason's Lodge. We have said nothing of the symbol of Deity, the Deacon's rods, candlesticks, jewels, &c. The knowledge of every reader will supply the rest.

And best of all, in this Model Lodge you will find mutual respect, mutual confidence, and mutual love. None will be fraternized who are not in the confidence of every member of the Lodge. None will be demitted save those who are about to remove, or who have departed to another state of existence. No slight misunderstanding will be allowed to grow up into a great and incurable quarrel; but all breaches will be healed while yet they are tender and small. The Master and Wardens will be elected "for real worth and personal merit only," and not often changed. The humblest member of the Lodge will feel himself, Masonically, equal to the highest; the highest will not spurn the companionship of the humblest; and here, if anywhere, will be seen the influence of "that noble and generous emulation of who can best work and best agree."

ARCHÆOLOGY.

INTERESTING DISCOVERIES NEAR AMIENS.

[The following very important paper appears in a contemporary's columns, and is contributed by T. W. Flower, Esq., of Croydon.]

Having observed the great and increasing interest which has been excited by the discovery in the drift gravel of the valley of the Somme of numerous flint weapons or implements, which evidently were wrought by human labour, I am induced to lay before your readers some particulars which hitherto seem not to have been sufficiently noticed.

Several years have now elapsed since M. Boucher de Perthes, of Abbeville, a gentleman well known for his devotion to literary and antiquarian pursuits, first observed and described the occurrence of these implements in the gravel pits near that town.

Some years afterwards Dr. Rigollet, of Amiens, by means o researches carried on in other localities, fully confirmed the accuracy of M. de Perthes' observations. Nevertheless this discovery, if not altogether discredited, was but little noticed or appreciated either in France or in England, and might have passed into entire oblivion, but for the researches of an English geologist. The merit of having recalled this interesting subject to the attention of the geologists and archæologists of both

countries, and of clearing up the doubts which had prevailed as to the contemporaneity of those works of human hands with extinct species of elephants and other mammals, is entirely due to Mr. Prestwich.

Having twice carefully examined the several sections in which these implements had been found by M. de Perthes and by Dr. Rigollet, Mr. Prestwich embodied the result of his investigations in a paper which was read before the Royal Society in June last, and which has been since published in the society's proceedings. As this report may not be accessible to many of your readers, and as it is also carefully limited to a detailed and scientific account of the author's investigations, some further and more general particulars may perhaps be found interesting to those who take any interest in such subjects.

Shortly after Mr. Prestwich's paper had been read before the Royal Society I proceeded under his able guidance, and in company with some other members of the Geological Society to Amiens and Abbeville, in order to re-examine the sections in which those implements had been found. Upon our arrival at the pit near Amiens we were met by some little barefooted boys, one of whom accosted me with the politeness peculiar to his nation, —"*Monsieur, voulez vous des langues des chats?*" Although I could form no notion of the use to which these delicacies were to be applied, I answered, I hope with equal politeness, that I did wish for some of them; whereupon the lad skipped back to his hut, and soon returned with ten or twelve of the flint celts, which he gladly exchanged for a few sous. Encouraged by this proof that the objects of our search were not far distant, we set to work with great zeal, although at first with but little success; however, after labouring for some hours, I succeeded in discovering and disinterring a very fine and well shaped celt of black flint, eight inches long by four inches wide at the widest part, and tapering to a rounded point about three quarters of an inch in width, so as to bear some rude resemblance to a tongue. This was embedded at the depth of about twenty feet from the surface, in the middle of a compact mass of gravel, composed entirely of chalk flints, much water worn and rolled, and chalk pebbles. Before discovering it I was obliged to dig into the face or outer surface of the quarry to the depth of about eighteen inches, and to displace several barrow loads of the gravel.

The bed of gravel in which it was found is of an average depth of about twenty feet, and forms the capping or summit of a slight elevation, resting immediately upon the chalk. Above this bed occurs a thin bed of coarse white silicious sand, interspersed with small rounded chalk pebbles, and varying from six inches to three or four feet in thickness. This sand bed contains numerous well-preserved land and freshwater shells of recent species. Resting immediately upon the sand is found a bed of strong reddish loam, six or eight feet in thickness, which has been extensively worked as a brick field; and on the surface of this bed, at 200 or 300 yards distance from the general pit, and somewhat nearer to the convent of St. Acheul, are the remains of an ancient cemetery. Here a large stone cist is to be seen, standing on the surface, the brick earth having been cleared away both from above and around it. This cemetery is undoubtedly Roman. We procured from it a coin of Claudius in good preservation, and some other Roman coins, together with a bronze finger ring, and part of a fibula.

The result of our examination perfectly satisfied us of the accuracy of Mr. Prestwich's conclusions with regard to a fact so interesting alike to the archæologist and to the geologist. We ourselves found not only two good specimens of the flint celts, or hatchets, but we brought away upwards of thirty others, taken from the same pit, some of them found at about the same depth as the first, and some three or four feet lower. These were procured without difficulty from the labourers and their children. Mr. Prestwich, also, on the occasion of his first visit alone, and afterwards when in company with Mr. Evans, brought away twelve specimens. Numerous others are to be seen in the fine museum of M. Boucher de Perthes, and some are preserved in the museum of Amiens.

No one who examines these instruments can doubt that they are the products of human labour and skill. Uncouth as they may appear to those who are accustomed to more finished works, their rudeness is evidently not so much due to any deficiency of intelligence in the manufacturers as to the want of iron or some other metal wherewith to work. It may be questioned if any English workman, who was destitute of all tools but such as he could find strewn on the earth's surface, would be able to produce from a flint pebble more useful or more elegant forms than these. Those who are familiar with the figures which are presented in those flints which are casually fractured, will agree, that while it is almost impossible that a single flint should be broken by accident, so as to assume the shape in which these are found, it is altogether incredible that a great number of them should be found collected in a space which is not larger than that occupied by a modern dwelling house. They are all formed upon a certain uniform pattern, as much so as a set of modern knives and forks; all are worked to a blunt point with a rude cutting edge on each side, and a sort of boss on the other extremity, forming a handhold. The under side is very slightly convex, indeed often almost flat; and on the upper side a slight ridge is left, running down the centre; and the edges are formed by striking away the flint in splinters from each side, in a direction at right angles with or a little oblique to the axis. There are usually five or six of these chips on each side of the upper surface, as distinct and regular as the marks of the chisel upon a statue. Almost every specimen is found to retain a greater or less portion of the original outer surface, but this is invariably left at the thick and not at the pointed extremity. It is, indeed, only retained where it does not interfere with the shape of the instrument; in all other cases it is carefully chipped or struck off, thus indicating not only labour but that intelligence which avoids the expenditure of useless labour.

There is one peculiarity in these implements which seems to deserve more notice than it has received. It is evident that they existed in the shape of gravel, or much worn pebbles, before they were fashioned to their present shape. This, indeed, is just what might have been expected, since none but a people destitute of metal would have been content to use such rude instruments as these; and a people so unprovided would also have been unable to quarry the chalk for the sake of the flint embedded in it, and would thus have been forced to content themselves with those fragments or blocks which lay scattered upon the surface. If we examine them closely we shall find that while the manufactured or worked surface of the celts is nearly as sharp and clear as if made yesterday, that portion of the original, or, if we may so call it, the natural surface, which has not been struck off in the course of manufacture, is much worn and exhibits the appearance of having been long "tossed with restless violence round about the pendent globe." We may also judge of them, as we do of other things, by their companions. The pebbles which are found immediately associated with them, but which have not been worked, are very much water worn and rolled; some, indeed, are nearly round; and all, without exception, have acquired that peculiar worn aspect which long travel gives as well to rocks as to men.

Nor, indeed, is this change confined to the mere surface; the interior substance of many of these stones, to the extent of about a quarter of an inch from the outer surface, presents that discoloured appearance which, to a practical eye, denotes the changes which have been produced by mechanical and chymical forces, probably in operation for long periods of time.

If this attrition of the outer surface, and the discolouration of the interior, had been due to the same forces (whatever they may have been) which brought the implements themselves into their present position, it is obvious that they also would have been subjected to the common fate, and that thus the sharp edges which they still retain would have been much abraded if not entirely obliterated, and the interior would have been partially discoloured.

It would thus seem that the forces, by means of which these things were carried into their present position, were in operation but for a short period; that the actual condition of the gravel in which they are found, and from which they are fashioned, was due to some former change or changes, by means of which these masses of flint were torn from their chalk matrix; and that on this occasion the gravel was merely shifted from some other spot, just as the loose ballast in the hold of a vessel in stormy weather is rolled from one side to the other.

It has been noticed that the quarry is on the summit of a gentle elevation, about 100 feet above the level of the Somme, and, whatever may have been the case before the deposit of the gravel, there is now no high land in the neighbourhood from which so large a mass could have slipped. It seems also that this particular bed is but a patch or outlier of the mass of drift of which it originally formed a portion. It crops out a few hundred yards' distance to the east, and is not met with again until we arrive at the foot of the hill of St. Roch. It is of course impossible to indicate with any certainty the nature of those forces which brought this gravel bed to its present position; but if we assume that this change was brought about by the action of water, I would venture to suggest that the wave which was sufficiently powerful to carry into its present position this vast mass of gravel and earth would have overwhelmed and destroyed every creature living upon the surface, and the forces of which we find traces in the subsequent denudation of the sides of the hill could hardly have been less destructive. It would seem that we have thus

evidence of four, if not more, distinct deluges—namely, that which washed from the chalk, and strewed over the surface, the flint stones from which these implements were fashioned; next, that which carried them into their present position; afterwards, those several changes by which large portions of the first deposit of gravel were removed, and the beds of sand, with the remains of land and freshwater shells were deposited; and lastly, the formation of a thick bed of solid brick earth. Above all are seen the tombs, and coins, and weapons of those who, although they lived two thousand years since, seem, when compared with these relics of a far more ancient period, to be but of yesterday.

This view of the subject appears to be in accordance with many of the phenomena which are presented in our own and other countries. The chalk seems to have been a vast quarry, from which, by means of various dynamical changes, occurring at distant epochs, vast quantities of material have been extracted. The lime has been used up, and merged in various combinations, but the more enduring flint has remained in various distinct conditions, each of which seems to indicate some partial breaking up of the great chalk quarry—the trophies won by a successful invasion—the wrecks left after some great storm. Thus we have the green coated flints lying at the base of the Reading sands, which evidently have hardly been stirred since they were first torn from their chalk matrix. Above these we find large masses of highly rounded flint pebbles, which form the base of the London clay, and above the London clay numerous extensive accumulations of coarse chalk flint gravel and silicious sands.

It remains only to notice the occurrence of mammalian remains in these beds. In the pit from which these implements were taken we procured a few small and indistinct fragments of bone, and Mr. Prestwich, in his former visit, obtained part of an elephant's tooth, and some teeth of the horse, probably of an extinct species. At St. Roch (distant from St. Acheul about a mile) we obtained two very fine and perfect hippopotamus's tusks. These were discovered a few days before our visit, at a depth of twenty feet from the surface, in a thick bed of gravel, exactly resembling in every respect that of St. Acheul, save only that at St. Roch we did not meet with any flint weapons, and the bed of coarse white sand, with land and fresh water shells, was wanting. Like the flint celts, these tusks appear to have undergone hardly any injury from the contact of the coarse heavy gravel in which they are imbedded, from which circumstance we may conclude that they did not travel together for any lengthened period.

The discovery of these relics of a race which seems to have been of far greater antiquity than any that has been hitherto supposed to have inhabited our planet, involves many interesting and difficult questions. We feel as much at a loss to imagine who those were who were thus contemporary in France with the mammoth and the hippopotamus, as Robinson Crusoe was perplexed by seeing the footprints of his mysterious visitor in the sands of his desert island. Nor is this the only perplexity in which we are involved. How are we to account for the circumstance that no trace of human bones, or of any other work of art has been found associated with these implements; and how has it happened that several hundreds of them have been accumulated in a single gravel pit? These questions, which still remain unsolved, may well deserve the attention of philosophers and naturalists.

MASONIC NOTES AND QUERIES.

NUMBERING OF THE LODGES.

It would be a very desirable piece of information if some one would communicate the exact times at which the alterations of the numbers of the Lodges have taken place by authority; so that it would be known when such changes took place in the whole body of the Lodges on the registers of the Grand Lodges, both of Antient and Modern Masons; for without a clue of this kind it is almost impossible to trace the antecedents of a Lodge having no records, and yet acknowledged to be of some antiquity, which is the case with the Lodge of—Chronologus.

DRS. HEMMING AND OLIVER.

Taking up, by chance, Dr. Oliver's *Star in the East*, it opened in my hand at page 120, where I read in a note—"It will have been observed by our well instructed brethren, that I have cited the Lectures as they existed before their revision by Dr. Hemming, under the authority, I believe, of the Grand Lodge. Such a revision would depend in a great measure on the personal taste of the brother commissioned to effect the alteration; and it must be confessed that many passages have been retained which are ratively worthless, and others omitted which were highly illustrative and useful. The worthy Doctor indeed had a task imposed on him of no common interest. His path was beset with difficulties; and it is to be feared that a slight feeling of prejudice was one of them, arising out of a circumstance then existing, which was extremely unfavourable to his labours." Was this so? And if so, what was the prejudice, and the circumstances out of which it arose?—Verax.

SOCIETY OF JOHN.

An old friend of our family lately put into my hand the accompanying curious paper, adding,—"As you are a Freemason this may interest you, take a copy and return it to me again;" I did so; and enclose the same for insertion among the Masonic Notes and Queries of the *Freemasons' Magazine*. The document is as follows:

"S.M.G.D.O.—We, the Elect Masters of the Venerable Society sacred to John, or of the Social Order of Freemasons, Rulers of the Lodges or Tabernacles, constituted at London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburgh, Antwerp, Rotterdam, Madrid, Venice, Ghent, Regiomonte, Brussels, Dantzic, Middleburgh, and in Chapter assembled in the said city of Cologne, in the year, month, and days aftermentioned: our Preses being the Master of the Lodge established in this city—a venerable brother, and most learned, prudent, and judicious man, called to preside over these deliberations, by our unanimous vote—Do, by these letters, addressed to all the above-mentioned Lodges—to our brethren present and future, declare, that forasmuch as we have been considering the designs, which in these calamitous times embroiled, by civil dissensions and discord, have been imputed to our foresaid society, and to all the brethren belonging to this Order of Freemasons, or of John, opinions, machinations, secret, as well as openly detected; all which are utterly foreign to us, and to the spirit, design, and precepts of the association. It moreover appears that we, the members of this Order (chiefly because we are bound by those inscrutable secrets of our connection and covenant which are most sacredly kept by us all), in order that we may be more effectually vilified among the uninitiated and profane, and that we may be devoted to public execration, are accused of the crime of reviving the Order of the Templars, and commonly designated by that appellation, as if we had combined and conspired for the purpose of recovering (as members of that Order) its property and possessions, and avenging the death of the last Grand Master who presided over that order on the posterity of the kings and princes who were guilty of the crime, and who were the authors of the extinction of the said Order; as if, with that view, we were exciting schisms in the churches, and disturbances and sedition in the temporal government and dominions; as if we were influenced by hatred and enmity against the Pope, the Chief Pontiff, the Emperor, and all kings; as if obeying no external power, but only the superiors and elected of our own association, which is spread throughout the whole world, we executed their secret mandates and clandestine designs, by the private intercourse of correspondence and emissaries; as if, in fine, we admitted none into our mysteries but those who, after being scrutinized and tried by bodily tortures, became bound and devoted to our conclaves: Therefore, having all these considerations in view, it hath seemed to us expedient, and even absolutely necessary, to expound the true state and origin of our Order, and to what it tends, as an institute of charity itself, according as these principles are recognized and approved by those who are most versant in the highest Craft, and by masters enlightened in the genuine sciences of the institution, and to give forth to the Lodges or conclaves of our society the principles' thus expounded, digested, and organized, as an exemplar authenticated by our signatures, whereby a perpetual record may remain of this our renewed covenant, and the unshaken integrity of our purpose; and also in case, through the daily increasing propensity of the people to animosities, enmity, intolerance, and wars, this our society should hereafter be more and more oppressed, insomuch as to be unable to maintain its standing and consolidation, and thus be dispersed to some distant regions of the earth; and in case, through lapse of time, the society itself should become less observant of its integrity, purity, and incorruptibility. Nevertheless, in better times and more convenient circumstances, there may remain, if not the whole, yet perhaps one or other of the duplicates of these presents, by which standard the Order, if subverted, may be restored, and if corrupted or estranged from its purpose and designs, may be reformed. For these causes, by these our universal letters, compiled according to the context of the most ancient monuments which are extant, concerning the objects of the institution—the rites and customs of our most ancient order—We, Elect Masters, influenced by the love of the true light, do, by the most solemn sanctions, adjure all fellow-labourers, to whom these presents now or in time hereafter may come, that they withdraw not themselves from the truth contained in this document. Moreover, to the enlightened, as well as to the darker world, whose common safety concerns and strongly interests us, we announce and proclaim.

(A) That the Society of Free Masons, or Order of Brethren attached to the solemnities of St. John, derive not their origin from the Knights Templars, nor from any other order of knights, ecclesiastical or secular, detached or connected with one or more, neither have any or the least communication with them, directly, or through any manner of intermediate tie; that they are more ancient than any order of knights of this description, and existed in Palestine and Greece, as well as in every

part of the Roman Empire, long before the Holy Wars, and the times of the expeditions of the above mentioned knights in Palestine.

"That from various monuments of approved authenticity, the fact is to us quite notorious, that this our association took its origin from the time when first, on account of the various sects of the Christian world, a few adepts, distinguished by their life, their moral doctrine, and their sacred interpretation of the Arcanic truths, withdrew themselves from the multitude; for the learned and enlightened men who lived in those times, (the true Christians who were least infected with the errors of Paganism), when they considered that through a corrupt religion, schisms, and not peace, and neither toleration nor charity, but atrocious wars were promulgated, bound themselves by a most solemn oath, in order more effectually to preserve uncontaminated the moral principles of this religion, which are implanted in the mind of man, that to these they would devote themselves; that the true light, arising gradually out of darkness, might proceed to the subduing of superstitions, by the cultivation of every human virtue, and to the establishment of peace and comfort among men. That under these benign auspices the masters of this community are called brethren dedicated to John, following the example and invitation of John the Baptist, precursor of the rising light—first among the martyr stars of the morning.

"That these doctors and scribes, who were also according to the custom of those times called Masters, did, from the most experienced and best of the disciples, collect and choose fellow labourers, whence arose the name of Socius. When others were elected, but not chosen, they were designed, after the manner of the Hebrew, Greek, and Roman philosophers, by the appellation of disciple.

"(B.) That our association now, as formerly, consists of the three degrees of Disciple, Fellow, and Master. The last, or Masters, admitting of Elect Masters and Superior Elect Masters. But that all associations or fraternities so called, who admit of more or other denominations or subdivisions, and who ascribe to themselves another origin, and intermeddling with political and ecclesiastical affairs, make promises and protestations—under whatever titles they may assume, of Freemasons and brethren attached to the solemnities of John, or others which belong not to our Order—are to be expelled from it as schismatics.

"(Γ.) That among the doctors, Masters of this Order, cultivating the sciences of mathematics, astronomy, and other studies, a mutual interchange of doctrine and light was maintained, which led to the practice of electing, out of those which were already Elect Masters, one in particular who, as excelling the rest, should be venerated as supreme Elect Master or Patriarch. Being known only to the Elect Masters, he was regarded both as the visible and invisible head and chief of our whole association; so that, according to this ordinance, the Supreme Master and Patriarch, though known to very few, yet still exists. The premises being compiled from the mass of parchments and charter of the order itself, committed, by authority of our patrons, with the sacred documents, in future to the charge of our Preses and his successors; and being herewith diligently compared by W. E. Santona, by authority of the same illustrious patriarch, ordain and command as follows:—

"(Δ.) The government of our society, the mode and rule according to which the flaming light may be imparted and diffused among the illuminated brethren, as well as the profane world, rest entirely with the highest Elect Masters. To them belongs the charge of watching and taking care, lest the members, of whatever rank or order, should attempt any thing contrary to the true principles of our society. Upon the same chiefs of the society are incumbent the defence of the order, the preservation and safeguard of its welfare, which, should occasion require, they are to protect at the expense of their fortunes and the risk of their lives against all who attack our institution, whatsoever and wheresoever this may be done.

"(E.) To us it is by no means clear, that this association of brethren, prior to the year one thousand four hundred and forty, were known by any other denomination than that of Joannite brethren; but at that time we are informed that the fraternity, especially in Valence in Flanders, began to be called by the name of Freemasons, from which period, in some parts of Hanover, hospitals began to be built by the aid and pecuniary assistance of the brethren, for those who laboured under the sacred fire, called 'St. Anthony's evil.'

"(Z.) Although in works of benevolence we pay no regard to religion or country, we however consider it safe and necessary hitherto to receive none into our Order but those who, in the society of the profane and unenlightened, are professedly Christians. In conducting this inquisition and trial of those who apply for the initiation of the first degree, which is that of disciple, no bodily tortures are employed, but only those trials which tend to develop the nature, inclinations, and dispositions of the candidates.

"(H.) To those duties which are commanded and undertaken by a solemn oath, are added those of fidelity and obedience to the secular rulers, lawfully placed over us.

"(Θ.) The principle on which we act, and all these our efforts, to whatever purpose and direction they may tend, are expressed in these two precepts—'Love and regard all men as brethren and relations,' and, 'Render to God what is God's, and to Cæsar what is Cæsar's.'

"(I.) The secrets and mysteries which veil our undertakings conduce to this end—that without ostentation we may do good, and without disunion of action, prosecute our designs to the uttermost.

"(K.) We celebrate annually the memory of St. John, the forerunner of Christ, and patron of our community.

"(Λ.) These, and the rest of the corresponding ceremonies of the institution, though conducted in the meetings of the brethren by signs or speech, or otherwise, do nevertheless differ totally from the rites of the churches.

"(M.) The above is considered a brother of the Joannite society, or a Freemason, who, in a lawful manner, by the help, and under the direction of some Elect Master, with the assistance of at least seven brethren, is initiated into our mysteries, and who is ready to prove his adoption by the signs and tokens which are used by other brethren; but in which signs and words are included those which are in use in the Edinburgh Lodge or tabernacle, and its affiliated Lodges; as also in Hamburgh, Rotterdam, and Middleburgh tabernacles, and in that which is found erected at Venice, whose ministrations and labours, though they be ordained after the manner of the Scots, differ not from those which are used by us, in so far as they respect the origin, design, and institution.

"(N.) This, our society, being superintended by one general prince, while the different governments of which it consists are ruled by various superior masters, adapted to various regions and kingdoms, as need requires, nothing is more necessary than a certain conformity among all those who are dispersed throughout the world, as members of one aggregate body; and likewise an intercourse of missionaries and correspondence harmonising with them, and with their doctrines in all places. Wherefore these present letters, testifying the nature and spirit of our society, shall be sent to all and sundry colleges of our order as yet existing. For these reasons above mentioned, nineteen uniform duplicates of letters composed in this form, exactly of the same tenor, confirmed and corroborated by our subscriptions and signatures, are given at Cologne on the Rhine, in the year one thousand five hundred and thirty-five, on the twenty-fourth day of the month of June, according to the era designated Christian.

"Hermanus + Carlton; Jo. Bruce; Fr. V. Upna; Cornelius Banning; De Colligny; Virieux; Johani Schröder; Kofman, 1535; Jacobus Praepositus; A. Nobel; Ignatius de la Terre; Dona Jacob Uttenhove; Falk Nacolus; Va Noot; Phillippus Melancthon; Hugssen; Wormer Abel.

"Certified in form to the printed exemplar, deposed into the Archives of the Gr. and Sublime Chap. of the Temples Interior, sitting in the East of Namur.

"The Gr. Chancellor of that chief Chap.—De Marchot."

What I should like to know is the amount of reliance that may be attached to the above, and how it comes into a modern English dress, if written at Cologne in 1535?—Ambrose.—[We have no doubt it was unknown to "Ambrose," as well as to a majority of our readers, that the above document has already appeared in print in Burnes's *Sketch of the History of the Knights Templars*, 8vo. Edin. 1840, and the copy our correspondent has taken the trouble to furnish is, we believe, a transcript from the one inserted in the appendix of the above work. For the trouble taken by Ambrose we can do no less than offer him our thanks, and in reply to his question we will quote Bro. Burnes, at page 67 of his work, which we hope will carry stronger weight than our own opinion. Speaking of other matters, Bro. Burnes adds:—

"The chevaliers also of the Rosy Cross of Kilwinning in France, own no alliance with Masonic Templary, which they consider a comparatively modern invention; nor do there exist, so far as we know, any authentic records anterior to the Reformation, to prove a connection between the Knights Templars and Freemasons in any part of the world, though we must not omit to mention that a formal document in the Latin language is said to be deposited in a Lodge at Namur on the Meuse, purporting to be a proclamation by the Freemasons of Europe 'of the venerable society sacred to John,' assembled by representatives from London, Edinburgh, Vienna, Amsterdam, Paris, Madrid, Venice, Brussels, and almost every other capital city, at Cologne on the Rhine, in 1535; and signed, amongst others, by the famous Melancthon, in which, after declaring that 'to be more effectually vilified [&c. as above], they solemnly affirm that the Freemasons of St. John derive not their origin from the Templars' [&c. as above], all of which would imply, that some sort of connection was understood in those days to exist between certain of the Masonic fraternities and the Knights Templars. A copy of this document was sent to Edinburgh in 1826, by M. de Marchot, an advocate at Nivelles, and a translation of it has been inserted under the attestation of a notary public in the records of the Ancient Lodge of Edinburgh (Mary's Chapel); but we have little faith in German documents on Free Masonry, unless supported by other testimony; and as no historian of the Craft makes the slightest allusion to the Great Convocation of the brethren at Cologne in the sixteenth century, rather than ask the reader to believe it ever took place, we shall presume that M. de Marchot may have been deceived."

[A note here informs the reader that a copy of the translation referred to is inserted in the Appendix, as before alluded to by us, and which is the exact counterpart of the document sent us by "Ambrose."]

BRO. RICHARD DALE.

In one of the panels projecting in the front of the Old Town, Nantwich, is the following inscription—"Richard Dale, Freemason, was the master carpenter in makinge this buyldinge, Anno

Domino 1611." And under the apex of the gable in front is the double triangle. Who was Richard Dale, to what Lodge and Chapter did he belong, and are any of his descendants supporting and enjoying his privileges?

OLD MASONIC FURNITURE.

Allow me to inquire, through the "Notes and Queries" of the *Freemasons' Magazine*, if any one can tell me where I can meet with old Masonic furniture? By this I do not allude to strictly ancient furniture, but to that which a Lodge may have cast aside, owing to the munificence of its members in providing new, and which could be repaired at a small cost. My object in making this inquiry is to present some such chairs, pedestals, &c., &c., to a new undertaking. Perhaps any brother, or Lodge, knowing of such articles, or having them to dispose of, will kindly address a note to me at your office.—M. D.

Literature.

REVIEWS.

The Shot Gun and Sporting Rifle, and the Dogs, Ponies, Ferrets, &c., used with them in the various kinds of Shooting and Trapping. By STONEHENGE; Author of "British Rural Sports." Numerous engravings. London: Routledge and Co.

WHEN a thorough sportsman like Stonehenge sits down to write a work on a subject of which he is an acknowledged master, we always are apt to expect a very high performance; but in the work before us we have much more than our most sanguine expectations could have led us to imagine. For years we have been extensively acquainted with sporting literature, and in most works which treat of guns and gunnery we have been considerably bored (no pun is intended, gentle reader) by a jumble of half-technical and mechanical instructions of how to take a gun to pieces, clean it, put it together again, with sundry pages of disquisition on the weight, the length and the guage of the barrel—no doubt all very useful in their way; but to those who love sport and get but a few chances to indulge, we counsel give to seek a respectable gunsmith, have their shooting iron put into working order, and go on their way rejoicing. Now Stonehenge gives us all this information, told in a simple easy way so as to beguile our fancy while imparting knowledge. So also with the horses and dogs. In this part of *The Shot-gun and Sporting Rifle* we are told a good deal about breeding, stabling, and kenneling; it is done in a way that renders it easy to retain, and not in learned jargon, but helped out by anecdotes of the experience and vicissitudes of the most celebrated amateurs, pointing out their success or failure by means of some quaint saw or happy allusion. Stonehenge is also no mean naturalist, and you have descriptions of plumage, eggs, and species so cleverly introduced that, instead of being tired by such descriptions, they grow upon the reader and make him desirous of an intimacy with so observant and pleasant a companion as our author is. All kinds of game come in for a share of attention, and there is an association, anecdote, or quotation that bears upon each in its turn. Reading of the dotterel, the tale of the voracious feeder who appropriated an entire dish of those dainties which had been provided for a large party, comes strongly to the recollection, and you can picture him resisting the suggestion of his longing *vis à vis* that he should try a bit of something else with his "No, no, thank you, sir, I'll stick to the little 'uns." In the hints for beginners who are learning to shoot at sparrows from a trap, we are told—"should they (the sparrows) be too quick, put their heads through a hole in a small piece of paper, which will retard their flight;" or, "a very good plan for beginners is, to get a friend to throw a potato or turnip into the air, varying its direction at each throw." There is one very startling assertion made by Stonehenge, viz., "that there are few offices which require more highly developed bodily and mental qualities than that of the man appointed to the task of gamekeeper." This we confess we cannot see in the same light as our author, nor do we think the model coming gamekeeper has yet appeared, but we may be mistaken, and for the honour of that class we hope we are so. Than the chapters on the training of dogs by a well laid system of rewards and punishments, nothing can be more admirable, and we could gather many hints from it which would be extremely applicable to many bipeds. With one general word of commendation we would advise every sportsman to possess himself of this handsome and entertaining volume, assuring our readers that a more genial and comprehensive work than *The Shot Gun and Rifle* [illegible] be found among the literature of the sporting world.

The Thunderstorm. By CHARLES TOMLINSON.

WE hardly know how to class this work, for it is not technical enough to be scientific, nor is it so destitute of magnetic observations to be merely a collection of anecdotes of lightning and thunder. There is no doubt a vast amount of information, of which we are in want, scattered up and down in magazines, newspapers, and the current literature of the times which, if brought into a focus, would do the state some service. Of this latter class we take the *Thunderstorm* to be an exponent of a large amount of facts and anecdotes relating to lightning. Speculation has long been rife as to the effects on crops in the neighbourhood of telegraphic wires when acted on by electricity, and, without offering any opinion of our own on the point, we shall present our readers with an extract from Mr. Tomlinson's work to show how the wires themselves are affected by an approaching or passing storm. Our author tells us—

"Some curious effects of atmospheric electricity in the United States of America have been communicated by Professor Loomis to the *Annalen der Physik und Chemie*, which he thinks to be due in great measure to the more abundant display of electrical phenomena in that country than in Europe. The telegraphic wires, he remarks, are very sensitive to an approaching thunderstorm, and they often become highly charged, even when the storm is so distant that neither is the thunder heard nor the lightning seen. Under such circumstances, if one stand in the room of a telegraphic station, and place one hand upon a telegraphic wire, and rest the other on the wire which communicates with the earth, a sharp shock is felt in the arms, and sometimes across the breast. This shock is very painful; although when the two wires are brought within striking distance of each other, only a faint spark is to be seen. But when the thunder-cloud is near, such experiments are dangerous. In such case, a thunder cloud passing over the wires may charge them to such an extent that the electricity may fuse the thin wire of the electro-magnet, and render the magnet itself unserviceable. On some occasions an explosion takes place in the telegraph-room sufficient to fuse thick wires, and to expose the clerks to considerable danger. A weak charge of atmospheric electricity has the same effect on the wires as the current of a voltaic battery; it makes a point in the telegraphic register. If, however, a storm pass over the wires, these points become numerous; and as they show themselves between the points of a telegraphic message, they make the writing indistinct, and often illegible, so that on such occasions the clerks usually suspend their labours."

All of us, more or less, know that many animals are highly charged electrical machines. Even our children know that by stroking puss's fur the wrong way in a dark room, electric sparks are generated, and some few of us have had some severe shocks from the *gymnotus electricus*, or electric eel, but it was something new to us, and we hope will prove interesting to our readers, to come to the following—

"But some of the most remarkable electrical phenomena are observable in the houses of New York, where the rooms are covered with a thick carpet, and strongly heated by means of a hot-air apparatus. If one move upon such a carpet with a sliding or scraping motion, and then present the knuckle to a metallic conductor, such as the handle of the door, an electric spark, accompanied by a cracking noise, will be perceived. If one goes in this way once or twice quickly along the carpet, the spark may be three quarters of an inch long, very brilliant, and accompanied by a tolerably loud noise. This phenomenon is common to almost every house in New York, where the rooms are covered with a woollen carpet, and are well warmed and dry. Professor Loomis visited a lady in New York, where the phenomenon was exhibited in a marked degree. She made one or two short strides upon the carpet, and then sprang up so as nearly to touch the metalwork of a gas chandelier. As soon as her finger approached within striking distance of the metal, a dazzling spark was seen, accompanied by a noise which might have been heard in the next room through the closed door. When this lady moved across the carpet towards the speaking-tube (which in America takes the place of bells), in order to give a direction to a servant, she received an unpleasant shock in the mouth unless she first touched the tube with her hand, in order to get rid of the electricity with which she was charged. When she went out of the parlour into the next room, and happened accidentally to step on the brass plate upon which the door swung, she received an unpleasant shock. When a visitor called and advanced to shake hands with her, he also received a similar shock: and if a lady advanced to salute her, she received an electric spark on her lips. When her youngest child went across the room to open the door, the shock sometimes made it cry; but the elder children would glide about upon the carpet and then approach each other to exchange sparks by way of sport. These phenomena are so common in New York that they scarcely excite remark. The electricity produced in this way exhibits the usual phenomena of attraction and repulsion, and will ignite inflammable substances, such as ether. If one jump a few times with a sliding sort of motion, and then approach the knuckle to a warm gas-burner (as when the gas has been burning and is extinguished and then turned on again), it is easy to kindle the gas. In all these cases the electricity is excited by the friction of the shoes upon the woollen carpet."

The foregoing is so curious that we would recommend the unusual phenomena to the attention of our more scientific readers, and so we take leave of Mr. Tomlinson and his book on *The Thunderstorm.*

NOTES ON LITERATURE, SCIENCE, AND ART.

Sir David Brewster, the Principal of Edinburgh University, has received the following letter from Lord Brougham, in reference to his appointment by the General Council as Chancellor of Edinburgh University :—"I have had the honour of receiving your letter announcing to me the great kindness of the Council of the University, and it is altogether unnecessary for me to express my respectful thanks for the high honour which they have been pleased to bestow on me, or the pride which I have in the enjoyment of it. I only wish it were in my power to show myself worthy of it. All I can hope to do is, by the faithful discharge of the duties imposed, to testify my gratitude for the honour conferred."

The opening meeting of the Geographical Society Session was held on Monday, November 14th, at Burlington House, Sir R. I. Murchison in the chair. Prof. Otto Struve, of St. Petersburgh, was elected a corresponding member; Sir E. Borough, Bart.; the Rev. C. Oakley; Lord H. Scott; H. Duckworth; G. Gammie; C. Marrett, and F. Tagart, Esq., as fellows. The paper read was "Discoveries by the late Expedition in search of Sir John Franklin and Party," by Capt. M'Clintock, R.N.

Professor Tischeredorf, the Leipzig scholar, has, on the philological exploration of Asia Minor, originated by the Russian Government, lighted upon a codex, which by him and other competent judges has been acknowledged to be the oldest of the New Testament in existence. The treasure trove was discovered in one of the Sinaitic monasteries. Those who have been fortunate enough to inspect the precious parchment are quite overwhelmed with its importance for the correction of the most mutilated text of holy writ.

At the meeting of the Syro-Egyptian Society on the 8th instant, Archdeacon Raymond in the chair, a paper was read by Dr. Jolowicz, being "An Inquiry into Manetho's Egyptian History; whether it was founded upon Tradition, Written Documents, or the Sculptural Monuments." The author first pointed out the disagreements between Herodotus and Diodorus, and showed from these, as also from their own statements, that these historians built upon simple tradition. The priests did not quote to them any historical documents, or refer them to any writings for further knowledge. Again, when Clemens describes the sacred books of the Egyptians, he does not describe any as historical. Hence Dr. Jolowicz concludes that there were no historical writings in existence; and he further shows, on turning to Manetho's History, that that was drawn directly from the inscriptions on the temple walls. This should make us place great reliance on Manetho's list of kings' names. But the case is otherwise with respect to the history of the invasion of Egypt by the Hycsos, or Shepherd Kings. This Dr. Jolowicz considers was drawn from tradition, like the histories of Herodotus and Diodorus, and entitled to less weight. Mr. Sharpe thought that Dr. Jolowicz had made probable several important points: — 1st, that Herodotus and Diodorus were wholly guided by tradition; 2ndly, that Manetho, in his list of kings, was guided by the sculptures on the walls; but in his account of the Shepherd Kings, he relied solely on tradition, as there were no historical books to guide him. Archdeacon Raymond agreed with the view of the subject that Manetho's History was drawn directly from the temple walls. W. H. Black, Esq., believed that as the history had only come to us in fragments, data might yet come to light by which the discrepancies in Egyptian chronology might yet be reconciled.

Professor Dowe, of Berlin, has published a pamphlet on the use that may be made of the stereoscope in detecting commercial or literary forgeries. If, says the professor, an original document and a copy of it, be placed together in the instrument, the slightest variations will become instantly apparent. The test is applicable to MSS., lithographs, engravings, printed books, bank notes, and all similar productions. The reflecting stereoscope of Wheatstone is that which Professor Dowe recommends for the purpose.

At the meeting of the Chemical Society, on the 8th instant, Dr. E. Smith read a paper "On the Immediate Source of the Carbon excreted by the Lungs." Prof. Bloxam read a paper "On the Crystalline Hydrates of Baryta and Strontia." He showed, in opposition to the statements of most authors, that hydrate of strontia, unlike hydrate of baryta, is decomposed at a red heat.

The Institution of Civil Engineers met on November 15th, G. P. Bidder, Esq., V.P., in the chair; the paper read was "On the Origin, Progress, and Present State of the Government Water Works, Trafalgar-square; with a few facts relating to other wells which have been sunk or bored into the chalk formation," by Mr. C. E. Amos.

In the literary world there is more news than usual, Mr. Skeet announces two works by authors who propose for the first time to make their appearance in the literary arena. Miss Crichton, who came out, we are reminded, on the London stage a few years back, in opera, has since that time been residing in Italy, where a dangerous illness so impaired her vocal powers as to compel her to relinquish her profession. Her work, "Before the Dawn," is intended to illustrate the condition of the people of Italy previously to the recent struggle. Mr. Winwood Reade, a nephew of the celebrated Charles Reade, has written a novel of college life, entitled "Liberty Hall, Oxon."

Mr. H. H. Tilbury, the well-known comedian, writes to the *Times* that a report is in circulation that he is dead, and that it is untrue. Long live the Bishop of the Haymarket, and may his shadow never grow less!

Mr. Thackeray's circular to the contributors to his forthcoming shilling monthly magazine, though, we believe, intended for the present to be as it is marked, a "private" paper, has found its way into the columns of one of our contemporaries. The new periodical is to be called "The Cornhill Magazine." From the circular we learn that there is "hardly any subject" which will not be treated of in its pages. The magazine will start with the new year. Its staff of contributors already engaged includes Mr. Sala, Mr. Hannay, Mr. Thornbury, Mr. Hollingshead, Mr. Moy Thomas, and other names familiar in the magazines. Its proposed scale of payment to contributors is said to be liberal, in return for a complete renouncement of copyright.

The New York correspondent of the *Publishers' Circular* says :—"Do you ever see our American Illustrated News, Harper's Weekly? Mr. Charles Dickens's new story, 'A Tale of Two Cities,' is reprinted in it, with illustrations by an American artist, John M'Lenan. The illustrations are exceedingly good, and, in my opinion, interpret the text in a peculiarly characteristic manner. A serious charge is made against an English paper called the *Welcome Guest*. It seems that the proprietors of that paper, under its recent management, made a bargain to publish George William Curtis's new story, 'Trumps,' from advance sheets. The paper published several chapters of the story, and on changing publishers, a few weeks since, at the commencement of the present new series, with more ingenuity than honesty, abruptly brought the story to a conclusion in words written by another person. The real story 'Trumps,' by Mr. Curtis, of Nile Notes celebrity, is now in course of publication in this city, and the action of the *Welcome Guest* has been strongly commented on here."

Mr. Gladstone has been elected by the matriculated students to the important office of Rector of the University of Edinburgh. He had a majority of 116 over his opponent, Lord Neaves, one of the judges of the Court of Session, the numbers for the respective candidates being 643 and 527. The election of Lord Rector of the University of Glasgow took place on Tuesday, when Lord Elgin was chosen by a majority of all the nations, the total numbers being, Elgin, 553; Disraeli, 411.

The total number of residents in Cambridge University during the present term is 1,652, 1,097 of whom reside within college walls) 550 in lodgings, and five in Dr. Humphry's Hostel. The number of matriculations this term was 398, the matriculations in 1858 having been 364.

At the beginning of the year M. Maquet, the author, brought an action before the Civil Tribunal against M. Alexandre Dumas, to have himself declared the co-author of eighteen of the principal works bearing the name of the latter gentleman, and as such entitled to half the sums which they have realized or may realize. But the Tribunal, after hearing what both parties had to say, came to the conclusion that though Maquet had undoubtedly "collaborated" very largely in the works of Dumas, yet that he had voluntarily entered into an engagement not to require his name to be published as one of the authors, and that he had entered into pecuniary arrangements with Dumas which prevented the latter part of his application from being granted.

James Ward, the Paul Potter of the English school, and the oldest of the Royal Academicians, died on Wednesday evening, at the patriarchal age of ninety-one. James Ward (says the *Athenæum*), was not only an artist himself, but the centre and representative of a family of artists. He was the brother-in-law of Morland, the father-in-law of Jackson, the father of George Raphael Ward, the engraver, uncle of William Ward, the engraver, and grandfather of Mrs. Edward M. Ward, whose works are among the delights of female artists' genius in our own day. He began life as an engraver, in which profession he obtained a first ra'

reputation, and his engravings are still highly valued by connoisseurs. One of his most celebrated prints is after Rembrandt, "Cornelius the Centurion." It was comparatively late in life when he became an academician, as he had taken up the profession of painting when he was verging on middle age. He adopted the profession, in which he established so great a reputation, against the advice of his friends. The success, however, which he gained as an animal painter was signal; he was what we should now call the Landseer of his day; and, in the zenith of his reputation, earned his £50, and sometimes £70 a day by his portraits of horses and bulls. Not content with mere animal painting, and being ambitious to distinguish himself in high historic art, he competed for a large picture of the "Triumph of the Duke of Wellington," painting a vast allegorical work; and carried the day over the heads of Haydon and Hilton. This work is now in Chelsea Hospital, for which institution it was painted. Many of his early works resemble Morland's in their general style; but there was a humour and a touch in them peculiarly his own, the evidence of original and independent genius. Mr. Ward was at all times a most indefatigable student. Up to eighty years of age he always rose at four o'clock in the morning, and was in his study at that time. George the Third was one of his most constant patrons; for this sovereign he painted several works; he was also employed by George the Fourth. For many years past Mr. Ward had lived at Cheshunt, Herts, and up to a few years of his death he came to London regularly once a year at the time of the May exhibitions. The work of his which the public of fifty years ago most admired, and the one which procured for him the general designation of the English Paul Potter, is the marvellous picture of "The Bull," which picture is now the chief attraction of the Crystal Palace picture gallery. A fine specimen of his landscape faculty is the work called "A Scene in Lord de Tabley's Park," now in the Vernon collection. Outside of his artistic works, Mr. Ward was a man of gentle manners, of conspicuous personal accomplishments, and of profound piety. His death was peculiarly simple and tranquil. He died full of honour and fame, and has left behind him the memory of a good artist and a true gentleman.

The death of Colins, the French socialist writer, has created a vacancy in the ranks of the champions of the weak against the strong. Colins was a retired officer of cavalry, who had left the service at an early age, disgusted with the falsehood of the military career, to devote himself exclusively to the search after truth in the great question of the rights and privileges of the working classes. The energy and industry he displayed have left as their record more than forty volumes of manuscript. These are not to be published for some years to come, the times not being ripe for the disclosures he has made therein. An Englishman has borne the expenses of the previous publications issued by Colins, and is left sole legatee of his unpublished works. It is generally thought that he will cause them to appear in English.

The following announcements appear in the *Critic*:—"At the time of his death, Leigh Hunt was collecting a complete and final edition of his poetical works. The greater portion of them received a finishing touch only a month previously to his death, and it is much to be regretted that he did not live to see the proof-sheets. The literary world, however, will not be disappointed, as his son, Mr. Thornton Hunt, the well-known journalist, has finished the work begun by his father. Mr. Thornton Hunt has also contributed two new chapters to the new edition of his father's autobiography, published this week by Messrs. Smith, Elder, and Co.—Mr. J. C. Robinson, the author of 'Whitefriars,' has just completed a new novel, the subject of which is historical. It will not be published before the spring.—Mr. J. Payne Collier, the Shaksperian scholar, has in the press a new and complete edition of the works of Edmund Spenser. The work will be published in the spring, by Messrs. Bell and Daldy, in their 'Aldine Poets.'—Mr. Buckle has nearly ready for publication the second volume of his valuable 'History of Civilisation.' In this volume the mode of arrangement is much superior to that adopted in the previous volume."

FINE ARTS.

THE ART UNION OF GLASGOW.

The annual selection of paintings, for which the discrimination of the committee of this society is responsible, is now exhibited in London, at the Victoria Cross Gallery of the Egyptian Hall, and will well repay a visit from the connoisseur. The number of the pictures is small—only sixty—but the high character which distinguishes the whole collection is such as to make a morning spent in their examination a truly pleasant task, and justifies completely the peculiar system of the society which prevents the absurd exhibitions of want of taste and ignorance of art which have ere now too frequently characterized the choice of the supporters of similar institutions who have been left to their own unaided judgment.

The success of this Art Union is, to a great extent, due to the principle which it initiated and which has been adopted by the Crystal Palace Art Union and by other associations of the kind all over the country. We may for a moment remind our readers in what this principle consists, and how it differs from the original London society. When, then, the subscriber to the London Art Union is fortunate enough to hold a prize, he is bound to choose the value of that prize (except in the case of statuettes, &c., published by the society) from one of the exhibitions of the current year. Not so in the Glasgow Art Union. The society itself makes a collection of pictures, and the subscriber, instead of gaining a money ticket, as in the London Art Union, to be expended in the galleries already opened, wins a right of choice from the collection previously formed, the value of the prizes depending on the degree of priority which they confer. The consequences of this are that the pictures chosen by the Scotch committee of taste with the advantage of connoisseurship, and with a view to their collective effect, have been generally above the average in quality at the prices, and the exhibition as a whole has become more attractive than its metropolitan precursor. The quality of the works exhibited this year in Piccadilly is decidedly excellent, yet there are few dear pictures. Let therefore those who have little confidence in their own knowledge of the value of pictures, and who would make a safe investment, entrust the thrifty Scot to bargain with their guineas. But the connoisseur would of course prefer to have the power of choosing revert unrestrictedly to himself, and it is needless to add that there will be always a large number of persons who would as soon commission a second person to choose a wife as a picture.

The first in nominal value of the works of art exhibited is undoubtedly the picture of the most artistic excellence, and moreover the subject of it is Scottish, which description will apply to but few of the others. This is *The Tod Hunter* of Mr. R. Ansdell, to which has been allotted the high prize of £350. The scene is a Highland moor, in the delineation of which the peculiarities of the national scenery have been happily transferred to canvas, and we would especially commend the perspective and atmospheric effect. For the figures we need only say that they well sustain the character of the painter as a depicter of animal life, whose efforts in that walk of art have been excelled perhaps by none but his great countryman, Landseer. The principal figure represents a stalwart Highlander, who stands with a remarkably fine specimen of the genus Reynard slung across his shoulder, which in accordance with the custom of the sister kingdom, has fallen a victim to the rifle of the sportsman, instead of terminating his career in the English orthodox style, with a field of mounted red coats to assist at his funeral obsequies. This hunter is surrounded with gillies and ponies, hounds and terriers, in the drawing and colour of which the truthfulness to nature is equal to the spirit which characterises them. Mr. John Faed, R.S.A., has two works which rank next in importance—these are the *Bedouin Arab Exchanging a Slave for Armour* (No. 4), and *Job* (No. 2.) The former of these, though not the highest classed, is in our opinion, possessed of the greater merit; the subject (which certainly is not a pleasing one) is admirably handled, and the painting, especially of the arms and drapery—masterly—the whole of the accessories indeed show evidence of great skill and study. The anxiety of the Nubian slave girl is touchingly expressed, and Oriental indifference of the barterers as to her sentiments on the occasion is felicitously shown. The other work, which represents the patriarch brought to the earth in the greatness of his despair, and surrounded by his consolers—though marked by very great ability, is not so truthful in its expression, nor so happy in the general effect produced. The figure of the most patient of men is well conceived, and his attitude is grand in its misery—but the friends who surround him are merely the same fine eastern half robed figures whom we have seen so often before—without any particular variety of expression in the present instance. The sky too, which is represented as overcast in accordance with the poetical view of the subject, partakes more of the leaden coldness of a Scottish than the lurid heaviness of an Arabian storm. *The Picnic* (No. 6), by Mr. D. Pasmore, represents a delightful forest scene, with a village church in the distance, and a merry group of revellers in the foreground. This is a capital picture, though not one of high pretension; both the landscape and figures are beautifully executed, and the humorous points presented by the subject, are duly taken advantage of. *The Tinkers* (R. M. Innes)

is characteristic and true to nature; a gipsy family are encamped under a hedge — paterfamilias pretending to do something or other connected with the mystery which has been the specialty of his tribe ever since the days of Tubal Cain—his better but not fairer half is smoking a cutty pipe and generally superintending the gambols of some swarthy offspring who are laudably endeavouring to combine play and mischief in the largest possible degree; while in strong contrast are the figures of a fair skinned innocent servant girl, with her master's little child, who have brought a domestic kitchen utensil for the exercise of the cunning man's skill in repair, and have evidently paid beforehand from the sly and amused expression of the tinker's face; this is a cabinet picture which would do honour to any collection. Another clever work is *Jenny's First Love Letter* (No. 21), by Mr. J. Craig; the unfortunate document in question has accidentally fallen into the hands of Jenny's father, instead of arriving at its proper destination. Great is the indignation of the worthy man, and tearful Jenny is trying in vain to pacify him—her meek old mother meanwhile, with gentle touch upon his arm, reminds him of her own first letter from himself, and puts a better construction on the motives of the writer, than her husband does; the incident is well told, and the drawing powerful. *Undine*, by Mr. F. Wyburd, is a pretty painting of a lovely girl and a handsome cavalier; but hardly deserving of the high rank which has been assigned to it by the committee as fifth in order of merit—it is theatrical and wanting in imagination. The *Low Tide* of Mr. G. E. Hicks is a neat *genre* picture, representing the landing of a comely mother with her brood of babies—after a pleasant sail at Dover or Broadstairs—in the arms of the stalwart boatmen, while in the distance the nursemaid, who is left last on board, seems not at all inclined to hurry over the transit in the arms of a sailor whose face expresses his admiration and delight at the task. The pleasant English summer day, with the white cliffs and the sparkling sea, are prettily enough rendered, and the figures show vigour and good taste. Of Mr. E. A. Goodall's Venetian views, we must speak in terms of high praise; they possess great brilliancy of colour and breadth of handling—in one a flood of sunshine is thrown upon the scene in a style which will remind the spectator not a little of Turner in his happiest mood, of which great master, as well as of the equally great Claude, Mr. Goodall has been by no means an idle or unobservant student. Mr. J. B. Pyne contributes a Venetian scene of still higher merit—in which the beauty of the perspective is remarkable, and the colouring, though more subdued in tone than Mr. Goodall's (close to which it hangs), is beautifully harmonious. Mr. G. Earl, whose bits of Irish character are so generally admired, has treated the national subject of *Blarney* (No. 31) in his merriest vein, but withal gives to it a dash of sentiment which prevents its being liable to the charge of vulgarity. Among the minor works we may notice two excellent landscapes by Mr. G. Hering, a *View in Arran*, and a composition, *Evening in Greece;* Mr. R. H. Rae's picture of a royal sea eagle, called *The Marauding Chief*, has great power; while Messrs. J. C. Ward, A. Gilbert, E. Hayes, A.R.H.A., Niemann, and Miss M. Nasmyth, have all contributed pictures of great merit, though perhaps of less importance. On the whole the subscribers and committee must be congratulated upon the success of their plan, which has resulted in an exhibition quite equal to the preceding ones, and which does great credit to their judgment and liberality; it will no doubt produce a large crop of new members, and yet more valuable works of art.

The engraving which the Art Union of Glasgow has this year presented to its members is a very elaborate and vigorous production. It is the well known "Punch" of Mr. Webster, *R.A.*, which has been excellently copied in the work of Mr. Henry Lemon, a young engraver, but one who is undoubtedly possessed of great artistic power. In this picture—one of Webster's best—the artist has caught, with admirable truth, the stir and bustle which the visit of the universal favourite produces among the population of an English village which has been suddenly awakened by the arrival of the showman; and the painting divides its force between the rural calm of the landscape generally and the diversified excitement which the arrival has called forth. Mr. Webster has rarely been more successful than in the various groups he has here assembled, the individual being quite as striking as the governing expression. From the old man to the infant—from the schoolboy to the maid—from the lonely widow waiting for the waggon, to the pompous footman at the park gate who surveys the whole affair with a most benignant air of tolerance—every face is well discriminated, and every gesture well contrasted. But—admitting all his merits, it must be owned that Mr. Webster owes not a little to his transcriber. The engraving is a perfec copy of the original, and only requires the effect of colour to be as perfect a picture. The foreground of the engraving is extraordinary for the truthful effect produced by the "cross hatching," which renders the *chiaro oscuro* in a surprising manner. The work indeed is marked by the happiest balance of effects; every object takes its place as distinctly and firmly as in nature; the lights are bright, clear and sharp, and the shadows transparent. Altogether the Council must be congratulated upon the production of a very admirable work, which will add to the already established reputation of the engraver.

The drawing for prizes will take place in the course of the ensuing month.

Poetry.

THE APPRENTICE.

[From the American *Masonic Journal*].

When quite a young man I was left in the dark,
And wanted to alter my station;
I went to a friend, who proved in the end
A Free and an Accepted Mason.

At the door he knocked, which was quickly unlocked,
When he bid me to put a good face on,
And not be afraid, for I should be made
A Free and an Accepted Mason.

My wishes were crowned, and a Master I found
Who made a most solemn oration;
Then showed me the light, and gave me the right
Sign, token, and word of a Mason.

How great my amaze, when I first saw the blaze;
And how struck with the mystic occasion!
Astonished I found, that though free, I was bound
To a Free and an Accepted Mason.

When clothed in white, I took ever delight
In the work of this noble vocation;
And knowledge I gained, when the Lodge he explained,
Of a Free and an Accepted Mason.

I was bound it appears for seven long years,
Which to me is of trifling duration;
With freedom I serve, and strain every nerve,
To acquit myself like a Mason.

With hearty good will, let's show our best skill;
To our Master pay due veneration;
Who taught us the art that we ne'er will impart,
Unless to an Accepted Mason.

THE BACHELOR.

BY THE REV. W. BARNES.

No! I don't begrudge him his life,
Nor his gold, nor his houses, nor lands;
Take all on't and give me my wife,
A wife's be the cheapest of hands.
Lie alone; sigh alone; die alone;
Then be forgot,
No! I be content wi' my lot.

Ah, where are the fingers so fair
To pat one so soft on the face!
To mend every stitch that do tear,
And keep every button in place.
Crack-a-tore! brack-a-tore! back-a-tore!
Buttons all fled,
For want of a wife with her thread.

Ah, where is the sweet pretty head
That do nod till he's gone out of sight!
And where the white arms are outspread
To show him he's welcome at night?
Dine alone, pine alone, whine alone,
Oh what a life!
I'll have a friend in a wife.

And when from a meeting of mirth
Each husband does lead home his wife,
Then he does slink home to his hearth
With his arm hanging down his cold side.
Slinken on, blinken on, thinken on,
Gloomy and glum;
Nothing but dullness to come.

And when he unlocks his own door
It rumbles as hollow 's a drum,
And the fairies that hide round the floor
Do grin to see him look so glum.
Keep alone, sleep alone, weep alone;
There let him bide,
I'll have a wife at my side.

But when he's laid on his bed
In a sickness, oh, what will he do!
For the hands that will lift up his head
And shake up his pillow anew.
Ills to come, pills to come, bills to come!
No soul to share
The trials the poor wretch must bear.

THE SLANTING LIGHT OF FALL.

BY THE REV. W. BARNES.

Ah! Jane, my maid, I stood to you
When you were christened, small and light,
With tiny arms all red and blue
A hanging in your robe of white:
We brought you to the hallowed stone
For Christ to take you for his own,
When harvest work was all adone
And time brought round October's sun,
The slanting light of fall.

And I can mind the wind was rough,
And gathered clouds, but brought no storms;
And you were nestled warm enough
Within your smiling mother's arms.
The windlen grass did quiver light
Among the stubble, faded white,
And if at times the sunlight broke—
Upon the ground or on the folk—
'Twas slanting light of fall.

And when we brought you through the door
Of Knopton Church, a child of grace,
There clustered round almost a score
Of folks to see your tiny face:
And there we all did feel so proud
To see an opening in the cloud,
And then a stream of light break through
A shining brightly down on you,
The slanting light of fall.

But now your time is come to stand
In church, a blushing at my side,
The while a bridegroom from my hand
Hath took you for his faithful bride.
Your Christian name we gave you here,
When fall did cool the wasting year,
And now again we brought you through
The doorway with your surname new
In slanting light of fall.

And so far, Jane, your life is fair,
And God has been your steadfast friend,
And may you have more joy than care
For ever, till your journey's end.
And I have watched you on with pride,
But now I soon must leave your side,
For you have still life's springtide sun,
But my life, Jane, is now outrun
To slanting light of fall.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

MASONIC CHARITY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In my last letter upon this subject, it appears that (though unwittingly) I claimed more credit for the provinces of Worcestershire and Warwickshire than I ought to have done. The voting fifty guineas to each of the Masonic charities, thereby making the Right Worshipful Provincial Grand Master a life governor and vice-president, did not, I find, originate with Worcestershire but with Staffordshire; and thus Worcestershire should stand No. 2 and Warwickshire No. 3 upon the list. This information has been conveyed to me in a note from my esteemed brother, John Burton, *M.D.*, P.M. No. 706, and P. Prov. S.G.W. for Staffordshire, and as he wished me to inform you of this fact, I will allow him to do so in his own words. He says:—

"The vice-president life subscription scheme was proposed and agreed to at the Provincial Grand Lodge of Stafford, held at Burslem three years ago, and I myself proposed the plan of a life policy for the amount subscribed in order to set aside an objection taken on the ground of human mortality defeating the scheme, and losing the money; and I further proposed the doctrine (to satisfy the scruples of some brother who thought that we should have to buy a life presidency for every successive Prov. G.M.) that we had only to make up our minds to the annual payment of the premium in order to secure the return of the principal on each life as it lapsed, and so keep up a perpetual fund."

Bro. Burton must feel pleased to see this scheme of his adopted so warmly and unanimously by the two neighbouring provinces (in both of which he is so well known), and it affords me like pleasure to be able to give honour where honour is due.

Again I say I hope to see other Provincial Grand Lodges following in the footsteps of Staffordshire, Worcestershire, and Warwickshire. I am, dear Sir and Brother, yours fraternally,

W. Wigginton,
Prov. G.A.D.C. for Worcestershire.

Dudley, Nov. 14th, 1859.

FREEMASONS' HALLS IN IRELAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—Permit me, through the medium of your very useful *Magazine*, to call the attention of the Craft generally to an enterprise which has recently started in a secluded town in Ireland, a notice of which I have seen in a late number of the *Eagle* newspaper. The enterprise to which I allude is the endeavour to raise funds for the purpose of erecting a Masonic hall by Lodge No. 15, of Skibbereen, county Cork. Now, sir, I am informed, perhaps wrongly, that there is not a Masonic hall in all Ireland; therefore, should the brethren of No. 15 succeed in its attempt, it may be looked upon as a Masonic phenomenon, and the credit due to this devoted few would be universally acknowledged, especially emanating from such a remote and humble locality; and really they deserve the support and good will of all Masons, whithersoever dispersed around the globe, for their endeavour to erect a temple worthy of our antient Order. Probably it will afford you pleasure to learn that it is taken up by the first men of the district in the list of directors published in the Skibbereen *Eagle*, fully testifying, I am satisfied, that if this hall is erected it will be the signal for the erection of similar buildings throughout Ireland, thereby conferring an everlasting benefit to the Craft generally, but more particularly to your Irish brethren; therefore, I say, let us all as brothers stretch out a helping hand to this aspiring Lodge, and perhaps the time may not be distant when Lodge No. 15 would be in a position to return the aid now received tenfold to some other energetic brothers of the mystic tie. The very fact of this Lodge taking the initiative in this matter recommends it to the kind consideration of every true Mason; and I can assure you a more zealous and persevering set of brethren never sat in open Lodge than those of No. 15. In fact, they have Masonry at heart, and it is their zeal alone that impels them to the course they have taken. Trusting you will think the foregoing worthy a place in your excellent *Magazine*. I remain, yours fraternally,

A Master Mason, but not a Member of Lodge No. 15.

Skibbereen, County Cork, Nov. 21st, 1859.

MASONRY IN LIVERPOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—I wish to call the attention of the Liverpool brethren, through you, to the fact that last week a person, unknown to the writer, called upon a newly initiated brother and offered for a sovereign to give all the signs, tokens, and secrets of the second and third degrees. Although the offer was not accepted, he gave him the token of the second and third degrees, as well as some other information connected with those degrees. The name of this person ought to be obtained and exposed.

Yours fraternally,
J. B. R.

Pulpit Quaintness.—A story of a quiet pulpit rebuke is traditionary in the "east nuik of Fife," and told of a seceding minister, Mr. Shirra, a man well remembered by some of the older generation for many excellent, and some eccentric qualities. An officer of a volunteer corps on duty in the place, and very proud of his fresh uniform, had come to Mr. Shirra's church, and walked about as if looking for a seat, but in fact to show off his dress, which he saw was attracting attention from some of the less grave members of the congregation. He came to his place, however, rather quickly, on Mr. Shirra quietly remonstrating, "O man, will ye sit down, and we'll see your new breeks when the kirk's dune." This same Mr. Shirra was well known from his quaint, and, as it were, parenthetical comments which he introduced in his reading of scripture, as, for example, on reading from the 116th Psalm, "I said in my haste all men are liars," he quietly observed, "Indeed, Dauvid, an' ye had been i' this parish, ye might hae said it at your leesure."—*Dean Ramsay.*

THE MASONIC MIRROR.

MASONIC MEMS.

The Annual Festival of the Emulation Lodge of Instruction will take place on Friday evening, December 9th, when our esteemed Bro. John Savage, S.G.D., will preside; and the ceremony of consecration will be worked by Bro. S. B. Wilson, P.G.D. Lodge will be opened at seven o'clock.

We have the pleasure to announce that our R.W. Bro. Lord Leigh, Prov. Grand Master for Warwickshire, has kindly consented to take the chair at the festival to be held for the Royal Benevolent Institution for Aged Masons and their Widows, in January next. Between thirty and forty brethren have already signified their intention of acting as stewards on the occasion, and from the popularity of the noble lord a most successful result may be looked for.

The Board of Benevolence, on Wednesday, granted £198 in relief to eighteen petitioners.

METROPOLITAN.

GRAND LODGE.

At the meeting of the Board of Masters, on Wednesday, the report of the Board of General Purposes was presented. After mentioning one or two cases of Masonic complaints which have been brought before the board, it alludes to the spurious Lodges, and directs attention to the circular lately issued from the Grand Secretary's office relative to them. Application having been made to the Board of General Purposes relative to loans from Grand Lodge to assist in erecting Masonic halls in the country, the board was of opinion that it would be a legitimate application of the Grand Lodge funds to advance them for the purposes of Masonic halls or rooms in the country upon proper security. The Board having had various memorials before them, praying that county brethren may be allowed to vote in Grand Lodge by proxy, are of opinion, that it is not desirable to sanction such voting; that it being not only inconvenient but inexpedient, for brethren to have their names put in nomination for boards without their authority, the board recommend that in future all nominations be made in writing, with the name of the person nominating, and the proper description of the brother nominated. Several errors being known to exist in the calendar through the Lodges not making proper returns as to alterations of the towns and places of meeting, the board have issued a circular to the various Lodges, asking for information on the subject.

The report of the Colonial Board states that the memorial from Victoria, relative to a further reduction of fees on registration, having been referred back to them by the Grand Lodge in March last, for further consideration, the Colonial Board caused a friendly communication to be made to the Prov. Grand Lodge of Victoria, pointing out that they had been reduced as low as they could consistently be made—and that a Prov. Grand Lodge of Victoria had been held, and a resolution carried, approving of the reply, and withdrawing the memorial, accompanied by a declaration, that the Masonic body of that colony are devotedly attached to the mother Grand Lodge of England—a statement which the board felt assured Grand Lodge will receive with great satisfaction.

Bro. George Barrett gave notice of a motion to vote £50 from the funds of Grand Lodge for the purpose of supplying the inmates of the Asylum at Croydon with coals.

Lodge of Prudent Brethren (No. 169).—The last meeting of the brethren of this Lodge was held at the Freemasons' Tavern, on Tuesday last, November 22nd, Bro. Charles Hart, W.M., presiding, supported by a numerous muster of the brethren. Bro. Pegus was raised to the third degree by Bro. Blackburn, P.M. Bro. Boyd, S.W., was unanimously elected W.M. for the ensuing year, and other formal business having been gone through, the brethren adjourned to supper. In the course of the evening Bros. Hart, Graygoose, Morbey, and Exell delighted the company by their excellent singing, and Bro. MacNalley, No. 206, acknowledged the toast of the visitors.

Confidence Lodge (No. 228).—The monthly meeting of this Lodge was held on Monday evening, November 14th, at Anderton's Hotel, Fleet-street. Bro. Robert Brewer, W.M., presided. The Lodge was opened in due form, and the minutes of the last meeting read and confirmed. Bro. Robbins having answered the usual questions, the Lodge was opened in the second degree, when he passed in due form. The Lodge being resumed to the first degree, Messrs. Blake and Stocker were duly initiated into the mysteries of antient Freemasonry by the W.M. with his usual ability. The Lodge then proceeded to the election of W.M. for the ensuing year, and the votes being unanimous, Bro. Johnston, S.W., was elected to that office. The next business was the election of a Treasurer to supply the place of their late much respected Bro. Dunning, and the ballot was unanimous in favour of Bro. Jackson, P.M., who returned thanks for the honour conferred upon him. The brethren then adjourned to dinner, which was served in Bro. Clemow's usual style. After the banquet, the customary loyal toasts having been disposed of, the W.M. proposed their newly initiated brethren, to which toast both brothers responded. Bro. Rogers, P.M., gave "The health of the W.M." for which the W.M. briefly returned thanks. Bro. Stock, of the Emulation Lodge, No. 21, responded to the toast of "The Visitors," and dwelt on the absolute necessity of great care being exercised by the brethren in the recommendation of candidates for admission into the noble and ancient Order of Freemasonry. Bros. Pryer and Hart (both from America) calling the attention of the initiates to the moral teaching of the Craft. The P.M's. of the Lodge were then given, to which Bro. Rogers and Jackson replied in suitable terms. Some other toasts were given, and the evening was spent in the most complete harmony and good will.

INSTRUCTION.

Percy Lodge (No. 234).—This flourishing Lodge, which is well known for its good working, met on Saturday evening, at the Masonic Hall, Fetter-lane. Bro. Gilchrist (of the Albion Lodge, No. 9), presided, assisted by Bros. Boyle (of the Domatic Lodge, No. 206), S.W.; and Warren (of the Panmure Lodge, No. 1022), J.W. The Lodge having been opened in the first degree, the W.M. performed the ceremony of instruction, Bro. Swinnoch being the candidate. The W.M. then proceeded with the lectures, the first being worked by the W.M.; the second by Bro. J. R. Warren; the third by the W.M.; the fourth by Bro. Brewer; and the fifth by Bro. H. Thompson. Four brethren were then admitted as joining members of the Lodge. It was announced that the fifteen sections will be worked in this Lodge on the second Saturday in December, on which occasion Bro. J. R. Warren will preside.

PROVINCIAL.

DEVONSHIRE.

Stonehouse.—*Lodge of Sincerity* (No. 224).—At the last regular meeting of this Lodge, held at St. George's Hall, Bro. Rodd, W.M., in the chair, supported by Bros. Hunt, P.M.; Lord Graves, S.W.; Knowling, J.W.; Spence Bate, Sec.; Barton, *pro tem.*, S.D.; Rae, J.D.; Walker, I.G.; Risk, Chaplain; Russell, P.M.; Cave, W.M., No. 122; Dowse, P.M.; Dix, Cater, Hawker, Batten, Kadri Bey; and the following visiting brethren—Marks, No. 247; Vowel, No. 728 (Ireland); Wallace, No. 2 (Scotland); Peters, No. 122; Samuels, No. 270; Kamey, No. 238; Barton, No. 238; Woolf, No. 271, the minutes having been confirmed, it was resolved that a book should be provided for members and visitors to write their names in previous to their entering the Lodge. Bros. Watson, formerly initiated in this Lodge; Tate, Apollo Lodge, Oxford; Owen, "Indefatigable," Swansea, were elected as joining members. Mr. Stephen Walter Raines, and Joseph Harcourt Bellew, having been duly elected and properly prepared, were admitted and initiated into the secrets and mysteries of Freemasonry. The working tools were explained by Bro. Lord Graves, S.W.; and the charge delivered by Bro. Knowling, J.W. The newly initiated brethren having withdrawn, and the Lodge passed to the second degree, Bro. Batten was admitted, properly prepared, and passed to the degree of Fellow Craft. The working tools having been explained by the J.W., and the charge delivered by the W.M., the Lodge then closed down to the first degree, when Bro. Heath was proposed by the Secretary, and seconded by the J.W., as a joining member. The W.M., seconded by the Secretary, gave notice of motion that "it is desirable that Masons being members of the Grand Lodge of England, residing more than eighty miles from London, shall be entitled to vote in Grand Lodge by proxy, on questions affecting the general interests of the Craft." Bro. Kadri Bey having been recalled by his government, asked for his clearing off certificate, as he was about to proceed to Constantinople. Bro. Kadri, who is a zealous Mason, during the time that he was in the Lodge, having gained the esteem of all who knew him, it was determined by the brethren present that the W.M. should invite him to a banquet previous to his departure.

The members of this Lodge accordingly met on Monday last at a dinner, at the Prince George Hotel, in honour of Bro. Kadri Bey. A number of the brethren of the Lodge were present, together with a few visitors. After the usual Masonic toasts, Bro. Rodd, W.M., proposed the health of Bro. Kadri. He said that Bro. Kadri was well known to the members of the Lodge of Sincerity, in which he was initiated into Masonry; and he considered it a matter of congratulation to himself personally that he had been the proposer of so worthy a Mason. It was now eighteen months since Bro. Kadri had become a Mason, and during that time he had been a constant attendant at the Lodge, and had in every way carried out in his private career the tenets inculcated in Masonry. Bro. Kadri had been sent by the Government of Turkey to England, to carry out certain arrangements, which he had completed wit!

credit to himself and advantage to his country. He was therefore about to return to his family and friends, and would take with him a strong zeal for Masonry, which he was very desirous of encouraging in the Ottoman Empire, and the good wishes and fraternal regards of his brother Masons in this country. The Worshipful Master then called upon Bro. Hunt, P.M, to read a memorial, which had been written on vellum, for presentation to Bro. Kadri, and signed by the members of the Lodge.

"To Bro. Col. Kadri Bey, of the Imperial Service of Turkey, a Master Mason of the Lodge of Sincerity, No. 224 in the register of the Grand Lodge of England, Royal Arch Mason of the Chapter of Sincerity, and a Mark Master Mason of the Lodge of Sincerity, No. 35 in the register of the Grand Lodge of England and Wales, and the colonies and possessions of the British crown.

"Worthy and esteemed Bro. Kadri—We, officers and members of the Lodge of Sincerity, Chapter of Sincerity, and Mark Masters' Lodge of Sincerity, having heard of your expected departure for Constantinople, entertaining a high sense of the excellence of your Masonic and personal character during your sojourn amongst us, desire to express to you our fraternal regard for you as a Brother Freemason, and our esteem for you as a man. Our acquaintance with you as an earnest and zealous brother has induced us more warmly than ever to appreciate the universal character of our antient Order, which most truly 'is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.' In saying farewell, Bro. Kadri, believe that most sincerely do we wish you well. That the Most High may continue to overshadow with his protection and blessing wherever you may be, and render your life a pleasure to yourself and of advantage to others, is the fraternal and hearty desire, worthy and esteemed brother, of your brethren in the bonds of Freemasonry."

A short and appropriate speech by Bro. Hunt, testifying to the worthiness of the brother who received, and of the sincerity of the feelings of those who presented, the testimonial, was received with loud applause. Bro. Cave, W.M., of the Lodge of Fortitude, No. 122, said he was quite certain that many of the members of the Lodge over which he had the honour to preside, if they had been aware of the intended proceedings, would have been present on that day to do honour to a brother who had very often attended their Lodge, and had won the esteem of the brethren. Bro. Kadri, in a few words, returned thanks for the unexpected honour which had been conferred upon him, but which, on that account, was not the less appreciated by him. He begged to thank them all for their present kindness, as well as for that which he had universally received since he had been in England. Bro. Spence Bate proposed "Success to Masonry in Turkey." He thought this toast one that was very appropriate to the present occasion, when they were met together to do honour to a brother who was not only a zealous Mason but was about to return to his native country where Masonry at this present time was at a very low ebb, and where it was Bro. Kadri's desire not only to inculcate the principles of Freemasonry, but also to increase the number of brethren. The speaker believed that he was correct when he said that there were only two Lodges in Turkey, one in Constantinople, the other in Smyrna; and it was not very long since that they had been cautioned against the one established in the latter city, as a spurious innovation. It was therefore very desirous under those circumstances, that brethren holding from regularly constituted Lodges, should use their influence to prevent any irregular Masonry from taking root, which must be detrimental to the universality of the Craft. In trying to encourage Masonry in Turkey, they were not only cementing the alliance between the two countries, but were giving them some return for the advantages which the Christian had received from the Mahomedan. The historical studies of their school days told them of the great wars and fights that occurred between the two religions; but often historians, while they told them of their prowess and conquests, unwisely kept them in the dark as to the merits of their enemies, and it was not so universally known as it ought to be than many of their common benefits came to them from the Mussulmans. The Mahomedans were a warlike race of men; they soon spread their conquests throughout the north of Africa; (they then crossed over into Europe at the ancient Calpe, which had ever after retained the name of one of their generals, *Gibel-Tarik* (the Rock of Tarik), now known as Gibraltar. Here their victorious arms subjugated the whole of Spain, where they founded the dynasty of the Omiades, and had it not been for the bloody battles of Poitiers and Narbonne, gained by the renowned Charles Martel, it was not impossible but that they might in this country have been wearing the turban. At that time the Mahomedans were the acknowledged protectors of learning, and at their colleges many Christians sought instruction. It was from them that they obtained the knowledge of making paper and gunpowder, the science of agriculture, and the art of navigation and manufactures. Their carpets, their embroidery of gold and silver cloth, their silk, leather, and steel maintained for years a celebrity and perfection unknown amongst the other nations of Europe. It was from them they procured the knowledge of the use of the present musical characters. And in architecture, the excellence of the Alhambra was a standing wonder of their skill. Christian nations having been so much indebted to Mahomedans for so many benefits, it should be a matter of congratulation to them if they could repay it back by encouraging that union of the men of all nations inculcated in the doctrines of Freemasonry. The speaker then proposed "Success to Masonry in Turkey;" which having been drunk, the Worshipful Master proposed the "The Health of the Visiting Brethren," which was briefly responded to by Brother Vowel, of the Dublin City Militia.

The meeting broke up about ten o'clock.

DURHAM.

PROVINCIAL GRAND LODGE AT GATESHEAD.

On Monday, the 14th of November, the Provincial Grand Lodge was holden in the rooms of the Lodge of Industry, No. 56, and Borough Lodge, No. 614, Gateshead, under the presidency of the R.W. Provincial Grand Master, Bro. John Fawcett.

The meeting was well attended by the brethren of the province, who assembled in the committee room at half-past twelve o'clock, under the presidency of the R.W.D. Prov. Grand Master, Bro. Henry Fenwick, *M.P.*, to receive the various petitions for relief.

At two o'clock the Provincial Grand Lodge was opened in due form with solemn prayer. The R.W. Prov. Grand Master was assisted by the Provincial Grand Officers, two only being absent, and they had written to the R.W. Prov. Grand Master explaining the cause.

A deputation from the Provincial Grand Lodge of Northumberland was then admitted and saluted, consisting of the representative of the R.W. Prov. Grand Master, Bro. Benjamin Thompson, Prov. G. Sec.; J. S. Challoner, P. Prov. S.G.W.; J. Weatherhead, Prov. S.G.W.; John Barker, Prov. G. Treas.; H. Hotham, Prov. J.G.W.; Septimus Bell, Prov. S.G.D.; J. B. Franklin, P. Prov. S.G.D.; J. P. Ludwig, Prov. G. Reg.; A. Gillespie, Prov. G.S.B.; R. J. Banning, Prov. G. Steward; J. Legge, Prov. G. Steward.

The minutes of the last Provincial Grand Lodge being read and confirmed, the R.W. Prov. Grand Master called the attention of the brethren to several communications he had received, which were duly discussed, and he expressed his views, which were kindly received and duly appreciated.

The roll of Lodges was then called, and the Worshipful Master of each Lodge gave a satisfactory account, which was very gratifying and proved that Masonry was increasing under the able rule of the R.W. Prov. Grand Master and his deputy.

The R.W. Prov. Grand Master, after stating that it was his intention to confer as many honours as lay in his power amongst the distinguished Masons within the province, believing that it would be to the advantage of the Craft proceeded to invest the following officers:—Bros. Henry Fenwick, *M.P.*, D. Prov. G.M.; J. Williamson, Prov. S.G.W.; E. D. Davies, Prov. J.G.W.; Rev. — De Pledge, Prov. G. Chaplain; George Smith Anson, Prov. G. Reg.; Rev. — Cunliffe, Prov. G. Treas.; W. H. Crooks, Prov. G. Sec.; C. J. Banister, Prov. S.G.D.; Mark Douglas, Prov. J.G.D.; Middlemas, Prov. G. Supt. of Works; Gillies, Prov. G. Sword Bearer; Heslop, Prov. G. Purs.; Laws, Prov. G. Tyler; and six Grand Stewards.

The Prov. Grand Lodge was then closed in antient form with solemn prayer.

At four o'clock nearly one hundred brethren dined at Bro. Love's, the Queen's Head Hotel. At the conclusion the R.W. Prov. Grand Master gave the health of "Her Majesty the Queen," which was drunk with enthusiasm. The rest of the loyal and Masonic toasts followed, when the R.W. Prov. Grand Master's health was proposed; the brethren received it as they always do, with the greatest enthusiasm; like honour was done to the Deputy, the Present and Past Grand Officers, and the different Lodges of the province, which were responded to with true Masonic spirit.

The last toast being given, brought the festival to a close, and the brethren separated at nine o'clock.

South Shields.—*St. Hilda's Lodge* (No. 292).—The monthly meeting of this Lodge was holden on Monday evening, the 14th inst., Bro. Oliver, W.M., presiding, supported by Bros. Forster, Toshach, Ridley, Hewison, and Tulloch, P.Ms.; Hinde, S.W.; Buckland, J.W.; and the other officers. After a ballot had been taken, and three gentlemen initiated by the W.M., the brethren proceeded to ballot for W.M. for the ensuing year, when the choice of the brethren unanimously elected Bro. J. Hinde, S.W. Bro. J. D. Leslie was re-elected Treasurer, and Bro. J. Denchar appointed Tyler. Three brethren were nominated to audit the accounts for the year. The Lodge afterwards adjourned to refreshment, when the usual loyal and Masonic toasts were given, and duly responded to. After some other business the Lodge was closed in due form.

GLOUCESTERSHIRE.

Dursley.—*St. John's Lodge* (1,096).—This Lodge held its monthly meeting on Tuesday evening, the 15th inst., at the Old Bell Hotel. Bro. Rev. G. A. M. Little, W.M.; Bro. C. Partridge, S.W.; Bro. W. Heseltine, J.W. The Lodge was duly opened in the first degree, and the minutes read and confirmed. A circular of Grand Lodge, respecting certain spurious Lodges in London and elsewhere, of the so called "Reformed Order of Memphis," was also read, and ordered to be entered. The Lodge was then opened in the second degree, and Bros. W. P. Want and Rev. T. Boggis passed. Afterwards the Lodge was closed in harmony, and the brethren retired to refreshment, and spent a very pleasant evening.

ISLE OF MAN.

Peel.—*Lodge of St. Germans* (I. C.)—A Lodge of Instruction was held on the 27th October, when the W.M. worked the first section, and

the brethren were practised in opening and closing the Lodge. On the 2nd November a Lodge of emergency was held, when Bro. France being in attendance, and wishing to be passed to the second degree, was examined by the W.M., Bro. Willis, received a test of merit, and the Lodge being opened in the second degree, was then passed to the degree of Fellow Craft by the W.M., who explained the working tools, and gave the charge in that degree. The Lodge was then closed in the second, and opened in the first degree, when Bro. J. Bannister, P.M., W.M., No. 56, P.G. S.W., &c., gave the lecture on the tracing board in that degree. A vote of thanks to Bro. Bannister was then proposed by the W.M., and being carried unanimously, was ordered to be recorded in the minute book. The Lodge was then closed by the W.M. in peace, love, and harmony, at half-past nine o'clock, P.M.

LANCASHIRE (WEST).

LIVERPOOL.—*Lodge of Ancient Union* (No. 245).—The regular monthly meeting of this Lodge took place on Thursday week, at the Masonic Temple, Hope-street. It has long been remarked, and not without some considerable amount of truth, that this Lodge is the best conducted and most perfect in its working of any Lodge in the province. In its finances it certainly possesses the merit of being the most opulent in West Lancashire, as well as having the regular attendance and active support of several of its Past Masters. The only business of the evening was the initiation of Mr. Robert J. Ellis, which was efficiently performed by Bro. C. Bromley, W.M., after which the brethren adjourned to refreshment, supplied by the keeper of the Temple. At the conclusion of the repast the Worshipful Master gave "The Queen," "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," which were warmly received. The Worshipful Master then said the next was the first Masonic toast of the evening, which he always felt great pleasure in introducing, it was "The health of the M.W. Grand Master the Earl of Zetland." He trusted he would long be spared to preside over them, to exercise those truly Masonic qualities which he so eminently possessed, and was always admired for. (Cheers). Bro. T. Clark, P.M., gave "The R.W. Deputy Grand Master, Lord Panmure," amid great applause. The Senior Warden, in proposing the health of the R.W. Prov. Grand Master Bro. Le Gendre N. Starkie, said he regretted the bodily infirmities of their worthy brother prevented him from taking the active part which he formerly did in the business of the province. The Junior Warden said he felt proud in being entrusted with the next toast, that of "The health of the D. Prov. Grand Master, Sir Thomas G. Hesketh, *Bart.*," who had always shown a large amount of interest in the affairs of the province, and had devoted a great deal of time to the business connected with the county. He was sure there was no province in the country where they could boast of a more devoted and attentive Grand Master than Sir Thomas Hesketh, *Bart.* (Cheers). Bro. R. Wearing, P.M., proposed "The health of the Worshipful Master," with Masonic honours. Bro. Bromley, W.M., said it was pleasing to him to witness the manner in which his health had been drunk. Although it was the last time he should occupy that chair, it would ever afford him pleasure in being connected with Lodge No. 245; and it would be long before he would cease to be connected with it. The Worshipful Master afterwards gave "The health of Bro. Clark, P.M., Bro. Wearing, P.M., and the Officers of the Lodge," which were severally responded to. Before separating Bro. Wearing, P.M., wished to call the attention of the brethren to the suggestion proposed by the members of Lodge No. 294, to have a full length portrait, to be placed in that hall, of their much valued and respected Bro. Walmesley, Prov. G. Treasurer, who was the originator and founder of the West Lancashire Masonic Institution for the education and advancement in life of children of distressed Masons. He was certain no brother acquainted with the claims of Bro. Walmesley would refuse to subscribe to the testimonial, and mark their sense of his services on their behalf, and their appreciation of a life devoted to their interests. The subscription list was limited to 5*s.* each. After a number of the brethren had added their names to the list of contributors the Lodge closed in harmony.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. (1081).—The usual monthly meeting of this Lodge took place at the Town Hall, on Monday, the 14th instant. Among those present were—Bros. Bowley, P.M., No. 907, as W.M.; Rd. Warner, S.W.; T. H. Bobart, J.W.; H. T. Bobart, Sec.; J. Redfern, S.D.; S. Love, as I.G.; J. Goodman, F. Hamp, Bithrey, &c. The Lodge was opened in the first degree, and the minutes of the last Lodge read and confirmed. Bro. C. T. Hawkins, of the Alfred Lodge, No. 425, Oxford, was balloted for and approved as a joining member. Bro. Goodman was examined in the questions appertaining to the first degree. The Lodge having been opened in the second degree, Bro. Goodman was passed. The Lodge was then closed in the second degree. The W.M. directed the attention of the Lodge to a circular from the Board of General Purposes, respecting a spurious Lodge at Stratford, called "The Reformed Masonic Order of Memphis." The Lodge was then closed according to antient custom, and adjourned.

WARWICKSHIRE.

WARWICK.—*Shakspeare Lodge* (No. 356).—The members of this old Lodge assembled for their customary meeting on Tuesday, the 8th instant, at the Warwick Arms Hotel. Lodge was opened at seven o'clock by the W.M., Bro. Manchie, assisted by his officers. A brother was then examined as to his proficiency in the first degree, and the answer being satisfactory he was duly passed, the ceremony being well and impressively performed by the Worshipful Master, who also gave the beautiful explanation of the second tracing board. The W.M. having been unanimously re-elected Master for the ensuing year, and the installation fixed for Thursday, December the 29th, the minutes of the former meeting were read by the Secretary, the Rev. Bro. Dickin, Prov. G. Chaplain. Lodge was then closed in due form and with solemn prayer, and the brethren adjourned to refreshment. The visitors present were Bros. W. Russell, P.M. No. 556, and W. Wigginton, S.W. No. 819, and Prov. G. Asst. Dir. of Cers. for Worcestershire. The usual loyal and leading Masonic toasts having been drunk, the S.W. *pro tem.*, Bro. G. T. Robinson proposed, by permission, "The R.W. Prov. Grand Master for Worcester, Bro. Henry Charles Vernon, and the Officers of his Prov. Grand Lodge," one of whom (the Prov. Asst. G. Dir. of Cers.), was present. He spoke in the highest terms of the reputation of Bro. Vernon as a skilful working Mason, and of the care and attention bestowed by him upon the several Lodges in his province. Bro. Wigginton, Prov. G. Asst. Dir. of Cers. for Worcestershire, replied to the toast, and stated that his own experience fully proved that the high eulogium passed upon Bro. Vernon was deserved. As a mark of respect to the head of a neighbouring province he highly valued the propositions, and he was sure that it would be very pleasing to the principal personage referred to. He then proposed the health of the Worshipful Master in eulogistic terms, alluding to the able manner in which the ceremonies were performed, and to the few examples met with where the Worshipful Master went through the lectures, &c., as well as that portion of the ceremony which naturally devolved upon the chair. He congratulated the Lodge upon having so excellent a Worshipful Master, and gave, with his health, "Prosperity to the Shakspeare Lodge." Bro. Manchie, in returning thanks, expressed his delight that "Prosperity to the Shakspeare Lodge" had been coupled with his name. The success of his Lodge was a matter very dear to him, and he should always use his utmost endeavours to promote its prosperity. To "The Visitors," Bro. Russell replied.

ROYAL ARCH.

METROPOLITAN.

CONSECRATION OF THE ST. JAMES'S UNION CHAPTER, NO. 211.

THIS important event took place on Tuesday last in the Temple of Freemasons Hall. For a considerable period it has been looked forward to with interest, from the deservedly high position Comp. Gurton—the individual on whom it chiefly rested—is held, both by his Companions in Arch Masonry and his brethren of the Craft.

Everything being in readiness, the following were the Companions present whose names we could obtain:—Comps. Spencer, No. 3; Farnfield, No. 5; S. B. Wilson, No. 7; J. W. Adams, H. Carpenter, Blackburn, Kirby, No. 25; Cant, W. H. Andrew, Cooper, No. 49; T. A. Adams, Joseph Smith, G. Purst, and Buss, No. 206, P.Zs. Figg, No. 3; Kennedy, No. 11; Allen, No. 25; George Gurton, No. 11; Copus, No. 49; R. M. Smith, No. 778; J. Harrison, No. 25; H. Norman, No. 49; Suter, No. 206; Cosens, No. 778; Lambert, No. 7; Brett, No. 206; Emmens, Murray, Barnshaw, No. 25; V. Levinson, Queely, Collard, Platt, No. 49; Matthew Cooke, No. 206; Boutcher, Quelch, No. 218; Snow, No. 338; and Garrod, No. 745, besides several others.

Some disappointment was felt at the absence of Comp. John Savage, who was to have consecrated the Chapter, but had been compelled to leave town hurriedly, in consequence of a death in his family. Comp. Blackburn was prevailed on to open the Chapter, and when he had done so of course he was in charge of the whole of the proceedings.

The Chapter was opened by Comps. Blackburn as Z., Allen as H., and T. A. Adams as J.; Comp. Matthew Cooke took his seat at the harmonium. Comp. Blackburn then addressed the Chapter, explaining the absence of Comp. Savage, and stating that the Principals had determined to do their best, though in want of the necessary preparation.

The imposing ceremonies of constitution and consecration were then proceeded with, Comp. Matthew Cooke performing the appropriate music.

The installation of Comps. Gurton as M.E.Z., Stacey as H., and Woodstock as J., was performed by Comp. T. A. Adams with that precision for which he is so well known. None of the three Principals had been in the chairs previously.

After this ceremony, the Companions below this rank were again admitted to the Chapter, and Comps. Gurton, Stacey, and Woodstock commenced to exalt the following brethren—Bro. Cockcraft, S.W., No. 166; H. Robinson; D. Pinder, No. 211; Newall, No. 25; Hoskins, No. 168; T. Simpson; T. W. Sedgwick, I.G.; F. F. Smith; C. Jackson, Sec.; G. W. C. Dean; W. H. Roberts; H. Hart; G. Gill, J.W.; W. Luce, W.M.; C. Annoot, all of No. 211; Donald W. King, P.M., (the eminent tenor); O. Kloop, No. 211; the Principals performing their duties admirably. Comps. Platt (of No. 49), Carruthers, and another, were also elected joining members.

The M.E.Z. then appointed and invested the following Companions—Simpson, Treas.; Walkley, E.; Sedgwick, N.; Cockcraft, P. Soj.; Jackson and Smith, Assist. Sojs.; Gill, D. of Cers.; Newall, Asst. D. of Cers.; W. H. Roberts, Steward; and Matthew Cooke, Org.

The Chapter was then closed in due form, and the Companions adjourned to refreshment in the Hall. The very chaste and elegant appear-

ance of the furniture and appointments, supplied by Comp. Platt, and reflect great credit on his taste and judgment.

After dinner the M.E.Z., Comp. Gurton, proposed "The Queen," and added, such love was paid her by every subject, and by none more heartily than by Royal Arch Companions, that where he might fail, the Companions would, from their stock of loyalty, make up his deficiency.

In proposing the health of the M.E.G.Z., Comp. Gurton alluded to the great favour that had been granted to the St. James's Union Chapter, in being allowed to open, which he hoped that every Companion would bear in mind; and that the Grand Chapter had so kindly acceded to their request. Returning to the toast in question, he had the honour to propose the health of "The Earl of Zetland." He believed his lordship would find that he had no more loyal companions than those of the St. James's Union Chapter. (Applause.)

The M. E. Z. then gave, "Lord Panmure, and the rest of the Grand Officers of the Supreme Grand Chapter;" and, after paying a handsome compliment to his lordship, said he was happy to see several members of Grand Chapter present—Comps. S. B. Wilson, T. A. Adams, Farnfield, and Joseph Smith.

Comp. S. B. Wilson briefly returned thanks.

Comp. Joseph Smith said,—It gave him great pleasure to be at the first meeting of the St. James's Union Chapter; because, as one that had signed and supported the petition, it afforded him an opportunity of expressing to the M. E. Z. his delight at seeing him the First Principal of a new Chapter, which he hoped might long flourish; for under such an able Principal as Comp. Gurton, he felt sure that the Companions could do no less than learn their duties—not only those duties which were confined to the ritual of the degree, but those higher duties which their M. E. Z. knew so well how to perform—those duties of charity, of which he was so able a representative. If he might advise the Companions, he would say that their First Principal had been steward to all charities, and he hoped they would each follow in the same path. All who knew Comp. Stacey pronounced him a Mason with a Mason's heart. Of Comp. Woodstock he did not know much, but if, as we are told, you are to judge of a man by the company he keeps, then their J. must be, no doubt, a zealous and worthy Companion. He begged to propose "Health, long life, and prosperity to the three Principals of the St. James's Union Chapter."

The M.E.Z. said that his bashfulness was well known—however much they might laugh. His name had been very kindly brought into prominent notice by Comp. Smith, who he thought had flattered him a little, yet he had always believed that Masonry was something more than a name—that it contained certain principles—and he had endeavoured to carry out his convictions. When he was elected Master of a Lodge he believed he had obtained all, but he had that day found something more pure, holy, and beneficent, and he hoped that he should always be enabled to support these new principles—not that they were new to him, but that they were brought out in more forcible colours. His connection with the charities had been alluded to, and he stood there delighted to say he was proud of those charities, and he always thought that when the brethren and companions were enjoying their festivities their hands were more open to assist and their hearts more ready to answer the appeal of those who needed their aid. He was one of the first to become a founder of the St. James's Union Chapter (hear, hear), and he should be one of the first to inculcate the duty of the Chapter to support the charities in equal proportions (hear, hear).

Comp. Stacey, H., said he was grateful for the good opinion that had been expressed by Comp. Smith. He thought it might be interesting to give a short history of the Chapter. The desirability of forming a new chapter there could be no doubt of, and opposed as it was at first, their M.E.Z. had no idea of relinquishing the project, nor could it be any way regarded but as a complete success, seeing that they had exalted no less than eighteen brethren upon the first day, an event he was inclined to think unparalleled in Arch Masonry. Such being the history of the Chapter he would now revert to the personal matter, and begged to assure all those who heard him, of his endeavours to merit the eulogium that had been passed upon him, and if he found it impossible to act up to the full measure of that character which had been ascribed to him, yet he would promise that he would not recede one inch from his present position, or in any way bring reproach on the office to which he had been appointed.

Comp. Woodstock, J., had but very little to say except to return thanks for the very kind way in which his name had been received; and as a very young Mason he could do no other than acknowledge the deep obligation he was under to their M.E.Z., and he would strive to do his duty so as not to disgrace the partiality shown him.

The next toast was that of "The Visitors," the M.E.Z. remarking that they were favoured with the presence of several whose company was in itself an honour. Foremost amongst these was Comp. Farnfield, a name widely known and most deservedly held in the deepest respect, as well for his upright and Masonic virtues as at all times for the readiness with which he has assisted every one seeking information. There were also Comps. Blackburn and T. A. Adams. Without the aid of the former their Chapter must have remained unconsecrated, and without the assistance of the latter he (the M.E.Z.) would have been unable to have taken his chair on this occasion. But not only was he indebted to Comp. Adams for installing him, but he owed him much for the valuable lessons he had received from him. There was also Comp. Smith, P.M., of the Crystal Palace Lodge; Comp. Cant, one of the oldest in the Order; Comp. Buss; and Comp. Figg. Then there were Comps. Hewlett, Collard, and Levinson, to whom he was under much obligation.

Comp. Farnfield, in a brief address, stated his readiness at all times to render any assistance in his power to those who sought it; and he was only too happy to further the views of Royal Arch Masons, for he was a great admirer of Royal Arch Masonry. In his own name, and in the names of the other visitors, he begged to return the Principals and Companions thanks for the honour they had done them.

Comp. T. A. Adams also replied, to the effect, that he had been called upon to consecrate, and should have been most happy to have done so, but he wanted some little preparation before undertaking it; yet he had installed to the best of his ability, and it was always a pleasure to him to assist in any way—his great aim being to do his duty.

The M.E.Z. proposed "The healths of Comps. T. A. Adams and Blackburn." They would have been placed in an unavoidable dilemma by Comp. John Savage being called away to the bed of death, (with whose affliction he felt sure every Companion would sympathize), had it not been for the very kind manner in which Comp. Blackburn came forward with such great credit to himself. He felt he should be wanting in courtesy if he did not tender them the most handsome expression of thanks he could convey, and call upon the Compaions of the Chapter to drink their healths.

Comp. Blackburn said he certainly did not expect this toast, for an apology was due from him in attempting to extemporise a consecration, and he did feel bound to offer them as an apology, the fact that he had never seen a Chapter consecrated, and intended some day to have a consecration of his own. He was in the habit of going to church, but should not have been more surprised than he was, when asked to consecrate the Chapter, if he should be called upon to preach. He must confess that he gave Comp. Adams great credit for the adroit manner by which he got him to open the Chapter, and when he had fairly got him into the corner, he was obliged to go on and perform an extemporary voluntary—no, he could hardly call it a voluntary, for he was fairly caught in the trap. Still what he had done he should be happy to do again if called upon, and was proud to find that his efforts had met with their approval.

The next toast was that of "The officers of the St. James's Union Chapter," and the M.E.Z. could not let the opportunity pass without alluding to the fact that they had exalted that day all the officers of the St. James's Union Lodge. He adverted to Comps. Jackson, Sedgwick, Smith, and Simpson, and hoped that what they were in the Lodge they would be in the Chapter. To Comp. Walkley, their excellent Scribe E., much of the success of the Chapter was owing to his indefatigable zeal and concentrated purpose. In Comp. Cockcraft, S.W. of the St. Thomas's Lodge, and Comp. Newland, they had found two energetic companions, and he had, therefore, the pleasure of proposing the health of the Officers of the St. James's Union Chapter, feeling assured that they had only to be tried, and would not be found wanting.

Comp. Cockcraft, P. Soj, in a very neat and effective speech, returned thanks for the Officers, hoping that when they better understood the principles they had been made acquainted with that day, and were better up in their respective duties, that they would be found conscientiously to adhere to them, and as they gradually appreciated the beauties of Arch Masonry, so they might fill their offices to the advantage of the Chapter, and do credit to the choice of the M.E.Z.

The last toast being given, some Companion, whose name we could not catch, a member of the province of Dorset, returned thanks for the Royal Arch Masons of the whole world.

While the members were taking coffee, Comp. H. G. Warren entered the hall, and the M.E.Z. said he should call upon them to drink one more toast: the health of Comp. Warren, the editor of *The Freemasons' Magazine*. Comp. Warren was an old P.Z., zealous to do good, and under his management the *Magazine* had been preserved pure and unsullied. While respecting the landmarks of the Order, he had pursued a course of freedom and independence which did him honour; and he should therefore propose "The health of Comp. Warren, and Success to the *Freemasons' Magazine*."

Comp. Warren replied, stating that he could assure the M.E.Z. and Companions that the toast was most unexpected; but he was proud of it as a testimony that his efforts were appreciated. In consequence of the pressure of important business he was unable to join them sooner, or he should have availed himself of the M.E.Z.'s kind invitation. Although absent he knew that the interests of the *Magazine* had not suffered, for Comps. Matthew Cooke and Walkley were both there taking notes; and to Comp. Cooke he was much indebted as one of the principal and most versatile contributors to the *Magazine*. As to the fairness of the career marked out by himself, he hoped it would always be, as it always had been, his boast to give impartial and honest reports of all proceedings, and to advocate the best interests of the Craft irrespective of the quarter from which they emanated. As to party, he held that it could not long exist in Freemasonry, the spirit of the institution being opposed to it, and he hoped to see the day, not long distant, when all would re-unite in one desire to do the best for the common weal. Heartily thanking the M.E. and Comps. for the toast they had been pleased to honour him with he begged to return the compliment in drinking their individual healths, and "Prosperity to the St. James's Union Chapter."

Some excellent singing was contributed to the enjoyment of the evening by Comps. Donald King, J. W. Adams, and Matthew Cooke; to the kindness of Bro. Nimmo of the St. James's Union Lodge the Chapter

was indebted for the use of a superb grand piano, by Erard, and one of Alexander's harmoniums. Comp. Cooke presided at the piano.

CANADA.

TORONTO.

LAYING THE FOUNDATION STONE OF THE CITY JAIL.

The City Council having determined that the foundation stone of the new City Jail should be laid on October 25th, with Masonic honours, and with all the *éclat* of a grand public demonstration, invitations were sent to the National Societies, and to all the great public bodies connected with the city, requesting them to take part in the procession.

The Freemasons, of course, were to take the chief part in the ceremonial. The firemen also, as connected with the corporation, were called upon to attend. In addition to these, the members of the bar, the grand jury of the county, the chancellor and senate of the university, the societies of St. George, St. Patrick, and St. Andrew, were also invited, and the citizens generally were requested to come forward upon an occasion in which they naturally felt some interest.

A very splendid programme was accordingly issued, based upon these arrangements, and every effort was made to have it fully carried out.

One o'clock was the hour named for the formation of the procession in front of the City Hall, but it was some time after that before the firemen, who were the first to arrive, made their appearance. They turned out, however, in great strength, and in full dress uniform, and headed by a band; and under the command of Mr. Ashfield, chief engineer of the brigade. The companies were all very fully represented, and in their gay uniforms and with their banners and music they looked the *beau ideal* of a volunteer fire brigade. Their number on the whole considerably exceeded two hundred. Some little time after they had taken their places the strains of another band announced the approach of the Masonic Lodges, who marched in the accustomed order.

They took their places next to the firemen, and after some little further delay the procession moved on under the direction of the deputy chief of police (Mr. Frederick Robinson), who was the marshal of the day. First came the band, then the fire brigade, by companies, led by the chief engineer; then another band, and then the Freemasons. The members of the corporation, with the mayor, preceded by their officers, took their places next to the Freemasons, and a body of police wound up the procession, which proceeded to the site of the new building, accompanied by numbers of citizens.

[Some of our English readers are perhaps not aware that the "fire companies" in American and Canadian towns are composed of volunteers from the gentlemen and most respectable tradesmen of each locality. They are a very dashing body of young men, conspicuous for their gallantry; and also for their smart uniforms and general demonstrativeness on every public occasion.]

The procession arrived on the ground shortly before three o'clock. A large gallery had been erected for the convenience of the ladies, a goodly number of whom had already arrived on the ground and had taken their seats.

A circle having been formed round the stone, the M.W. Grand Master (Col. Wilson, of Simcoe), the mayor, recorder, members and officers of the council, took their places.

The Mayor, addressing the M.W. Grand Master, said—"I have been requested by the City Council to request that you, sir, as the Grand Master of the Masonic Order, will lay the foundation stone of this noble edifice. I don't desire at the present time to make any further observations. Such observations as I may think necessary will be made after the laying of the stone."

The Grand Master then delivered the following address:—"In compliance with your request I appear here this day in the capacity of Grand Master Mason of Canada, accompanied by my brethren, to lay with appropriate ceremonies the corner stone of this addition to the public edifices of your city.

"From time immemorial it has been the practice to solicit the assistance of the antient and honourable fraternity of Freemasons upon occasions of this kind, and it is to me and my brethren generally at all times, a most pleasing duty promptly to respond to such requests. The building about to be erected upon this spot is necessary for your social security and the happiness of society; we may however reasonably indulge in the hope that the efforts which have been made, and are still so earnestly persevered in, to diffuse the blessings of a liberal education among the young and rising generation of this province will eventually prove a practical remedy for checking the increase of crime; and experience has already taught us that it is a wiser and better policy to pay for the instruction of the youth, than for the punishment of the man.

"It also affords me pleasure to observe that while you are engaged in provision for the safe keeping and reformation of criminals, that the interests of humanity, by the providing of a place of refuge for the unfortunate and the destitute, has not been neglected.

"The attention, energy, and public spirit displayed by your predecessors in office in the improvement of this city, entitles them to the lasting gratitude of their fellow citizens, and the zeal and ability evinced by you, gentlemen, in the discharge of the important duties entrusted to you by the inhabitants, affords satisfactory evidence of your earnest desire to advance the welfare and increase the fame of the city of Toronto; a city in the prosperity of which we, as Canadians, must ever feel a lively interest, being, as it is, the principal seat of law and learning in this section of the province. May its inhabitants ever be distinguished for their taste and liberality, for their love of order and virtue, and for their devoted loyalty to the sovereign of that great country which we so proudly and so fondly call our own.

"May the Great Architect of the universe bless your efforts and the efforts of all those who are engaged in advancing the great cause of civil and religious liberty throughout the world, and may you continue, through him, to be the honoured instruments of promoting the happiness and welfare of the community entrusted to your charge."

The Grand Chaplain then offered up the following prayer:—"Great Architect of the universe, maker and ruler of all worlds, deign from thy celestial temple, from realms of light and glory, to keep us in all the purposes of our present assembly. We humbly invite thee to give us at this and at all times wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our commemorations."

Response by the brethren—"So mote it be."

Grand Master—"As it was in the beginning, is now, and ever shall be, world without end."

Brethren—"So mote it be."

The Mayor then (addressing the Grand Master) said—"To enable you, sir, to perform this ceremony, I have the honour now to present you with this very handsome trowel—an instrument used by operative Masons, but used also by speculative, or Free and Accepted Masons, and the meaning and application of which, in a moral and figurative sense, you, as Grand Master, well know."

The trowel, which is constructed of silver, with a maple wood handle, and decorated with Masonic emblems, was manufactured by Bro. Levey, Toronto.

The trowel bore the following inscription:—"Presented to Colonel William Mercer Wilson, M.W. Grand Master of Masons in and throughout Canada, by his worship the Mayor, Adam Wilson, Q.C., and the council of the city of Toronto, on the occasion of laying the corner stone of the City Prison, on the 25th of October, A.D., 1859—A.L., 5859."

The Grand Secretary, Bro. T. B. Harris, of Hamilton, then read the inscription to be deposited in the stone, which was as follows:—"This Corner Stone of a Prison, for the city of Toronto, Canada, was laid by Col. William Mercer Wilson, M.W. Grand Master of Freemasons of Canada, on the 25th of October, A.D., 1859,—A.L., 5859, in the 23rd year of the reign of her most gracious majesty Queen Victoria, at the request of his worship the Mayor, Aldermen, and Commonalty of the city of Toronto. Adam Wilson, Q.C., Mayor."

The mortar having been spread, the stone was lowered with three stops, the band playing the national anthem. Being properly placed, the R.W. Deputy District Grand Master, Bro. Richardson, proved that the stone was properly adjusted by the plumb rule, level, and square, which were successively delivered to him by the officers wearing those jewels.

The Grand Master then gave three knocks on the stone. He afterwards ascended to the top of it, and said—"May this undertaking be conducted and completed by the craftsmen according to the grand plan, in peace, love, and harmony."

The cornucopia and cups, with the corn, wine and oil, were then handed to the Grand Master, who scattered the corn and poured the wine and oil on the stone, with the accustomed ceremonies, the Grand Master saying—"May corn, wine and oil, and all the necessaries of life, abound among men throughout the world. May the blessing of the Supreme Grand Architect of the universe be upon this undertaking, and all connected with it. And may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

Some further ceremony having been gone through, the Grand Master called for three cheers for the Queen, which were given with loyal enthusiasm, the M.W. Grand Master himself leading. This closed the proceedings, and the procession being reformed, it returned to the city in the same order in which it had left it.

Refreshment was served in the St. Lawrence Hall at five o'clock. Alderman Matthew C. Cameron presided, and discharged his duties most ably.

The general company included a large proportion of the Masonic fraternity, who had assisted in the laying of the foundation stone; a large number of the aldermen and councilmen of the city; the several members of the Board of School Trustees; the president, vice-presidents, and officers of the St. George's Society; officers and members of the respective fire companies, &c., &c.

The toasts of "The Queen," and "Prince Albert and the rest of the Royal Family," were respectively given, and were drunk with enthusiasm.

In proposing "The Governor General," the chairman said, he believed most sincerely that his excellency had most earnestly endeavoured to discharge the duties cast upon him by his sovereign to the best of his ability. If, however, he had not discharged them to the satisfaction of all, he had only failed to do so for the very reason that every other man would have failed to do so, namely, that it was impossible to please all. He had on every occasion that presented itself advocated the best interests of the country. He had watched over the agricultural interest—he had been the friend of science and art—in short, he had done everything that lay in his power to further and promote the interests of the country, and so had entitled himself to our consider-

and respect. Recently, he had suffered a lamentable family bereavement, and he (the chairman) felt sure there was not a man in the room who did not most deeply sympathize with him.

The toast was drunk with the greatest enthusiasm.

"The Army and Navy" was next given, and responded to by Col. Thomson, in a speech, and Col. Duggan by a song.

The chairman called for a bumper for the next toast, and in proposing it adverted to the occasion which had brought the company together, giving a history of the difficulties which had attended the efforts to obtain a suitable jail—difficulties which, however, had at last been overcome, mainly through the exertions—the untiring exertions—of Ald. Tully, the chairman of the Board of Jail Inspectors, whose modesty had prevented him from taking the chair in the absence of the mayor, and through whom we were indebted for the presence of the M.W. Grand Master of the distinguished Masonic fraternity. (Cheers). Col. Wilson had, no doubt, attended at great personal inconvenience, having travelled from Simcoe to be here, and he had attended, no doubt, much to the neglect of his private interests, in order to give *éclat* to a ceremonial interesting in the highest degree to all. The Grand Master of the Masonic Order was as worthy a man as ever breathed. (Applause). He was a man whose heart was in the right place, and the friend who grasped his hand always found this to be the fact. He had been elected three times successively to his present high position. He had served his country in the army, and he was an esteemed member of the profession of the law. He (the chairman) gave most heartily "The Most Worshipful the Grand Master; long life and happiness to him."

The Grand Master responded briefly, but eloquently, expressing his satisfaction at the manner in which the arrangements for the day's proceedings had been conducted, and his gratification at the cordial and respectful welcome which had been accorded to him. He concluded by giving "The City of Toronto, and the Mayor and Corporation. After some other toasts of local interest, the company broke up."

INDIA.

ROYAL ARCH.

A CONVOCATION of the District Grand Chapter of Bengal and its territories, was holden at the Freemasons' Hall, Calcutta, on Monday, the 29th August, 1859; present:—M.E. Comps. J. J. L. Hoff, Dep. Prov. G. Supt. and Z.; F. Jennings, P.G. Prov. H.; J. B. Roberts, P.G. Prov. J.; W. H. Hoff, Prov. G. Scribe E.; T. Jones, P.G. Prov. Sec.; H. Fraser, Prov. G. 1st Asst. Soj.; W. Clark, Prov. G. Treas.; J. G. Llewelyn, P. Prov. G. Reg.; J. W. Brown, Prov. Dir. of Cers.; D. J. Daniel, Prov. G.J.; representatives of Chapters, Hope, No. 126; Holy Zion, No. 551, and others.

The District Grand Chapter was opened in due form and with solemn prayer.

Apologies were made for the absence of E. Comps. G. O. Wray, Prov. G. St. B.; J. E. Clinger, Prov. G. Org.: and J. K. Hamilton, P.J. of Chapter Holy Zion, No. 551.

The minutes of the convocation holden on the 19th August, 1858, were read and confirmed.

The Deputy Prov. Grand Superintendent stated that he would not make any alteration in the offices of the District Grand Chapter, at present.

On a motion made by E. Comp. Fraser, seconded by M.E. Comp. Jennings, it was resolved that the thanks of the District Grand Chapter be tendered to E. Comp. Clark, for his services as Treasurer, since the demise of M.E. Comp. Chaunce, in 1855.

It was moved by M.E. Comp. Roberts, and seconded by E. Comp. Llewelyn, that E. Comp. Clark be re-elected to the office of Treasurer. Carried by acclamation.

On motions made and seconded, the following grants were made from the funds of the District Grand Chapter:—

That five hundred rupees be transferred to the District Grand Lodge, in aid of the expense incurred for refitting Freemasons' Hall.

That three hundred rupees be given to the Masonic Fund of Benevolence, as a donation to that fund.

With reference to paragraph thirteen of the report of the District Grand Chapter, held 19th August, 1858, the Deputy Prov. Grand Superintendent submitted the following correspondence with the Grand Scribe E., London, for general information:—

"To W. Gray Clarke, Esq., Grand Scribe E., Supreme Grand Chapter of England, London.

"DEAR SIR AND V.E. COMPANION,—I have the honour to transmit an extract (paragraph thirteen) from the proceedings of a convocation of the District Grand Chapter of Bengal, held on the 19th instant, and to state, for the information of the Supreme Grand Chapter, that, under the circumstances therein stated, I have deemed it absolutely necessary to authorize the exaltation of brethren to the Royal Arch four weeks after receiving the degree of Master Mason, instead of considering that to be the term of probation in cases of emergency only, as directed in the resolution of the Supreme Grand Chapter, communicated in your predecessor's letter to the Deputy Prov. Grand Superintendent, dated 11th May, 1857. As no restrictive rule exists in the Scottish Chapter working in Calcutta, brethren desirous of exaltation to the Royal Arch do not feel disposed to wait twelve months for it, and they naturally take the degree where they can obtain it with facility. Thus, the Chapters working under the Supreme Grand Chapter of England, are deserted, and will ultimately have to be closed, if a remedy be not applied speedily. Under these circumstances, I beg that the peculiar position of the Chapters in Calcutta, where there is no hindrance to Lodges and Chapters under other Constitutions being established, will be taken into the early consideration of the Supreme Grand Council; and that the measure which I have been induced to adopt, in conformity with the representation of the District Grand Chapter, will be confirmed and sanctioned. I have, &c., J. RAMSAY, Prov. Grand Superintendent."

"To Colonel James Ramsay, Provincial Grand Superintendent of Bengal, Calcutta.

"M. E. COMPANION AND DEAR SIR,—I have to acknowledge the receipt of your letter of the 25th August, inclosing an extract from the proceedings of the District Grand Chapter of Bengal. Your letter unfortunately did not arrive until after the meeting of the General Committee, and consequently could not be laid before the Supreme Grand Chapter at the convocation held on the 4th of this month. The difficulty with which Chapters under your jurisdiction have to contend in being, as it were, brought into competition with Chapters under other Constitutions, will, I feel confident, receive due and prompt attention from the Supreme Grand Chapter. From the printed report of the proceedings of that body, which was forwarded to you in the spring, you will perceive that the subject has already been under discussion, and that the General Committee recommended that the power now in the hands of Grand Superintendents should be extended to the Principals of Chapters, who, under certain circumstances, should be allowed to exalt brethren in four weeks from their taking the Master Mason's degree. The recommendation, it is true, was not adopted at the time the report was made, and is not therefore law; but it will, I believe, be again brought forward, and no doubt some remedy will be proposed. I have, &c., WM. GRAY CLARKE, Grand Scribe E.

Freemasons' Hall, London, 10th Nov., 1859.

The Deputy Provincial Grand Superintendent stated that, with the exception of two Chapters, the other Chapters in the north west provinces which had suffered by the disturbances of 1857, had revived, and were again working; and that a new Chapter had recently been established at Lahore, attached to Lodge No. 1084, and designated the Punjab Chapter.

The Chapters in this province now stand as follows:—No. 126, Hope, Calcutta; *No. 550, Valour with Perseverance, Allahabad; No. 551, Holy Zion, Calcutta; No. 596, Firm Hope, Meerut; *No. 641, Harmony and Fidelity, Cawnpore; No. 673, Dalhousie, Simla; *No. 761, Holy Jerusalem, Agra; No. 823, Umballa, Umballa; No. 852, Border, Peshawur; No. 922, St. John the Baptist, Mussoorie; No. 1084, Punjab, Lahore.

The District Grand Chapter was then closed with prayer, and in due form.

* These Chapters are in abeyance.

THE WEEK.

THE COURT.—On Monday, being the birthday of the Princess Frederick William of Prussia, the band of the 1st Life Guards serenaded the Princess, at Windsor Castle, early in the morning; and in the evening her Majesty gave a banquet in the Waterloo Chamber, which was followed by an evening party. The Prince of Wales arrived from Oxford on Saturday to do honour to the occasion, and returned to his studies on Tuesday. Among the visitors this week have been the Duke of Cambridge, the Duchess and Princess Mary of Cambridge, the Earl and Countess of Clarendon, with the Ladies Constance and Alice Villiers, Lord and Lady Raglan, the Lord Steward (Earl of St. Germans) Viscount Sydney, Viscount Valletort, and Lord and Lady Bloomfield. The Phipps is in waiting again. On the 5th *proximo*, her Majesty and the Prince Consort, and Princess Frederick William of Prussia, with the other members of the Royal family, will leave the Castle for Osborne, and will remain there until the 24th, when her Majesty will return to Windsor for the Christmas holidays. The Haymarket and Olympic Companies performed before the Queen at Windsor on Wednesday. The pieces performed were "The Evil Genius," by Mr. Bayle Bernard, in which the principal characters were represented by Mdlles. Reynolds and Swanborough, and Messrs. Buckstone and Compton; and the comedietta "To Oblige Benson," by Mrs. Stirling and Mr. Robson. About sixty or seventy invitations were issued by the Queen.

FOREIGN NEWS.—The Emperor Napoleon, with his glittering court and a host of visitors, is again at Compiègne, holding his state with a magnificence which seems unnecessarily ostentatious in the face of the reports of the badness of trade and discontent at the increase of taxation. War preparations in the French army and navy continue to be pushed forward with the greatest energy; and this, however the national pride may be gratified, must necessarily add to the pressure which is even now but moodily borne. In well-informed circles, the existence of the circular affirmed by the *Times* to have been issued by the Minister of the Interior to restrain the attacks of the semi-official papers against England is denied. The state of Italy is still the prominent topic in Paris. Garibaldi's resignation is not firmly believed in, while it is thought that,

if it have taken place, it is the direct result of imperial interference—that the Emperor of the French requested Victor Emmanuel to dismiss the gallant general, who went to Turin, and placed his resignation in the hands of the king. For the last few days the attacks against England have ceased in the Paris newspapers, and the *Constitutionnel* confirms the report of the *Patrie*, with regard to the prosecution of the *Ami*, for publishing the pseudo letter from the King of Sardinia to the Emperor of the French; it also confirms the statement which appeared in the *Patrie*—namely, that the *Ami de la Religion* would be prosecuted for publishing the letter alleged to be from the King of Sardinia to the Emperor of the French, relative to the regency of Prince de Carignan. The *Constitutionnel*, in an article signed by its chief editor, M. Grandguillot, contains the important news that the declarations of the Cabinet of Turin on the subject of the regency of Buoncompagni are of a nature to make those arrangements possible which have generally been considered as very difficult of execution. It is understood that if M. Buoncompagni exercises the regency it is only for the maintenance of order in Central Italy. Italian interests are in harmony with European interests, in order to reserve for the congress the definitive regulation of the situation of the Italian Peninsula. General Martimprey is expected from Africa, on his way to Paris. His last proclamation, dated Ouchda, 10th inst., announces that the inhabitants of that place had been compelled to pay a ransom in order to avoid the chastisements they had brought upon themselves by their behaviour. The Cadi had been arrested and brought to Tangiers. The military chest of the contingent was respected as belonging to the Emperor of Morocco; with this state France continues to maintain peaceful relations. A corps of observation will remain on the frontiers. The proclamation concludes by stating that illness had reduced the effective of the French expeditionary corps by one fifth, but the soldiers, nevertheless, display moral force, and admirable and unaltered discipline.——That the great powers of Europe will be formally invited to take an active part in the settlement of Italian affairs is now settled; and, although no direct communication has been addressed to Her Majesty's government, Count Persigny has been instructed to arrange with Lord John Russell the basis on which the congress is to be summoned. It is said that the formal invitation will come from France and Austria simultaneously. The *Moniteur* announces that the plenipotentiaries of France, Austria, and Sardinia, have exchanged at Zurich the ratifications of the treaties of the 10th of November. The letters of invitation to the congress will be sent out from Paris. Prince de Metternich will, it is believed, send out those of Austria.——Victor Emmanuel has refused to yield to the French emperor in the matter of the regency of M. Buoncompagni; and in consequence the emperor has been obliged to give way. It is certain that Austria, through the medium of Prince Metternich, has protested against the nomination of a regent by Piedmont, as such a regency would be contrary to the conditions of the treaties of peace signed at Zurich. It is absurdly said in Paris that England has made representations to the Sardinian government against the regency of Prince de Carignan, and of M. Buoncompagni. Meanwhile General Garibaldi has tendered his resignation to the King of Sardinia, and he is not to return again to Central Italy. At Bologna a manifestation has been attempted on the announcement of Girabaldi's resignation; the number of persons assembled was small, and they were immediately dispersed. On the first symptoms of a manifestation the National Guard placed themselves spontaneously under arms. Since that occurrence the 2nd regiment of the Bolognese brigade has taken the oath to the King of Sardinia, and received its colours. The uniform of the brigade is the same as that of the Piedmontese army. A deputation from Tuscany, consisting of Signor Egalcotti, Signor Coppi, and Signor Febrizzi, sent by the Baron Ricasoli, President of the National Assembly, to protest against the regency of M. Buoncompagni, arrived in Turin last week; the deputation was not received by the King, but Prince de Carignan received them in private audience. Their scruples, whatever they were, have since been removed, and Buoncompagni has entered upon his important charge.——The official *Dresden Journal* publishes a summary of the vote given by the representative of Saxony in the sitting of the Federal Commission, in which the question of the constitution of Electoral Hesse was brought forward. The same journal announces that the governments of Bavaria, Saxony, Wurtemberg, Electoral Hesse, Hesse Darmstadt, Schwerin, Nassau, Saxe Meinengen, and Saxe Altenburg, will take part in the conferences at Wurzburg. The Minister Baron von Buest will pass through Frankfort on his way to Wurzburg. This journal also confirms the intelligence that the conferences of the ministers about to take place at Wurzburg, are to take into consideration several questions of federal policy. Austria and Prussia have received official intimation of the above.——From Spain we learn that General Echagne continues to fortify Ceuta. The embarkation of the first Spanish *corps d'armée* has been completed, and that of the second has commenced, but the bad weather renders the shipment of war material difficult. The organization of the battalions in the Basque provinces is proceeding actively.——The *Dagbladet* announces that a council of Danish ministers was held this week, at which it was resolved that the president to the cabinet shall tender to the king the resignation of the whole ministry. M. Cottwitt has been summoned by the king.——The *Persia* arrived on Saturday at Liverpool with New York dates to the 9th inst. The Harper Ferry trials were still attracting considerable attention, and several fresh parties implicated had been arrested. It was stated by one of the counsel in court that a number of important facts connected with the conspiracy were as yet unknown to the public, which when brought forward would lead to several prominent northern abolitionists being brought to the bar of justice. It is ascertained that the Governor of Virginia has no power to pardon a man convicted of treason without the consent of the state legislature. Partial returns of elections in New York indicate the triumph of the Republicans. The same results have probably been attained in New Jersey, Massachusetts, Wisconsin, and Illinois. Louisiana has gone for the Democrats. San Juan was reported to be perfectly quiet when the San Francisco mail left. The battle at Brownsville, between Mexican bandits and Texan inhabitants, resulted in the defeat of the latter. A company of volunteers was about to leave New Orleans to assist the Texans.

General Home News.—Cabinet councils have again been frequently held this week, and on Tuesday a deputation of members of the House of Commons and the various Chambers of Commerce, waited on Lord Palmerston, to call attention to the unsatisfactory state of the law of bankruptcy. Lord John Russell had originally prepared a bill, under the auspices of the Social Science Association, which, it was stated by the deputation, agreed generally with the views of commercial men. The premier assured the deputation that a satisfactory arrangement should certainly be made in the next session of parliament, and the Attorney General informed them that he was at present preparing a measure on the subject for the consideration of the cabinet.——Her majesty has conferred the Victoria cross on Lieutenant (now Brevet Major) Samuel Hill Lawrence, Corporal William Oxenham, 32d regiment, and Private William Dowling, 32d regiment, for acts of bravery performed at Lucknow during the late rebellion.——The election for a member for Whitby has taken place; Mr. Thompson obtained 229 votes, and Mr. Chapman 190.——Mr. Sidney Herbert has issued a circular, expressing the determination of the War Office authorities to supply the disembodied regiments of militia with Enfield rifles.——The infantry battalion of the Hon. Artillery Company were yesterday inspected in the Armoury-ground, City-road, by Colonel Lord F. W. Paulett, C.B., in the absence, through indisposition, of Major General Lord Rokeby. The corps were put through a variety of evolutions, all of which they appear to have performed with admirable precision. At the close of the inspection, Lord F. Paulett addressed a few observations to the regiment, in which he coplimented them upon their soldierlike bearing, and the high state of discipline to which they had attained. The day being remarkably fine, the public attended in great numbers, and the whole went off with the utmost *éclat*.——The operative masons have now proposed terms which are likely to lead to a settlement. They offer to resume work on the same terms as before the lock out; the masters to dispense with the declaration; and other terms are offered, amongst which the most important is the submitting to a revision of their trade rules. It were to be wished that other branches of the trade would be similarly reasonable.——An accident of an alarming character, and attended with fatal consequences, occurred at an extensive iron rolling mill, near Wolverhampton, on Friday night. In the course of some alterations it appears that the driving wheel, of several tons weight, flew in pieces, killing one man, injuring many others, and reducing the place to ruins.——At an inquest held by Mr. Humphreys on the body of an old lady who met her death at the Bow station of the North London Railway in getting out of a carriage, the jury expressed an opinion that there was blame attributable to the company's servants.——A carpenter, named Billington, was charged before Mr. Jardine, at Bow-street police court, with mobbing a witness who had been giving evidence at the sessions in a case arising out of the strike. The fellow was remanded, and bail refused.——A "gentleman" was fined £4 at the Westminster police court, yesterday, for smashing windows with stones, at one o'clock in the morning, in Belgravia.——William Perham, a mason, has been heard against a conviction and sentence of two months' imprisonment for intimidation. The evidence formerly given before Mr. Corrie, at Clerkenwell, was recapitulated, and the case ably argued on both sides. In the end the conviction was unanimously confirmed by a full bench, and the applicant was accordingly committed to the House of Correction for two months. Mr. Edwin James afterwards applied to the Court of Queen's Bench for a writ of habeas corpus, that the defendant might be brought up and discharged on the ground that the commitment was bad, but the court declined to give an opinion. —— At the Court of Bankruptcy a call of thirty shillings per share has been ordered to be made upon the contributories to the Bog Mining Company (limited).——At the opening of the November sessions for Surrey, the chairman congratulated the grand jury on the great decrease of crime in the county.——A ratepayer of the parish of St. Stephens', Coleman-street, was summoned before the magistrate, at Guildhall, yesterday, for refusing to pay the church rate levied by the vestry. As the defendant objected that the rate was applied to other purposes than church repairs, the summons was dismissed.——Mr. Cornwallis, who described himself as a gentleman of fortune, and residing at Calais, was charged before Mr Selfe, at the Thames police court, with creating a disturbance during divine service in St. George's-in-the-East, on Sunday last. The defendant was taken into custody at the time, but afterwards bailed out. Some discussion took place on points of law, and ultimately it was agreed that Mr. Cornwallis should apologise to the churchwardens, whom he had insulted.——The inquest on the body of William Eaton, said to have died from eating poisonous sausages, was resumed yesterday before Mr Humphreys, at Kingsland. Dr. Letheby, in reporting on his analysis, said he found the intestines to be in a state of high inflammation, caused

by some powerful irritant, and sufficient to account for death. Another adjournment till Monday was ordered.——Earl Cowley has arrived from Paris, and yesterday had an audience of Her Majesty at Windsor Castle. ——The delegates appointed by the various metropolitan districts to consider the question of the gas supply of the metropolis, met yesterday in the Marylebone Court House, when the draft of a bill to obtain legislative power to regulate, economise, and improve the gas service of London was considered and approved of. A very able and interesting report, which will well repay attentive perusal, was read by Mr. Samuel Hughes, C.E. Mr. James Beale, the hon. secretary, and promoter of this important public meeting, submitted a petition to Parliament, which he stated was intended for signature and circulation among all the gas consumers of London, announcing at the same time that on the 30th instant an influential deputation on the subject would wait on the Right Hon. Milner Gibson at the Board of Trade.——The Court of Queen's Bench yesterday delivered judgment on the motion made the previous day by Mr. James, for a rule for a habeas corpus to bring up the body of William Perham, on the ground that his conviction under the Combination Act was insufficient. Mr. Justice Hill, having reviewed the evidence in connection with the act in question, said the court was of opinion that the conviction was right, and refused the rule. Perham will, therefore, remain in the House of Correction for the term of the sentence passed on him—viz., two months.——An action for breach of promise of marriage, Harris *v.* Thomas, was tried in the Court of Exchequer yesterday. The plaintiff was the widow of an innkeeper in Wales, and the defendant was the son of a large landed proprietor, and on his father's death came into £3,000 a year. Wealthy as he was he could neither read nor write. Soon after his father's death he married his cousin, and thus rendered impossible the fulfilment of the promise he had made to the prepossessing widow. The jury gave £1,000 damages. Thomas Brooks, who has been examined at the Mansion House on a charge of forging an order for a cheque book from the London Joint Stock Bank, by means of which he is said to have defrauded many tradesmen, was yesterday committed for trial. A number of the young thieves who infest Covent Garden market have committed a depredation which has brought with it a condign and alarming punishment. It appears that a hamper containing two jars of syrup of belladonna became an object of plunder, and, under the impression that the stuff was Spanish juice, they helped themselves freely to it, upwards of eighteen boys having shared in the booty. The consequence is that a number of them are seriously ill, and there will probably be several deaths.——A dreadful fire took place on Tuesday night in the extensive premises, No. 73, Newgate-street, occupied by several persons engaged in trade, and containing a great deal of valuable property. The fire continued to rage for some hours, and was not extinguished until an advanced hour on Wednesday. Unfortunately the principal sufferers were not insured. Not much activity was apparent in the market for the various securities yesterday; but the dealers were inclined to support prices, and they left off at a further slight fractional advance. Foreign stocks and shares also presented a steady appearance, the latter being maintained through the partial increase in the traffic of the principal lines. The inquiry for money has not experienced much change; but there was rather a better supply in the later hours of the afternoon, the average rate being still quoted about 2½ per cent. The arrival of the royal mail steamer *Tasmania*, from the West Indies, was announced in the course of business hours with £132,600.

India; China; and Colonies.—The Overland Mail has brought us dates from Bombay to the 26th ult., by which we have some more details of the further proceedings in opposition to the Licensing Bill, and an important financial despatch from the Calcutta government. We learn that the merest handful of the discharged European soldiers have consented to accept a bounty for going to China—so small a number, indeed, that the offer of the bounty may be pronounced a total failure. This bounty is £5 a man, but it cannot tempt soldiers who believe they have been badly used, and who want to return. Lord Canning has gone on his expensive north western tour. The expedition to the fortress of Beyt, intended to remove the rebellious Wagheer tribes, seems to have failed in the first assault, but the fortress was afterwards abandoned and possession obtained. Whereupon our men proceeded to plunder the temples, and the Bombay government has been compelled to issue a notification which may have the effect of calming down the excitement which has been necessarily produced among the native populations of India. The execution of Jeyoll Singh, at Lucknow, who was found guilty of murder and treason, has taken place. The Calcutta mail, with dates to the 22nd ult., arrived at Aden on the 9th inst. Only fifty out of one thousand of the discharged Europeans, had engaged for China.——We have telegraphic news from China, by which we learn that the treaty with America has been rudely broken. In Japan affairs remain in an unsettled state. The dollar question has not yet been decided.

Commercial; and Public Companies.—The weekly reviews from the manufacturing districts speak favourably of the steady condition of business. Prospects were viewed as generally favourable if peace could be preserved in Europe, the money market being in a satisfactory state, and the disposition to encourage trade having increased. The home departments at Birmingham, Huddersfield, and Manchester, were in a tolerably good situation, and there was some animation among the principal interests, but the export branches were not so thoroughly employed as was desired. At Bradford and Halifax business was not very extensive, though it had gradually improved with the approach of the winter season. In the neighbourhood of Wolverhampton some branches showed a greater amount of business, yet room existed for further development. The report from Nottingham announced a quiet trade in most departments, but especially among the lighter class of fabrics. The Irish accounts have not proved discouraging, the linen trade of Belfast being on the whole satisfactory.——Business in the port of London during the past week has been moderately active, the number of vessels announced inwards at the Custom House as having arrived from foreign ports representing 183. There were 4 from Ireland and 374 colliers. The entries outwards amounted to 98, and the clearances to 87, besides 18 in ballast. The departures for the Australian colonies have been 7 vessels, viz.—2 to Port Phillip, of 2002 tons; 3 to Sydney, of 1858 tons; 1 to Adelaide, of 675 tons; and 1 to New Zealand, of 622 tons.——The report of the Trust and Loan Company of Upper Canada has been issued, preparatory to the meeting to be held on the 30th inst., the dividend proposed to be declared being at the rate of 8 per cent. per annum, free of income tax. The net profits for the six months ending 30th September amount to £13,831, which, added to the sum brought forward from March, gives a balance at credit of revenue of £13,960. After the payment of the rate proposed and the appropriation of one-half of surplus profits over 6 per cent. and the usual charge for interest, amounting together to £3268 for the reserve fund, and carrying £250 to the redemption of preliminary expenses, the sum of £455 remains to the credit of the next half-year's account; the reserve fund now represents £23,289.——The report of the African Steam Ship Company for the six months ending the 31st October has been published, preparatory to the half-yearly meeting on the 1st of December. The accounts, after making the usual reserve of 7½ per cent. per annum for depreciation, amounting to £4,393, charging £2,600 to meet the cost of the inter-colonial service, and defraying the expenses of navigating the ships, including insurance and repairs, exhibit to the credit of revenue a balance of £6,914, out of which it is proposed to pay a dividend of 7*s.* per share, being at the rate of 7 per cent. per annum on the company's capital, free of income tax.

Benevolent Institutions.—The committee of the Refuge for Shipwrecked Fishermen at Yarmouth are applying to the benevolent for support in the shape of subscriptions to increase its effectiveness. The cost of a building to contain all the required accommodation is estimated at £2,000, of which the sum of £800, besides the site, has been obtained; and we entertain the earnest hope that the appeal of the shipwrecked mariners may not be in vain——At the Metropolitan Free Hospital, Devonshire-square, City, the aggregate number of patients relieved during the week ending November 19th was, medical, 664; surgical, 368; total, 1,032, of which 311 were new cases.

PUBLIC AMUSEMENTS.

Drury Lane.—A series of Promenade Concerts is to commence here on Monday next, under the direction of Mr. Manns, of the Crystal Palace. Bro. F. Strange will superintend the refreshments.

Lyceum.—That esteemed public favourite and excellent actress, Madame Celeste, will open this theatre to-night, with a new *drame fantastique*, of which report speaks in the highest terms. If taste and good management can command success, Mdme. Celeste will be sure to secure it.

TO CORRESPONDENTS.

"R. A. R."—1. A candidate may be withdrawn after he has been balloted for and approved. It remains with the Lodge whether the deposit shall be returned. The usual course would be not to do so as it would become a forfeit to the Lodge.

2. A brother can be passed and raised at a Lodge of emergency without his name having been inserted in the circular calling the Lodge.

3. We do not know the publishers in question. It is against the law to print or be possessed of Rituals, all of which are unauthorised.

"P. M."—We have replied by letter.

"Fidelitas."—We have received an interesting communication under this signature which will appear in our next.

Trinidad.—The last West Indian mail has brought us a report of Masonic proceedings in this island, which shall be laid before our readers.

We are compelled, through want of space, to defer some interesting American news till our next publication.

LONDON, SATURDAY, DECEMBER 3, 1859.

CLASSICAL THEOLOGY.—VI.

JUPITER AND JULY (CONTINUED).

Νίκηφόρος is often mentioned in the pages of Livy. By the oracle of Jupiter Nicephorus, Hadrian was assured of his being promoted to the empire; the name signifying the "giver of victory." There is on the *Neronianæ monetæ*, or coinage of Nero, an image of that emperor, sitting on his throne, bearing in his right hand thunder, and in his left hand a spear; the coin bears this superscription, "Jupiter Custos."

Domitian gained the epithet of Nero Calvus; the pair of Neros may be said to be in the safe keeping of a third person, Jupiter Stygius, who some call Pluto, but whose Latin name is "Dis," the king of Hell and Wealth, as Tully writes, because all the "natural powers and faculties of the earth are under his direction, as all things go to the earth and proceed thence;" in which philosophy be it observed we can have no thorough agreement, even though we quote Virgil.*

When victory was on Jupiter's side in his wars against the giants, the goddess of Victory obtained from him this important prerogative for her mother—that no oath should ever be violated with impunity which was sworn among the gods by her name. Any god breaking an asseveration made by Styx the daughter of Oceanus was at once banished from the nectar and table of the gods for a term of a year and nine days. We gather also from either Virgil, Lucian, Plato, Pausanias, or Hesiod in his *Theogonia*, that it was not unusual for Styx to refuse all office on transporting a soul to Pandemonium. At any rate, Charon takes not all promiscuously who come to him; the souls of the dead, whose bodies are unburied, he will by no persuasion convey over his ferry.

> "Centum errant annos, volitant hæc littora circum:"
> "A hundred years they wander on the shore,
> At length, their penance done, he wafts them o'er."

But be it understood, not before they pay him first his fare, which is at least an obolus. How this antique ferryman, who—

> "Looked in years, yet in his years were seen
> A youthful vigour and autumnal green—"

ever passed over Styx with Nero in his boat, we make a matter of no consideration. Shadows were not allowed to cross the lake unassisted, or by right of toll or freedom. Be this as it may, there is another passage over Phlegethon, whose waves are fire, into which hell's three judges saw Nero fall. It is thus we hear of the messengers of some of his murdered and mangled victims, a cloud of witnesses—the blood which cries from earth to heaven, and from heaven to earth—of his mother, of his wife, of his master, of St. Paul—and of Christians and Jews not a few, and many another to whose screams of dying agony he played his fiddle, while Rome was burning.

Some archæologists have described the tomb of Jupiter as being extant in the Isle of Crete. Jupiter was no doubt a Cretan king, whose mother was called Ops; or, in other words, he was born, or was of the earth; that is, he was made a god, the first god of the Cretans, and therefore called Jupiter and the son of Saturn. He was said to be educated on Mount Ida, in Crete, where he was brought forth; or was found by the Curetes and Corybantes; some say by the nymphs, and others again affirm by Amalthæa, the daughter of Melissus, the sovereign of these places, who, with her sister Melissa, fed him on goat's milk and wild honey. Now here is an evident parallel to Moses being brought up by Pharoah's daughter. The name of Amalthæa was quite enough too, to give rise to the "Cornus Amalthææ," the *ægis* and the *capra* as zodiacal signs, and in like manner the name of Melissa was in itself a sufficient basis on which to ground the fable of her having been the discoverer of honey or its use as a food, and also of herself being turned into a bee. They add, besides, that he gave afterwards the horn of the goat which suckled him to his nurses, with the mystical privilege, that whosoever possessed it should obtain immediately everything they requested or even desired; also that the goat dying of old age was by him restored to life again.

Pharoah was the general title of the kings of Egypt, and so Jupiter was exclusively synonymous of the honour conferred upon the gods translated into heaven; indeed the name of Jupiter became so honoured, or rather coveted by posterity, that all kings and princes were styled "Joves," and their queens called "Junones," from the name of the deity's wife, which appellations we may interpret, in their primary sense, to mean a god and a goddess. With a still closer regard to historical research, our opinion is that Melissus was either himself the Jupiter of Crete in question, or that the latter married one of the king's daughters and reigned in his father-in-law's stead. At all events this king or Jupiter, according to Eusebius, was contemporary with the patriarch Abraham. It is recorded that the Lord came down to see the city of Babel and the tower "whose top was to reach unto heaven." When Jupiter had heard a report concerning the great wickedness and impiety of men, it is said that he descended from heaven. He entered the residence of Lycaon, king of Arcadia, and announced himself to be a god. We have all heard Sydney Smith's joke about the South Sea islanders who keep a "cold clergyman" on the sideboard. Lycaon, king of Arcadia, was possibly about as well informed as a South Sea savage, and had no more knowledge of a god when he saw one, than that much humbler personage Balaam's ass. But it would appear that the monarchs of those favoured times were not deprived of their anthropophagical prerogative; and to serve up a roasted domestic at a banquet was a little tit-bit of pleasantry quite agreeable to the august palate—in fact a dish fit to set before a stranger, or even a god. Jupiter, however, abhorring the disgusting barbarity of his host, turned on a stream of lightning, which fired his palace, winding up the *tableau* by transforming Lycaon into an animal of his own name, Λυκαων, by which is meant a wolf.

Perhaps before we brought this Jupiter from the skies we ought to have shown how he got there. We have said that Rhea, Idæa, or Ops was his mother; but, more strictly speaking, he was born of a Cretan mother. Thus they say it was he whose father was Cœlus, who begot Minerva: this then cannot be the same with the King of Crete. Now the historical meaning of the fable of Europa may be this. It was common among the early ancients, and indeed long after them, to build vessels whose prow or figure head was in the form of some animal or bird: thus we are here reminded of Bellerophon's ship Pegasus, or "Flying Horse," and of the "Ram" of Phryxus and Helle. Jupiter, the King of Crete, in a white vessel, bearing the emblem of a bull, made a descent upon Phœnicia, and carried away the beautiful daughter of King Agenor. This monarch immediately commanded his son, Cadmus, to search everywhere for the ravisher of his sister, the Princess Europa. Cadmus little thought that he should never find her, though by a most unjust sentence his father had banished him for ever, until he should be successful in his pursuit. Wherefore it is said he built the city of Thebes, in Bœotia, which was not far from the mountain Parnassus. It happened whilst his companions went in quest of water they were devoured by a monstrous serpent. To avenge their death he went alone to the encounter, slew the enormous reptile, and struck out its teeth, which, by the

* By Jupiter Virgil understood the "soul of the world;" which is not only diffused through all human bodies, but, as it were, through all the parts of the universe:—

> "——The heaven's and earth's compacted frame.
> The flowing waters and the starry flame,
> And both the radiant lights—one common soul
> Inspires, and feeds and animates the whole;
> This active mind, infused throughout all space,
> Unites and mingles with the mighty mass."

advice of Minerva, he planted in the ground. Suddenly, a harvest, so to speak, of armed soldiers sprang up, who, quarrelling among themselves as fast as they arose, cut each other down, until only five were left, by whom, afterwards, the country was populated. Wherever the earth was to be replenished it would almost appear that in ancient fable there always figured a serpent of some kind. Cadmus and his wife eventually took the form of serpents.*

Cadmus is said to have invented sixteen of the letters of the Greek alphabet, $\alpha, \beta, \gamma, \delta, \varepsilon, \iota, \kappa, \lambda, \mu, \nu, o, \pi, \rho, \sigma, \tau, \upsilon$, which about the period that the Judges ruled in Israel, he brought out of Phœnicia into Greece. Two hundred and fifty years afterwards, Palamedes added four more letters, ξ, θ, ϕ, χ, that is, during the period of the siege of Troy; although some assert that Epicharmus contrived the characters θ and χ. About six hundred and fifty-six years after the demolition of Troy, Simonides constructed the other four letters, namely, $\eta, \omega, \zeta, \psi$. Cadmus is also said to have been the inventor of brass; he taught the manner of composing in prose, and he was the first among the Greeks who consecrated statues to the honour of the gods. We have said that the invention of letters is likewise attributed to Apollo. We cannot but fairly conclude that the art of writing was known to the Jews before the letters of the Greek alphabet ever organized a syllable, and that hieroglyphical or representive types were in use among the Egyptian, and perhaps with the Chinese, before the time of Joshua the son of Nun. "The angel of the Lord came up from Gilgal;" "Enoch walked with God; and he was not; for God took him." Elicius was one of Jupiter's names, because the "prayers of men may bring him down from heaven;" the learned Hetrusci taught that he assisted and obliged all mankind; and upon examining other sacred chronicles we find that we must arrive at an evident and conclusive supposition of one known (*omnipotentis Olympi*), taught, and general written language, long preceding the deluge.

Eusebius speaks of Jupiter Lapis, who reigned in Crete; this may be in reference to the stone presented to Saturn by his wife Ops. But perhaps after all Cadmus was in truth King of Sidon—a Kadmonite—as his name intimates; which people were perhaps the same with the Hivites, and of the number of those mentioned by Moses, who possessed the mountain Hermon, thence also called Hermonæi. So it came to pass that the wife of Cadmus bore the name of Hermone or Hermione. The word *Hevœus*, in the Syriac, signifies a serpent: another word in the same language, of a double meaning, occasioned the fable that armed men sprouted forth from the teeth of the subtle beast, and that the servants of Cadmus were converted into serpents. As to the five soldiers who were said to have survived all the rest, the like Syriac word expresses the number "five," and "men ready for battle," according as it may be differently accented. In fact the same letters may stand for both "serpent's teeth," and "brazen spears," which latter will explain for what use Cadmus constructed brass, as it was with shining shields and weapons of this metal that he armed his followers in Greece.

Let us now again glance at the passage over the Jordan. Perhaps there never was a time when the love of the Lord towards his people was more immediately visible, and his anger more hot against Israel, in consequence of their transgressing his covenant in their wanderings, in their turning quickly out of the way which their fathers walked in, after Baalim and Ashtaroth, which otherwise read, mean Jupiter and the moving stars. We mean the planets in their courses, for although we know that all stars have a progressive motion, some of the ancients appear only to have suspected it. Nor could they have done more by their own observations, we may presume, when we take into account those which have been two, three, and five thousand years in performing one revolution round the earth, and others which have never yet made their circuit. But our space is limited, and we must leave this interesting subject, to return to its discussion at an early opportunity.

* This expressed mortal coil was symbolical of their wisdom and [illegible]uary and superlunary immortality.

BASILICA ANGLICANA—IV.

YORK MINSTER.

THE reader needs hardly to be told that the word "minster" is a corruption of the mediæval Latin word *monasterium*, and that in ancient times, and among all ancient nations, the principal sacred edifices in the course of centuries came to stand for, and to be associated with, the names of the cities or communities which grew up in their vicinity; so we have our Westminster, Kidderminster, Axminster, Leominster, and others too numerous to mention.

The most glorious of all the noble buildings of the middle ages is unquestionably York Minster. It affords to the student a text book of Gothic art. No building, perhaps, combines so elegantly magnitude and elaboration—a rare merit it must be allowed, when we consider the many recent failures that have occurred owing to the excess of ornament. The utilitarian spirit of the age has tended in no small degree to obscure its external beauties, which are imperfectly seen in consequence of the crowd of houses that approach almost to the very walls. Let us, however, glance at its magnificent west front. The first object that strikes us is its window, placed between two lofty towers, and surmounted by a triangular canopy. Immediately underneath is a deeply recessed entrance, exhibiting a series of side columns, supporting arches which become smaller inward, the arch being of the most elegant form of the pointed style also receding in bands which diminish, and divided into two by a pillar supporting two wavy arches. On either side of this doorway are two smaller entrances, characterised by the same architectural features, and in the intermediate spaces are rows of rich niches filled with statues. Above the side doorways are two windows, the lower one exhibiting the triangular canopy, and the other surmounted by a battlemented band, which extends along the whole front, coincident with the commencement of the roof above which rise the two towers, crowned by beautiful pinnacles and edged with angular headed buttresses, between which is a triangular space topped by battlements, pierced with lancet arches, the effect of which is exceedingly imposing. The buttresses on the angles of the towers are richly adorned with canopies, niches, traceries, and crockettings. In the east front is the great window, with its two hundred compartments of stained glass, and bordered beneath with a row of scriptural heads. The south arm of the cross, corresponding with the transept, is distinguished by a number of acutely pointed arches, with slender pillars. The south side of the choir is perhaps unrivalled as a specimen of Gothic art. "The massy columns," says an accomplished writer and architect, "finely decorated with a variety of figures, and terminating in richly ornamented pinnacles—the windows large, and displaying beautiful tracing—the small transept of the choir, with its superb light—and the screen work before the three farthest windows of the upper tier—all concur to render this external part of the structure strikingly beautiful and magnificent."

On the north side, which is less encumbered with buildings than the south, there are three minor entrances, in which the architectural features already described prevail more or less; but the chief and most striking characteristics are five long lancet windows which illustrate very instructively the early pointed style, and to which the good people of York have given the name of the "Five Sisters." Over the centre rises the grand tower to the height of 213 feet, and supported on four pillars of extraordinary massiveness. It appears, however, that this was by no means the altitude of the architect's original design. We learn from Dugdale, who gives the measurements with much apparent exactness, that in the progress of the work fears began to be entertained for

the stability of the foundation, so that after much consideration, and with great reluctance, the builder abandoned the contemplated height. The two towers on the west front are 196 feet in height; the whole length of the building east and west, is 524½ feet; that of the transept, north and south, 222 feet. The length of the choir is 157½ feet, and its breadth 46½ feet; in addition to which there is a chapel, formerly dedicated to the Virgin, making a length of 222 feet. The length of the nave is 261 feet; its breadth, including aisles, 109, and its height, 99 feet.

The ancient name of York was Eboracum, and it appears to have been a very early, and to have ultimately grown a very considerable, settlement of the Romans. It was here the Emperor Severus died at the end of the second, or early in the beginning of the third century, and here also died Constantius the father of Constantine the Great, a century later. In the Saxon heptarchy it was the principal town of the Saxon kingdom of Northumberland, which was itself formed by the union of the kingdoms of Deira and Bernicia. It is stated that as early as the second century there was a British king, Lucius, who had even at that early period embraced Christianity and invited over a number of prelates whom he greatly favoured and endowed. Under his auspices it is said the first stone of a building, dedicated to Saint Peter the Prince of the Apostles was laid, the king laying upon the stone a great portion of his wealth. Later inquiries have thrown however some doubt over the existence no less than the piety of this monarch; and much that we hear of him—as well as of the time in which he lived, and even later, down to the end of the fourth century—is alleged to be largely intermixed with fable and falsehood.

Upon the death of Augustine, the apostle of the English, in 605, just eight years after his landing, during which period Christianity had made rapid strides, Pope Gregory commanded that there should be an archbishopric of York. In furtherance of this object, which he had long cherished but to which there seemed insurmountable obstacles—the inhabitants of the north not at all favouring the new religion—the Pope resolved to bring about a political marriage, by which he hoped to facilitate the extended propagation of the Christian religion. One of the earliest converts of Augustine was Ebald, King of Kent, whose example was immediately followed by all his family, and under whom and by whose favour the archbishopric of Canterbury was founded and endowed. Ethelburga, the daughter of Ebald, was induced, after repeated exhortation and commands, to give her hand to Edwin, the powerful but idolatrous monarch of the Northumbrians, and sovereign of the heptarchy. The lady, however, stipulated—thus setting a fashion of which later history furnishes not a few examples, and some of which were followed by very important consequences—that she should be allowed the free exercise of her religion, and that she should be permitted to take with her such ecclesiastics as she chose to form part of her household. Ethelburga, after much difficulty, aided by Paulinus who had been previously consecrated Archbishop of York, persuaded her sovereign lord to allow himself to be baptised, which ceremony was performed with the pomp and circumstance that distinguished Roman ceremonials in those days. On Easter day, 12th of April, A.D. 627, a wooden memorial church was raised on the spot, the same site as that which the present structure occupies. Edwin was shortly afterwards slain in a great battle fought at Hatfield, against Penda, King of Mercia, and Cadwalla, King of Wales; and Ethelburga and Paulinus being obliged to fly, the latter was named shortly afterwards, Bishop of Rochester. Peace being restored, the church was recommenced by Oswald, the successor and cousin of Edwin (the material this time being stone), and was completed by Wilfred, one of those haughty and turbulent prelates who were wont in those days to seize upon the revenues of kings for the aggrandisement of the church, and to crush under fierce anathema all who should oppose or thwart them in the accomplishment of their ends. The structure was burnt to the ground in 741. Siward, the Dane, who was Earl of Northumberland in the reign of the Confessor, built a church on the same spot, but this was again burnt down in 1070. York was, however, almost utterly destroyed by William the Conqueror, who loaded its inhabitants with reproaches and regarded their city as, to use the words of William of Malmesbury, "a vile nest of sedition." Indeed scarcely a vestige of the ancient Eborac of the Saxons or Eboracum of the Romans was left. Its metropolitan church and principal buildings were trampled under the iron heel of the Norman. Amongst other treasures that were destroyed by the rapacious conqueror was a famous library, of which the celebrated Alcuin (the preceptor of Charlemagne) speaks both in his poems and letters, and which was known and visited by nearly all the learned of Europe.

But if William was anxious to erase every memorial of Saxon art, he was not less munificent to his followers. Thomas, a canon of Bayeux, in Normandy, was forthwith appointed Archbishop of York, and the new prelate set at once about the restoration of the cathedral church. He rebuilt it on a larger scale, furnished it with a regular chapter, and endowed it with prebends and other dignities. The huge fabric was, however, once more burnt down, in 1137, together with a great portion of the city. Roger Bishopsbridge, the successor of Thomas, recommenced the work, beginning with the choir, but no part of his works remain. It is by no means certain at what period and by what prelates or architects the various parts of the present structure were begun and completed. As near however as can be ascertained from a comparison of the mediæval writers, it would appear that the present south transept was built by Archbishop Walter Gray, between 1220 and 1240. The north transept was begun by the same prelate, but was not completed at his death, the work being carried on by John le Romayne, the treasurer of the cathedral, until 1260. The octagonal chapter house, which is unrivalled, consisting of one magnificent apartment sixty-three feet in diameter, and having a conical roof, was commenced about 1284. The present nave does not appear to have been begun until about the year 1291, by Archbishop John le Romayne, who left its completion to his successor, Archbishop Thoresby, in 1360. The choir was also commenced by this prelate, and was not finished until 1472. Thus, for a period extending over nine centuries, with varying fortunes, sometimes disastrous enough, this noble edifice was in course of construction. Seen towering above the habitations of men, it looks like a colossus. When the moon sails over the silent city at night, its gigantic proportions, its grey edged niches and angles, with the ghost-like statues which fill them, give out a solemn impression, until one is led almost involuntarily to uncover and exclaim, "Surely this place is the house of God."

Nor less impressive is the view obtained in the full blaze of noon from the western end looking along the interior towards the great window in the eastern end. Before and beside you extend seven pier arches, lancet shaped, fifty feet in height, surmounted by triforium and clerestory windows, having below them an open screen, with trefoiled heads, crocketted pediments, and quatrefoiled cornice. The piers are solid quadrangular masses. The roof is of wood, the ribs carved in beautiful tracery, with knots and clusters at the intersections, on which are also carved scriptural representations. As you proceed nearer to the choir the solemnity of the place and the harmony of its proportions produce that state of feeling which one might be supposed to experience in the presence of some being the awe inspired by whose aspect is softened by the benignity that beams from every feature of an angelic countenance. From the four great piers which support the central tower spring four stupendous arches, more than one hundred feet in height. You pass the transepts—the north in which the windows called the Five Sisters are situated, and the south with its three tiers

of windows, in which are represented a number of apostles and saints and at the top a splendid specimen of a marigold window—until you arrive at the organ screen, in which are represented the statues of the kings of England from William the Conqueror to Henry VI. inclusive. The statue of the last named king was once displaced, and a statue of James I. substituted, which certainly, one may well believe, had not the same odour of sanctity. All these statues are in regal costume. You pass under a beautifully carved canopied recess, when you see with full advantage the great east window, through whose stained compartments the light streams in subdued but many coloured lustre. This window is seventy-five feet in height, by thirty-two in breadth. It is formed of upwards of two hundred compartments of painted glass, each about a yard square, and each filled with figures of about two feet in height. The number of scripture incidents recorded in this manner is very great, and the execution is exquisitely beautiful and delicate—the Redeemer, angels, saints, apostles, confessors, martyrs, the creation, the temptation, the deluge, the story of Jacob, of Joseph, of Moses, the scene on Sinai, the history of Abraham, of David, of Sampson, the seals, the vials, and trumpets of the Apocalyptic visions, all are illustrated with wonderful delicacy; and the effect produced standing in "this dim religious light," with the effigies of kings, prelates, nobles and knights on every side, is little, if at all, short of the sublime. This splendid work of art was begun in 1405, by one John Thornton, of Coventry, whose agreement was to complete it in three years, during which time he was to have a salary of four shillings a week, with one hundred shillings additional per annum, and ten pounds on finishing his work, should it be done to the satisfaction of his employers. This magnificent work had well nigh been destroyed in 1829, when a fanatic, named Jonathan Martin, set fire to the choir, and completely destroyed it. In less than two months however £50,000 were subscribed, and the building completely restored by the late Sir Robert Smirke, who laboured solely to reproduce its many beauties, without recommending or suggesting new ones.

But the great Peter, biggest of bells, sounds from the south-western tower, and his voice echoes in the aisles, seeming thence to steal behind the necks of the effigies, to run along the clerestory, in and out the stalls, and then to descend to the crypt, where it dies away in a silvery murmur. We must withdraw. The white headed old verger with his wand approaches. Again the voice of the great Peter swells and dies away, having searched every crevice and corner. Before parting, however, we must say something about the bell. The monster is seven feet two inches in height, weighs twelve tons and a half, and is seven inches at the sounding curve. He consumed no less than seventeen tons of metal, and after this enormous meal took fourteen days to cool. He is richly adorned with gothic design and tracery, and around his collar is the inscription :—

"In Sanctæ et æternæ Trinitatis
Pecunia sponte collata Eboracenses
Faciendum curaverunt in usum
Ecclesiæ Metrop. B. Petri, Ebor."

The tongue of the great Peter weighs four hundredweight. It takes fifteen men to make his voice heard, and when he sings his note is F; he is deep, mellow, and rich. He cost his patrons altogether about two thousand pounds, and though he is a deserved favourite with his fellow citizens, he is modest and unpresuming, and has never, like some of his inferiors who have less reason to be proud, taken leave of his senses.

THE SYMBOLISM OF LIGHT IN MASONRY.

BY ALBERT G. MACKEY, M.D.

There is an important period in the ceremony of Masonic initiation, when the candidate is about to receive a full communication of the mysteries through which he has passed, and to which the trials and labours which he has undergone can only entitle him. This ceremony is technically called "the rite of intrusting," because it is then that the aspirant begins to be intrusted with that for the possession of which he was seeking.* It is equivalent to what, in the ancient mysteries, was called the "autopsy,"† or the seeing of what none but the initiated were permitted to behold.

The rite of intrusting is of course divided into several parts or periods; for the *apporeta*, or secret things of Masonry, are not to be given at once, but in gradual progression. It begins, however, with the communication of light, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of Masonic symbolism. So important indeed is it, and so much does it pervade with its influence and its relations the whole Masonic system, that Freemasonry itself anciently received among other appellations that of *lux*, or light, to signify that it is to be regarded as that sublime doctrine of divine truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life.

The Hebrew cosmogonist commences his description of the creation by the declaration that "God said, Let there be light, and there was light"—a phrase which, in the more emphatic form that it has been received in the original language of "Be light, and light was,"‡ is said to have won the praise, for its sublimity, of the greatest of Grecian critics. "The singularly emphatic summons," says a profound modern writer,§ "by which light is called into existence, is probably owing to the preeminent utility and glory of that element, together with its mysterious nature, which made it seem as

'The God of this new world,'

and won for it the earliest adoration of mankind."

Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious mysteries. It was there, as it is now in Masonry, made the symbol of truth and knowledge. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of Masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness; that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eye witness, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach.

In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the mysteries of every nation the candidate was made to pass, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly illuminated acellum or sanctuary, where he was said to have attained pure and perfect light, and where he received the necessary instructions which were to invest him with that knowledge of the divine truth which it had been the object of all his labours to gain, and the design of the institution into which he had been initiated to bestow.

Light, therefore, became synonymous with truth and knowledge, and darkness with falsehood and ignorance. We

* Dr. Oliver, referring to the "twelve grand points in Masonry," which formed a part of the old English lectures, says:—"When the candidate was intrusted, he represented Asher, for he was then presented with the glorious fruit of Masonic knowledge, as Asher was represented by fatness and royal dainties."—*Hist. Landm.*, vol. i. lect. xi., p. 313.

† From the Greek *αὔτοψια*, signifying a seeing with one's own eyes. The candidate, who had previously been called a "mystes" or a blind man, from *μύω*, to shut the eyes, began at this point to change his title to that of an "epopt," or eye witness.

‡ יהי אור ויהי אור *Yehi aur va yehi aur.*

§ Robert William Mackay; *Progress of the Intellect*, vol. i. p. 96.

shall find this symbolism pervading not only the institutions but the very languages of antiquity.

Thus, among the Hebrews, the word *aur*, in the singular, signified "light," but in the plural, *aurim*, it denoted the revelation of the divine will; and the *aurim* and *thummim*, literally "the light and truth," constituted a part of the breast plate whence the high priest obtained oracular responses to the questions which he proposed.*

There is a peculiarity about the word "light," in the old Egyptian language, which is well worth consideration in this connection. Among the Egyptians the hare was the hieroglyphic of eyes that are open, and it was adopted, because that timid animal was supposed never to close his organs of vision, being always on the watch for his enemies. The hare was afterwards adopted by the priests as a symbol of the mental illumination, or mystic light, which was revealed to the neophytes, in the contemplation of divine truth, during the progress of their initiation; and hence, according to Champollion, the hare was also the symbol of Osiris, their chief god; thus showing the intimate connection which they believed to exist between the process of initiation into their sacred rites and the contemplation of the divine nature. But the Hebrew word for hare is *arnabat*. Now, this is compounded of the two words, *aur*, light, and *nabat*, to behold; and therefore the word which, in the Egyptian denoted "initiation," in the Hebrew signified "to behold the light." In two nations so intimately connected in history as the Hebrew and the Egyptian, such a coincidence could not have been accidental. It shows the prevalence of the sentiment at that period that the communication of light was the prominent design of the mysteries—so prominent, that the one was made the synonym of the other.†

The worship of light, either in its pure essence, or in the forms of sun worship and fire worship—because the sun and the fire were causes of light, was among the earliest and most universal superstitions of the world. Light was considered as the primordial source of all that was holy and intelligent; and darkness, as its opposite, was viewed as but another name for evil and ignorance. Dr. Beard, in an article on this subject, in Kitto's *Cyclopædia of Biblical Literature*, attributes this view of the divine nature of light, which was entertained by the nations of the East, to the fact that, in that part of the world, light "has a clearness and brilliancy, is accompanied by an intensity of heat, and is followed in its influence by a largeness of good, of which the inhabitants of less genial climates have no conception. Light easily and naturally became, in consequence, with orientals, a representative of the highest human good. All the more joyous emotions of the mind, all the pleasing sensations of the frame, all the happy hours of domestic intercourse, were described under imagery derived from light. The transition was natural—from earthly to heavenly, from corporeal to spiritual things; and so light came to typify true religion and the felicity which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleanings onward to the perfect day of the great Sun of Righteousness."

I am inclined to believe that in this passage the learned author has erred, not in the definition of the symbol, but in his deduction of its origin. Light became the object of religious veneration, not because of the brilliancy and clearness of a particular sky, nor the warmth and genial influence of a particular climate—for the worship was universal, in Scandinavia as in India—but because it was the natural and inevitable result of the worship of the sun, the chief deity of Sabaism, a faith which pervaded to an extraordinary extent the whole religious sentiment of antiquity.*

Light was venerated because it was an emanation from the sun, and, in the materialism of the ancient faith, light and darkness were both personified as positive existences, the one being the enemy of the other. Two principles were thus supposed to reign over the world, antagonistic to each other, and each alternately presiding over the destinies of mankind.†

The contests between the good and evil principle, symbolized by light and darkness, composed a very large part of the ancient mythology in all countries.

Among the Egyptians, Osiris was light, or the sun; and his arch enemy, Typhon, who ultimately destroyed him, was the representative of darkness.

Zoroaster, the father of the ancient Persian religion, taught the same doctrine, and called the principle of light, or good, Ormuzd; and the principle of darkness, or evil, Ahriman. The former, born of the purest light, and the latter, sprung from utter darkness, are, in this mythology, continually making war on each other.

Manes, or Manichæus, the founder of the sect of Manichees, in the third century, taught that there are two principles from which all things proceed; the one is a pure and subtle matter, called Light, the other a gross and corrupt substance, called Darkness. Each of these is subject to the dominion of a superintending being, whose existence is from all eternity. The being who presides over the light is called God; he that rules over the darkness is called *Hyle* or *Demon*. The ruler of the light is supremely happy, good, and benevolent; while the ruler over darkness is unhappy, evil, and malignant.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, light, the right hand, equality, stability, and a straight line; the other, he named binary, darkness, the left hand, inequality, instability, and a curved line. Of the colours, he attributed white to the good principle, and black to the evil one.

The Kabbalists gave a prominent place to light, in their system of cosmogony. They taught that, before the creation of the world, all space was filled with what they called the *Aur en soph*, or the eternal light, and that when the Divine Mind determined or willed the production of nature, the eternal light withdrew to a central point, leaving around it

* "And thou shalt put in the breast plate of judgment, the Urim and the Thummim."—Exod. xxviii. 30. The Egyptian judges also wore breastplates, on which were represented the figure of *Ra*, the sun, and *Thme*, the goddess of Truth, representing, says Gliddon, "*Ra*, or the sun, in a double capacity—physical and intellectual light; and *Thme*, in a double capacity—justice and truth."—*Ancient Egypt*, p. 33.

† We owe this interesting discovery to F. Portal, who has given it in his elaborate work "On Egyptian Symbols as Compared with those of the Hebrews."

* "The most early defection to idolatry," says Bryant, "consisted in the adoration of the sun and the worship of demons, styled Baalim."—*Analysis of Anc. Mythol.*, vol. iii. p. 431.

† The remarks of Mr. Duncan, on this subject, are well worth perusal. "Light has always formed one of the primary objects of heathen adoration. The glorious spectacle of animated nature would lose all its interest, if man were deprived of vision, and light extinguished; for that which is unseen and unknown becomes, for all practical purposes, as valueless as if it were non-existent. Light is a source of positive happiness; without it, man could barely exist; and since all religious opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathen reverenced light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induced him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subject. Light multiplied his enjoyments, and darkness diminished them. The former, accordingly, became his friend, and the latter his enemy. The words 'light,' and 'good,' and 'darkness,' and 'evil,' conveyed similar ideas, and became, in sacred language, synonymous terms. But as good and evil were not supposed to flow from one and the same source, no more than light and darkness were supposed to have a common origin, two distinct and independent principles were established, totally different in their nature, of opposite characters, pursuing a conflicting line of action, and creating antagonistic effects. Such was the origin of this famous dogma, recognized by all the heathens, and incorporated with all the sacred fables, cosmogonies, and mysteries of antiquity."—*The Religions of Profane Antiquity*, p. 186.

an empty space, in which the process of creation went on by means of emanations from the central mass of light. It is unnecessary to enter into the Kabbalistic account of creation; it is sufficient here to remark that all was done through the mediate influence of the *Aur en soph*, or eternal light, which produces coarse matter, but one degree above nonentity, only when it becomes so attenuated as to be lost in darkness.

The Brahminical doctrine was, that "light and darkness are esteemed the world's eternal ways; he who walketh in the former, returneth not; that is to say, he goeth to eternal bliss; whilst he who walketh in the latter cometh back again upon earth," and is thus destined to pass through further transmigrations, until his soul is perfectly purified by light.*

In all the ancient systems of initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic mysteries of Druidism, the period in which the aspirant was immersed in darkness was nine days and nights; among the Greeks, at Eleusis, it was three times as long; and in the still severer rites of Mithras, in Persia, fifty days of darkness, solitude, and fasting were imposed upon the adventurous neophyte, who, by these excessive trials, was at length entitled to the full communication of the light of knowledge.

Thus it will be perceived that the religious sentiment of a good and an evil principle gave to darkness, in the ancient symbolism, a place equally as prominent as that of light.

The same religious sentiment of the ancients, modified, however, in its details by our better knowledge of divine things, has supplied Freemasonry with a double symbolism—that of light and darkness.

Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Light, on the other hand, is the symbol of the autopsy—the sight of the mysteries—the intrusting—the full fruition of Masonic truth and knowledge.

Initiation precedes the communication of knowledge in Masonry, as darkness preceded light in the old cosmogonies. Thus, in Genesis, we see that in the beginning "the world was without form, and void, and darkness was on the face of the deep." The Chaldean cosmogony taught that in the beginning "all was darkness and water." The Phœnicians supposed that "the beginning of all things was a wind of black air, and a chaos dark as Erebus."†

But out of all this darkness sprang forth light at the divine command, and the sublime phrase, "let there be light," is repeated, in some substantially identical form, in all the ancient histories of creation.

So, too, out of the mysterious darkness of Masonry comes the full blaze of Masonic light. One must precede the other, as the evening preceded the morning. "So the evening and the morning were the first day."

This thought is preserved in the great motto of the Order: "Lux e tenebris"—light out of darkness. It is equivalent to this other sentence—truth out of initiation. *Lux* or light is truth; *tenebræ* or darkness is initiation.

It is a beautiful and instructive portion of our symbolism—this connection of darkness and light—and well deserves a further investigation.

"Genesis and the cosmogonies," says Portal, "mention the antagonism of light and darkness. The form of this fable varies, according to each nation; but the foundation is everywhere the same; under the symbol of the creation of the world, it presents the picture of regeneration and initiation."*

Plutarch says, that to die is to be initiated into the greater mysteries. And the Greek word τελευτᾶν, which signifies to die, means also to be initiated. But black, which is the symbolic colour of darkness, is also the symbol of death. And hence again darkness, like death, is also the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in all the ancient mysteries. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection.

Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions, and contains within itself the very essence of speculative Masonry, which is nothing more than the contemplation of intellectual light or truth.

* See the *Bhagrat Geeta*, one of the religious books of Brahminism.

† The *Institutes of Menu*, which are the acknowledged code of the Brahmins, inform us that "the world was all darkness, undiscernible, undistinguishable altogether, as in a profound sleep, till the self existent, invisible God, making it manifest with five elements and other glorious forms, perfectly dispelled the gloom."—Sir William Jones, *On the Gods of Greece. Asiatic Researches*, i. 244.

Among the Rosicrucians, who have by some been improperly confounded with the Freemasons, the word *lux* was used to signify a knowledge of the philosopher's stone, or the great desideratum of a universal elixir and a universal *menstruum*. This was their "truth."

* On *Symbolic Colours*, p. 23. Inman's translation.

MASONIC NOTES AND QUERIES.

THE OLD TOWN HALL, NANTWICH.

CAN any of your readers inform me whether the "Old Town Hall" at Nantwich was or was not built for the purposes of a Masonic Hall or Chapter House, or been used as such?—R. E. X.

JOHN CUNNINGHAM THE POET, AND MR. SLACK.

Can any brother inform me when and where John Cunningham the pastoral poet was initiated into Freemasonry, and what progress he made in the science? The date of his initiation cannot be earlier than 1750, in which year he became "of the full age of twenty-one;" and it will be some years previous to 1773, as on the 18th of September in that year he died. I should also be glad to know that the Mr. Slack, in conjunction with whom the poet laboured to establish the *Newcastle Chronicle* in 1764, was a brother Mason. It was to the humanity and benevolence of Mr. Slack that poor Bro. Cunningham owed all his subsistence in his latter days; it was under Mr. Slack's hospitable roof tree that the bard was nursed in his last illness, and it was there that he died; and it was Mr. Slack who erected that now dilapidated monument over the poet's grave, in the unpoetical looking churchyard of St. John, at Newcastle-upon-Tyne—the future care and restoration of which tomb I beg most fraternally to recommend to our brethren of the province of Northumberland.—GEORGE MARKHAM TWEDDELL.

LORD RAMSAY AND HIS TUTOR.

An anecdote has been told me by a Scotch brother to the following effect:—Lord Ramsay, then a young man under age, was out one day in company with his tutor, when a very deplorable object, apparently a foreigner, solicited alms. The tutor, a clergyman, while inquiring the stranger's wants, suddenly, and greatly to the surprise of his lordship, extended his own and cordially grasped the beggar's hand. Lord Ramsay solicited to know the reason for such an unusual proceeding, when the divine informed him that the distressed foreigner was a Mason. He was clothed, fed, relieved, and afterwards forwarded to his home, and the circumstance so struck Lord Ramsay that when he became eligible, he sought admission to the fraternity, and ultimately rose to be a Grand Master. Such was the information as I had it. Now I should like to know of what family was Lord Ramsay? When did this occur, and what was the name of the tutor alluded to?—SCOTIA.

WHEN WAS THE FIRST LODGE OF INSTRUCTION ESTABLISHED?

After the meeting of a Lodge of Instruction some few evenings back, a discussion arose as to when and where the first Lodge of Instruction was held? To give you, even in a condensed form, the various opinions that were offered, would be to "make confusion worse confounded," and not throw a particle of light upon the subject; but seeing that you solve many of such knotty points by the aid and assistance of your readers and your own research, I thought it a proper subject on which to ask for information in "Ma-

sonic Notes and Queries," and hope to receive a satisfactory reply through that medium.—G.

WAS HIRAM ABIFF A SLAVE?

I was somewhat astounded when the above question was put to me by a newly raised Master Mason. It is so totally at variance with all our preconceived ideas, that I was desirous of knowing how such a thought could have originated, and questioning my questioner on the subject, he told me he had read it in one of Dr. Oliver's books. Although I do not admire Dr. Oliver's works in general, yet I told my young brother he must be mistaken, and he shortly afterwards produced *The Golden Remains of the Early Masonic Writers*, vol. i., "On the value of Masonic Secrets," by the Rev. Daniel Turner, and at p. 265, in one of the editor's elucidatory notes (!) is the following:—"The King of Tyre also furnished artificers of every description; not only expert Masons, but also men who excelled in the working of gold, silver, and precious stones; and also in dyeing scarlet, purple, and blue, in which the Tyrians greatly excelled. But the *most valuable* PRESENT *he made to Solomon on the present occasion was a divinely endowed architect and artist, who was a Tyrian by birth, but the son of a widow of the tribe of Napthali.* This man was a treasure to Solomon, and he constituted him overseer of the work and Grand Master over all the Lodges of workmen wheresoever distributed," &c. I have given the passage entire, and at rather more length than was necessary, to show the context, and am not at all surprised at any one being led away to think Hiram Abiff was a slave by such slipslop writing. It is to be hoped Dr. Oliver will, if any future edition of the work in question is called for, correct this very serious and destructive note, for it aims at the freedom of the Craft; and to say that Hiram Abiff was a present to King Solomon is nowhere, that I know of, avouched in Scripture or the Talmudists.—O. O. S. P. R. +. 18°.

THE ENTERED APPRENTICE'S SONG.

In all the early prints and books containing "Come, let us prepare," the fifth line invariably reads—

"Our wine has a spring"—

which has been altered to "Be he beggar or king" in the modern copies. Agreeing with the improved sentiment, that the change is for the better, yet I should like to know who altered it, or, if that cannot be ascertained, when the new reading was first adopted.—APOLLO.

THE "MUSTARD SEEDS."

A page of some book having come into my hands, as a wrapper, I was about to throw it into the waste paper basket when my eye caught the word "Freemasons," I thereupon read it and found it to be some old fashioned squib, in which the brethren were called the Order of Masonic Mustard Seeds. Wanted a clue to its application, by—C. G. TERRY.—[This is no squib. The Ordre de la Graine de Sénève was one of the earliest interpolations in Masonry. The members styling themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," were instituted about 1740. The motto of the society was "No one of us lives for himself," which was engraven on rings to be worn by each of its members. The jewel was a gold cross, surmounted by a mustard plant, and surrounded by a legend to this effect—"What was it before? Nothing!" This was suspended from a green collar and ribbon, and the whole was founded on the parable of our Saviour, related in the 4th chapter of St. Mark. We believe there are no Mustard Seeds now.]

DATE OF THE EARLIEST ROYAL ARCH CHAPTER.

What is the date of the earliest Royal Arch Chapter at present in existence?—DAN.—[The earliest, of which the records are in existence, a minute book, dated 1743, is the Royal Arch Chapter of Stirling, N.B., and it contains proof that the higher degrees were worked under the form of a Royal Arch Chapter. In Scotland no other Chapter has been able to produce *documentary* evidence of its existence prior to 1765, although in that year several Chapters were in existence and accounted as old.]

MASONRY AMONG THE NATIVES OF INDIA.

I have been told that among the Brahminical priesthood of India they have signs and tokens agreeing in some measure with ours. Any information on the subject will be acceptable.—VATES. [Our late Bro. Godfrey Higgins tells us (*Anacalypsis*, Vol. I., p. 767) the following:—

"I was also told by a gentleman who was in the strictest intimacy with the late —— Ellis, Esq., of the Madras establishment, that Mr. Ellis told him that the password and forms used by the Master Masons in their Lodge would pass a person into the *sanctum sanctorum* of an Indian temple; that he (Mr. Ellis) had by means of his knowledge as a Master Mason, actually passed himself into the sacred part or *adytum* of one of them. Soon after Mr. Ellis told this to my informant he was taken suddenly ill, and died, and my informant stated that he had no doubt, notwithstanding the mistake which his friends call it in giving some medicine, that he was poisoned by his servants for having done this very act, or for being known to possess this knowledge. Now, when this is coupled with the fact of the Masonic emblems found on the Cyclopean ruins of Agra and Mundore, I think, without fear of contradiction, I may venture to assume that the oriental origin of Freemasonry cannot be disputed."

ST. ALBAN AND THE FIRST GRAND LODGE.

In the calendar among the remarkable events we are told St. Alban formed the first Grand Lodge in Britain, in the year A.D. 287. Taking this for granted, when was Masonry introduced into this country?—W. A . . . . s.—[Our querist must not suppose that Masonry had not flourished here before the time of St. Alban, for all that we are informed respecting him is that he founded *the first Grand Lodge*. Now, in a very curious anonymous little book, entitled *Multa Paucis for the Lovers of Secrets*, 12mo, Lond., 1760-5, there is the following:—

"A.M. 2974, Ebrank, King of the Trojan race, is accounted the first British architect, and historians ascribe to him the building of the cities of York and Edinburgh. Bladud, who flourished A.M. 3100, was educated at Athens, and became a great mathematician and architect, and upon his return brought with him four great philosophers, whom he placed at Stamford, making that town a sort of university, and built the city of Bath. In A.D. 42, Claudius sent Aulus Plautius into Britain, and ordered Ostorius Scopula, with other Roman architects, to build many forts and castles. Afterwards Vespasian sent Julius Agricola, who conquered as far as the isthmus between the Firths of Clyde and Forth, and fortified the same against the Picts. Adrian fenced the Roman province in Britain with ramparts, extending from Tynemouth Haven to Solway Firth; A.D. 131, Lud, the first Christian King of Britain, built many churches and religious houses. In the following century, Gordian sent many architects over, who constituted themselves into Lodges, and instructed the craftsmen in the true principles of Masonry; and a few years later Carausius was made emperor of the British Isles, and, being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the fraternity in building the palace of Verulam or St. Albans."

Such is the legend. For further information consult Alban Butler's *Lives of the Saints*, tit. St. Alban.]

KNIGHTS OF MALTA.

As a Master Mason, am I eligible to be made a Knight of Malta? and how often do they meet?—[A convocation of Knights of Malta and of the Mediterranean Pass is holden once in every year, on a day appointed by the E.C. of the Knights Templar Encampment. To the other question: Consult a Knight of Malta, the practice varies in different places.]

WAS THE LATE DR. SYMONDS A MASON?

Reading an account of the Peninsular War, and more particularly that portion of it referring to the retreat of Sir John Moore, and his death at Corunna, I found that Dr. Symonds was an army chaplain at that time, and present at the retreat. In opposition to the beautiful song, "Not a drum was heard," the narrative tells me that Dr. Symonds read the burial service over the commander-in-chief. Was he a Mason?—[Dr. Symonds was a Mason; he was made in Portugal, and on his return to this country was appointed chaplain to one of the royal dukes, and died very suddenly about three years since. At the time of his death he was vicar of All Saints parish, in the city of Hereford, and was a P. Prov. G. Chaplain of Herefordshire.]

JOHN ROBISON.

The following, extracted from the article "Robison, John," in the eighteenth volume of the *Encyclopædia Britannica*, eighth edition, recently published, may interest some of your readers.—RICHARD SPENCER.

"It is not altogether with so high approbation that his friends and his biographers have mentioned a work, of a nature rather political than philosophical, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe* (Edin., 1797, 8vo.), though it went through several editions. The principal part of the book consists of the history of the *Illuminati* and the German Union, whom he considers as having become the chief agents in a plot first formed by the Freemasons, at the suggestion of some ex-Jesuit, who proposed for their model the internal economy of the order which he had quitted; and whatever foundation this outline may have had in truth, there is no doubt that the manner in which Professor Robison has filled it up betrays a degree of credulity extremely remarkable in a person used to calm reasoning and philosophical demonstration: for example, in the admission of a story told by an anonymous German author, that the minister Turgot was the protector of a society that met at Baron d'Holbach's, for the purpose of examining the brains of *living children*, in order to discover the prin-

ciple of vitality. He does not accuse the English Freemasons of having participated in the conspiracy; but he considers the Continental Lodges as having been universally implicated in it."

Professor Robison contributed several able scientific articles to the third edition of the *Encyclopædia Britannica*. He was a native of Scotland, and died at Edinburgh in 1805, in his sixty-sixth year.

Literature.

REVIEWS.

Stories of Inventors and Discoverers in Science and the Useful Arts. A Book for Old and Young. By John Timbs, F.S.A. London: Kent and Co., Fleet-street.

The author of "Things not Generally Known," in the present volume has given the reading public his hitherto most successful work. Both in style and matter the book before us must be considered a great advance upon his previous writings, possessing in a much smaller degree the characteristics of a collection of extracts from the commonplace book of a miscellaneous though laborious student; and marked throughout by an earnest desire to describe the progress of those arts which have raised our civilization to its present high standard, and to chronicle the struggles and the fortunes of the great men whose inventions have exercised so great an influence upon the destinies of mankind. To write a history of the rise and development of those great discoveries in mechanics and chemistry which have made the learning of the nineteenth century almost as comprehensive as that attributed to our Grand Master Solomon himself, would require an encyclopædia in bulk to contain its details, and the lifetime of many historians to do justice to the subject. Mr. Timbs's little book is of the most unpretending character, but is sufficiently comprehensive to give ample food for meditation; and in the terse and neatly written narratives which he has placed before us, if he has not gone deeply into the mighty mysteries which formed the life study of the adepts whose career he briefly sketches, he has fairly earned the praise of compressing into a small compass, and in a most interesting guise, sufficient particulars of deceased philosophers to be eminently suggestive and useful to both "young and old;" as his title declares his intention to have been.

The work comprises some fifty or sixty sketches of great inventors and discoverers from the very earliest times of which authentic accounts remain, down to the latest wonders of our own time. The list begins with the sage Archimedes, whose recorded feats have been so long considered as the mere childish traditions of an ignorant and wonder loving age, but whose inventions have in many instances been reproduced and adopted with perfect success in modern times. The last upon the roll of celebrities noticed by our author are the Brunels and the Stephensons, and the intervening period between the great ancient master of the sciences and his modern prototypes, is well illustrated by examples taken from the philosophic luminaries of each succeeding age. In the consideration of this subject the author's countrymen will not fail to observe with pride what a vast preponderance of the practical philosophy which has benefited the human race, has been promulgated among civilised men through the wisdom and energy of natives of these islands; and the fallacy becomes transparent which would attribute to Englishmen a deficiency in the faculty of invention. In science as in arms, the mighty race which peoples these realms have ever been *faciles principes*—the lands which produced Alfred, Bruce, Wallace, Raleigh, Cromwell, Blake, Marlborough and Wellington, have also nurtured the immortal genius of Bacon, Newton, Watt, Davy and Stephenson.

It is an observation as old as Solomon, and therefore in truth somewhat trite at the present time, "that there is nothing new under the sun," and in the present volume our author has by no means lost sight of this truism; some singular illustrations of the assimilation of ancient magic and pseudo miracles to the every day occurrences of modern scientific practice are given; and justice is done to the memory of those ancients whose pretensions have too often until recent times been made the objects of ridicule and contempt. The magical practices of Friar Bacon or Albertus Magnus, are now seen to have been nothing more than the successful results of profound studies in chemistry and mechanics; but our author goes farther back by a long way than the period of these worthies, and gives good reason for attributing a knowledge of the process of printing to the Romans, and the use of gunpowder or a similar composition to those ancient inhabitants of India who were coeval with Moses.

After some very interesting chapters upon the air pump, th diving bell, balloons, chronometers, and other subjects, we find a sketch of the learned Napier, the inventor of logarithms, and of his celebrated "Secret Inventions."

"Of these, the first is stated to be 'a burning mirror for burning ships by the sun's beams,' of which Napier professes himself able to give to the world the 'invention, proof, and perfect demonstration, geometrical and algebraical, with an evident demonstration of their error who affirm this to be made a parabolic section.' The second is a mirror for producing the same effect by the beams of a material fire. The third is a piece of artillery, contrived so as to send forth its shot, not in a single straight line, but in all directions, in such a manner as to destroy every thing in its neighbourhood. Of this the writer asserts he can give 'the invention and visible demonstration.' The fourth and last of these formidable machines is described to be 'a round chariot in metal,' constructed so as both to secure the complete safety of those within it, and, moving about in all directions, to break the enemy's array, 'by continual charges of shot of the arquebuse through small holes.' 'These inventions,' the paper concludes, 'besides devices of sailing under water, and divers other devices and stratagems for harassing the enemies, by the grace of God and work of expert craftsmen, I hope to perform. John Napier of Merchiston, anno dom. 1596, June 2.'

"Another scheme of the inventor of logarithms is the manuring of land with salt, as inferred from the following notice in Birrell's Diary, Oct. 23, 1598: 'Ane proclamation of the Laird of Merkistoun, that he tuik upon hand to make the land muir profitable nor it wes before, be the sawing of salt upon it.' The patent, or gift of office, as it is called for this discovery, was granted upon condition that the patentee should publish his method in print, which he did, under the title of *The New Order of Gooding and Manuring all sorts of Field Land with common Salt.* This tract is now probably lost; but the above facts establish Napier's claim to an agricultural improvement which has been revived in our day, and considered of great value; while it proves that Napier directed his speculations occasionally to the improvement of the arts of common life, as well as to that of the abstract sciences."

Prince Rupert, Sir Samuel Morland, Lord Bacon, and the Marquis of Worcester, were the undoubted discoverers of many scientific processes which have lain dormant, for want of faith in them by mankind, almost to our own day. Of Lord Worcester it may without exaggeration be asserted that he was perhaps the greatest mechanical genius that this country has produced; perhaps it is not going too far to say that in the powers of mental conception he equalled the immortal Bacon himself though inferior as a reasoner and reflective philosopher.

"Worcester has been illiberally described as a 'fantastic projector,' and his *Century* as 'an amusing piece of folly.' But Mr. Partington, in his edition of the work published in 1825, has, throughout an able series of notes, fully demonstrated not only the practicability of applying the major part of the hundred inventions there described, but the absolute application of many of them, though under other names, to some of the most useful purposes of life. It is surely injustice and ingratitude to apply the name of a 'fantastic projector' to the man who first discovered a mode of applying steam as a mechanical agent, an invention alone sufficient to immortalise the age in which he lived. Many of Worcester's contrivances have since been brought into general use: among them may especially be mentioned stenography, telegraphs, floating baths, speaking statues, carriages from which horses can be disengaged if unruly, combination locks, secret escutcheons for locks, candle-moulds, &c.

"In the *Transactions of the Society of Arts*, vol. iii. p. 6, is recommended to the attention of every mechanic the *Century*, 'which, on account of the seeming improbability of discovering many things mentioned therein, has been too much neglected; but when it is considered that some of the contrivances, apparently not the least abtruse, have by close application been found to answer all that the Marquis says of them, and that the first hint of that most powerful machine, the steam engine, is given in that work, it is unnecessary to enlarge on the utility of it."

The larger part of Mr. Timbs's volume is naturally devoted to the illustration of the progress of invention in later times; and the achievements of James Watt, John Lombe, Sir Humphry Davy, Smeaton, and Rennie, bring the reader to the period of the illustrious families of Brunel and Stephenson, who have but so lately passed from among us. There are many pleasant anecdotes interspersed throughout the solid information which the author contributes for the edification of his readers. Some of these we have certainly met with before, but they are generally well selected and will bear repetition. An instance of the kindness and discrimination of Sir Humphry Davy may be new to some of our readers:—

"One of the most pleasing episodes in the life of Davy is the account of his first reception of Michael Faraday, described in a note to Dr. Paris:—'When I was a bookseller's apprentice,' says Faraday, 'I was very fond of experiment, and very averse to trade. It happened that a gentleman, a member of the Royal Institution, took me to hear some of Sir H. Davy's last lectures in Albemarle-street. I took notes, and afterwards wrote them out more fairly in a quarto volume. My desire to escape from trade, which I thought vicious and selfish, and to enter into the service of science, which I imagined made its pursuers amiable and

liberal, induced me at last to take the bold step of writing to Sir H. Davy, expressing my wishes, and a hope that, if an opportunity came in his way, he would favour my views; and at the same time I sent the notes I had taken of his lectures.' To this application Sir H. Davy replied as follows:— 'Sir,—I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory, and attention. I am obliged to go out of town till the end of January: I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power. I am, sir, your obedient humble servant, H. Davy.' Early in 1813, Davy requested to see Faraday, and told him of the situation of assistant in the laboratory of the Royal Institution, to which, through Sir Humphry's good efforts, Faraday was appointed. In the same year he went abroad with Davy, as his assistant in experiments and in writing. Faraday returned in 1815 to the Royal Institution, and has ever since remained there. There cannot be a better testimony than the above circumstance to Davy's goodness of heart."

Among the most useful inventions which we usually attribute to our own time is that of gas lighting. Mr. Timbs however shows us that, though not practically brought into use, the existence and inflammability of coal gas have been known in England for two centuries. As to the Chinese — that wonderful race who appear to have had in their possession from the remotest time, the germs of every useful art—we are not much surprised to read the following:—

"'Whether, or to what extent,' says Mr. R. C. Taylor, on the coal fields of China, 'the Chinese artificially produce illuminating gas from bitumen coal, we are uncertain. But it is a fact that spontaneous jets of gas, derived from boring into coal beds, have for centuries been burning, and turned to that and other economical purposes. If the Chinese are not manufacturers they are nevertheless gas consumers and employers on a large scale; and have evidently been so ages before the knowledge of its application was acquired by Europeans. Beds of coal are frequently pierced by the borers of salt water; and the inflammable gas is forced up in jets twenty or thirty feet in height. From these fountains the vapour has been conveyed to the salt works in pipes, and there used for the boiling and evaporating of the salt; and other tubes convey the gas intended for lighting the streets and the larger apartments and kitchens."

Our space prevents our making any further comments upon this very capital book; and we therefore leave our readers to exercise their own judgment upon Mr. Timbs's labours. We will in conclusion, however, remark that the book is not one for mere cursory perusal; and that notwithstanding its modest appearance it is well worthy of preservation as a work of reference, while the agreeable style in which it is written makes its perusal as entertaining as it is instructive. The volume contains numerous illustrations of a high character.

Persecution des Juifs en Pologne (Persecutions of the Israelites in Poland). Translated from the Hebrew into French by Daniel Levy. Tlemcen.

One Javan Metsoula has written this book, which has become so popular in Poland, as to have passed through several editions, and now reappears in a French dress. It is on a subject that must not only be interesting but instructive to every Craftsman—the Jews—that people who are so intimately interwoven with the foundation of our Order, as well as every religion in the civilized world.

Though the work is but slender in form, it is truthful, but it omits much in detail, which, if given more fully, would be very valuable. The oft repeated tale of religious persecution is here told as occurring at various periods from the year 1585.

Sigismund of Sweden, proclaimed king of Poland in 1585, had a fatherly regard for the Jews, and was considerably above the prejudices of his times. His successor, Wladislaw, was equally favourable to them, and had, on their account, to support an insurrection of the Russians in Poland, belonging to the Greek rite. The Russians first attacked the Jews, and then the Romanists, to whom full religious freedom had been guaranteed by Sigismund. In the end the rebels were defeated. A certain Cossack, named Hamil, being both ambitious and cunning, denounced innocently by a Jew with respect to an account he had to render the king as chief of the city, favoured by another Jew whilst he was in prison, escaped, and allying himself with the Tartars, he gave battle to the Poles, who were defeated. It was then, when the king was dead, that the persecutions against the Poles and the Jews commenced. The writer attending to the fate of his coreligionists, more especially, tells us:—

"After having tortured the Jews in their flesh, and in their flesh of flesh; after having devised with infernal art to martyr their hearts, fibre by fibre, they wounded them in their religious prejudices; they profaned the objects consecrated to worship, and attempted to make thousands relinquish their belief. Such was the fate of all the towns and all the provinces invaded by the rebels; and it was not the Jews alone who had to submit to atrocities. The Christians, and even the priests, were made the butt of the persecutions of the barbarians."

We are led back to the era of our King John, in reading such a statement as the following as the following:—

"A young Jewish maiden, one of the best of the illustrious families of Nemrow, was captured by a Cossack and taken to his home. She, of angelic beauty, appeared resigned to her lot. But, before yielding to the wishes of her captor, she said to him, that she knew of a marvellous secret to render the body invulnerable. He inquired how she could convince him of this. "Nothing is easier," said the heroic girl; "load your musket and fire at me, and you shall have no doubt about the matter." The soldier, credulous and enchanted about being put into possession of such a secret, loaded his gun to the muzzle, and discharged it into the breast of the happy young girl, who fell, imploring the name of Jehovah thrice."

Barbarism and faith were, perhaps, never more tragically represented.

"Another young Jewess of the same town happened to fall into the hands of a Cossack, who, struck with her extraordinary beauty, offered to espouse her. She accepted his offer, provided the marriage should be celebrated in a certain church. The usual preparations were made with much pomp and ceremony. The bride, clad in precious robes, covered with jewels, bearing the nuptial crown on her forehead, descended with the Cossack into the boat which was to bear them to the church, where the pope was waiting for them before the altar. But, arrived at the middle of the stream, she suddenly arose, cast towards heaven the look of the angel who animated her soul, and plunged into the wave. All this was done with such rapidity that it was impossible to save her. The corpse, when it was found, was adorned as for her bridal."

The account, by Javan Metsoula, of the sufferings of the Jews in Poland, surpasses all we have ever read of their sufferings elsewhere. The history of that unfortunate race would appear to be, after the destruction of the Temple and holy city, one continuous tale of degradation and persecution. Scattered everywhere, nowhere had they a home; no rights, no privileges, no immunity. They had every man's hand against them, without having done injury to any man, and in no city of Europe could they call their hard earned toil their own. The author relates that—

"At Touchiri the Jews, betrayed by the Poles to the Cossacks, were thrust into a vast inclosure, situated out of the town. Three Rabbins, who were among them, exhorted them to bear their trials with courage, and to show themselves worthy children of their sires in preferring a glorious death to the infamy of recantation. They replied in one breath —'Hear, O Israel, the Lord our God is one God.' Then there appeared a Russian officer, bearing in his hands a flag, which he planted in the inclosure. 'Let those,' he cried, 'who wish to live, advance and salute this banner.' A mournful and profound silence was the only reply; no one stirred. The officer repeated the proclamation a second and a third time, but without more success. He then opened the gates of the inclosure, and called upon the impatient soldiery to rush upon their prey, who, like a troop of ferocious beasts, darted into the arena, and threw themselves, with shouts of joy upon the unhappy Jews, unable to defend themselves. The three Rabbins, with fifteen hundred Jews, perished at the first shock. Ten other Rabbins were bound hand and foot and cast into a loathsome den."

Names of families and individuals are given which can possess little interest for the general reader, so we forbear to mention them. We have also an account, by the same author, of the *Schobatailks in Russia*. This title signifies "observers of the Sabbath." A priest belonging to the Greek rite had embraced Judaism, and for this he had to suffer martyrdom. He was conducted, with his companions in misfortune, to a public square, where a funeral pile was kindled. They made him advance the first as he was lately a prince of the church, now a humble and persecuted Jew, and here he was summoned to return to his first faith, when he would be pardoned, and threatened with death if he refused. Romanzoff, who, after his conversion, had adopted the name of Rabbi Abraham, and who, by his noble and venerable appearance, called to mind the patriarch whose name he bore—Romanzoff contented himself with replying to the summons of his persecutors in the usual language adopted by persecuted Jews: "Hear, O Israel! The Lord our God is one God!" And he added, "I am old; I have one foot in the grave. If you permit me to live to-day I shall die to-morrow; and think you then by the bribe of vain promises to seduce me, or that you can terrify me with your threats? No! The God of Israel is my God, and I confess him in the presence of this pile before which I stand." The narrative is a horrible one, but it illustrates the nature of fanaticism and the extent of the power which will bear poor humanity under the belief that it is doing God service. They—

"then made bars of iron red-hot, and forced the old man to place himself upon them. 'You do well,' he contented himself with saying to his executioners; 'these feet have trodden a place impure and merit

this punishment.' They then placed one of the heated bars into his two hands; and he continued with the same calmness: 'This also is just; these hands have given the waters of baptism, and ought to be burned with fire. I accept with joy these explanations of my past errors. May God have mercy upon me!' The torture was continued. They bound round his arms hemp steeped in tar, and set fire to it; but the constancy of the old man did not fail him. He intoned the sacred psalms of Zion; all the neophytes joined in chorus. The Popes, seeing that nothing could shake the firmness of the old man, ordered the executioners to cast him upon the pyre; at that instant the flames enveloped him as with a mantle of glory, one might have said that the soul of the martyr was wrapped in its heavenly robes to appear before the throne of Jehovah."

His fate did not frighten his coreligionists; they cried out with one accord, "Let us join the soul of Rabbi Abraham in eternity;" and without awaiting the executioners, men, women, and children, cast themselves into the flames, invoking the name of the God of Israel. Nearly one hundred persons perished thus, and it required armed force to prevent others following their example. Some were sent to Siberia, others to the fortress of Riga; the rest were compelled to embrace Christianity, but continued to exercise the Hebrew religion clandestinely. Of this the government was not ignorant, but prudently closed its eyes. The author relates that, when in 1814 the Emperor Alexander gave toleration to fifty-two sects, the *Schobataiks* were among the number, and they immediately went forth to dispose of their *bosniches* (images of gold and silver), which until then they had ostensibly made use of.

Having drunk quite deep enough from this well of horrors, we take leave of Javan Metsoula's work, which is of great interest, and affords another chapter towards that huge mountain of records which perpetuate the sufferings of the conscientious and the fanatic in the cause of religion.

NOTES ON LITERATURE, SCIENCE, AND ART.

THE *Lincoln Times* says:—"It is not improbable that Newstead Abbey, the seat of the late Colonel Wildman, and formerly the residence of Lord Byron, with its magnificent domain, will shortly pass into the hands of Mr. Charles Seely, of Heighington Hall, who, we are informed, is in treaty for this interesting property." The price paid for the property by the late owner is said to have been £100,000.

Dr. George Wilson, the biographer of Reid and Cavendish, is just dead. Dr. Wilson was the first Regius Professor of Technology in the University of Edinburgh, and Director of the Industrial Museum of that city. Dr. Wilson was in no small degree the originator of that museum; he gave to it his heart, his genius, and his hopes of success and fame. Six years ago he was appointed to both offices, and it was at that period that the long delayed project of establishing an industrial museum for Scotland in Edinburgh was first seriously contemplated by government. A long strife succeeded to the first idea of founding this institution, and it has only very recently been put on a ground for commencing real operations. Besides the lives of Reid and Cavendish, Dr. Wilson had written an "Elementary Treatise on Chemistry," "Researches in Colour Blindness," and "The Five Gateways of Knowledge." He was born in Edinburgh in 1818. The world has lost in him—at the early age of forty-one—a good man and a most worthy servant of science.

Dr. Doran is writing "Lives of the Princes of Wales," to be published by Mr. Bentley early next year. The sketch of each Prince of Wales will terminate with his accession to the throne, when such has been the case.

Several public bodies and societies connected with the highlands have memorialised the Scotch Universities' Commissioners to take the necessary steps for instituting and endowing Celtic professorships in some or all of the Scotch universities.

Mr. W. M. Thackeray will deliver a lecture to members of the Bury Athenæum, Suffolk, on "Humour and Charity," early in the ensuing year.

The *Critic* announces that Mr. Josiah Parkes, the father of Miss Parkes, whose strenuous advocacy of the rights and wants of her sex has attracted general attention, is about to publish a volume on the authorship of Junius. Mr. Parkes is the first of the Junius commentators who has managed to get something out of the Francis family, and that the new facts and documents which his book will contain will add much additional strength to the case in favour of Sir Philip. The same journal says that the Messrs. Longman are preparing for immediate publication, in shilling parts, the well known family Shakespeare, edited by Thomas Bowdler; the first part will appear next week. The work will be illustrated with thirty-six vignettes, engraved on wood, from original designs by G. Cooke, R.A., R. Cooke, H. Howard, R.A., H. Singleton, R. Smirke, R.A., T. Stothard, R.A., H. Thomson, R.A., R. Westall, R.A., R. Wordforde, R.A.

Miss Muloch is about to give to the world a volume of poems, to be published by Messrs. Hurst and Blackett.

Professor Blackie, of Edinburgh, has a volume of "Lyrical Poems" in the press, to be published by Messrs. Sutherland and Knox. Professor Blackie is the author of "Student Songs of Germany," contributed to *Tait's Magazine* many years ago, and a more recent poetical translation of Æschylus.

Literature in Paris is quite as much influenced by fashion as are ladies' dresses. Since the success of "Fanny" a variety of romances have been published, which go under the general title of "Une Etude de Femme." M. E. Gourdon has just presented a volume of this class, called "Louise." The grave historian of the "History of the Congress of Paris" has written a book, which is attracting much attention.

The new organisation of the Théâtre Français is said to be decided on. The author's portion of the gross receipts is to be fifteen per cent. If one piece occupy the whole evening, as is frequently the case, the dramatist has that per centage to himself; when more than one is played the authors divide the amount among them. Writers of two plays of equal length will get seven and a half per cent. each, and so on, according to the number of acts in each production. The lowest portion is three per cent. Thus, when three pieces are played—one of four or five, another of three, and a third of one act—the author of the first will take seven per cent., of the second five, and of the third three per cent.

A course of lectures is in progress of delivery at the science and art department of the South Kensington Museum. Three Lectures "On the Budrum Sculptures in the British Museum, and their relation to Architecture," by Mr. Newton; "On the Chemistry of Food," by Dr. Lankester; and another "On the Preparation of Food." On the 5th of December the Rev. W. H. Brookfield will lecture "On Lessening the Irksomeness of Instruction." On the 12th, Mr. Harry Chester will tell the public "How to set about the Building of a School." And on the 19th Dr. G. Kinkel will discourse "On the Progress of Seeing."

Prince Lucien Bonaparte, the well known philologist, has printed, for private circulation, two more specimens of English dialects as spoken in the present year. One specimen is in the Cornish dialect,—the other is in that of Dorset. The latter is the more droll and curious. For each specimen the Song of Solomon has been chosen.

The *Photographic News* says that, while M. Bertsch exhibits prints of animalculæ enormously magnified, M. A. Wagner exerts his ability in an opposite direction: he exhibits microscopic pictures of objects which are really astonishing. One of these is a reduced photograph of the proclamation of the Emperor of the French to the French people at the outbreak of the last war. This proclamation contains 2649 letters, all of which can be distinctly read with the aid of a suitable magnifying power, although they are included within a space of two millemetres square. M. Testud de Beauregard is said to have obtained photographs in natural colours of flowers by simple exposure to the light; for example, roses, pale violet, and green, produced without the aid of the colourer.

The Council of the Royal Society has awarded the Copley medal for the year to Professor Wilhelm Edward Weber, of Göttingen, for researches in electricity, magnetism, acoustics, &c. One of the Royal medals has been bestowed upon Mr. George Bentham, for contributions to Systematic and Descriptive Botany; and the other Royal medal to Mr. Arthur Cayley, for his Mathematical Papers, published in the *Philosophical Transactions*.

The Royal Academicians are called together on the 5th of December to consider the question of an increase in the number of Associates. The discussion will come on at the instance of Mr. Cope. The *Athenæum* says, "A good feeling prevails in the Academy towards the opening; and the adoption of Mr. Cope's reform would go far to replace the Academy in public and parliamentary confidence. It would be the first step in its elevation to the rank of a National Academy. Some members, we hear, express opinions in favour of abolishing the Associateship altogether; though, probably, the adoption of a law of unlimited Associateships would meet this view. The true theory seems to be that of the Universities and the Inns of Court. Every artist should have the right to an association with the Academy on establishing his artistic claim."

The death of Mr. Frank Stone, A.R.A., leaves the very unusual number of four vacancies in the Academy—one Academician in place of James Ward—three places in the Associateship, *vice* Messrs. John Phillip, Sydney Smirke, and Frank Stone.

Mr. Frank Stone's death took place last week very suddenly, from

heart disease. The *Athenæum* describes his peculiar talents very fairly:—"Though not a man of strong genius,—sentimental and safe rather than daring and great,—he had that touch of native inspiration which sets an artist apart from the crowd of mere imitators and mechanists. His pictures have a quality of their own, in subject, style, and colour: he saw nature in the boudoir; and was the poet of chess-table, flirtations, and pianoforte embarrassments. But in this line he was unrivalled, though he had numberless imitators, from the moment he had shown the way to a new success. He may almost be said to have founded a sect among the painters—believers in the unheaved sigh and the causeless tear!" Mr. Stone was born in Manchester, on the 23rd of August, 1800. At thirty-one he came to London, and began to exhibit at the Water Colour Society. At forty he sent his first oil picture to the Academy. At fifty-one he was elected an Associate. For many years his works have taken a good place among the attractions of the exhibition. Among these are, "The Last Appeal," "Cross Purposes," "Impending Mate" and "Mated," and "The Old, Old Story!" Five or six years ago the painter made a summer residence in Boulogne; and the effect of that slight change of scene has been visible in nearly all his subsequent works. The hale, rugged beauty of the fish wives of Boulogne seems to have fired his imagination and steadied his hand. A breadth, a texture, and a simplicity unknown to his earlier works, began to show that the artist, though past his fiftieth year, was still capable of advancing in his art. The sea side claimed him to the last; and at the time of his death he had just completed his arrangements for spending the winter at work in the Isle of Thanet.

Poetry.

SELECTIONS FROM POETRY OF THE SEVENTEENTH CENTURY.

HUMAN LIFE.*

BY THOMAS YALDEN.

Then will penurious Heav'n no more allow!
No more on its own darling man bestow!
Is it for this he lord of all appears,
And his great Maker's image bears!
To toil beneath a wretched state,
Oppress'd with miseries and fate:
Beneath his painful burthen groan,
And, in this beaten road of life, drudge on!
Amidst our labours we possess
No kind alloys of happiness:
No soft'ning joys can call our own,
To make this bitter drug go down;
Whilst death an easie conquest gains,
And the insatiate grave in endless triumph reigns.
With throes, and pangs, into the world we come,
The curse and burthen of the womb:
Nor wretched to ourselves alone,
Our mother's labours introduce our own.
In cries and tears our infancy we waste,
Those sad prophetick tears that flow,
By instinct of our future woe;
And ev'n our dawn of life with sorrows overcast.
Thus we toil out a restless age,
Each his laborious part must have,
Down from the monarch to the slave,
Act o'er this farce of life, then drop beneath the stage.

II.

From our first drawing vital breath,
From our first starting from the womb,
Until we reach the destin'd tomb,
We all are posting on, to the dark goal of death.
Life, like a cloud that fleets before the wind,
No mark, no kind impression, leaves behind,
'Tis scatter'd like the winds that blow,
Boist'rous as them, full as inconstant too,
That know not whence they come, nor where they go.
Here we're detain'd awhile, and then
Become originals again:
Time shall a man to his first self restore,
And make him intire nothing, all he was before,
No part of us, no remnant shall survive!
And yet we impudently say, we live:
No! we but ebb into ourselves again,
And only come to be, as we had never been.

* Wisdom of Solomon, chap. ii.

III.

Say, learned sage, thou that art mighty wise!
Unriddle me these mysteries:
What is the soul, the vital heat
That our mean frame does animate?
What is our breath, the breath of man,
That buoys his nature up, and does even life sustain?
Is it not air, an empty fume,
A fire that does itself consume—
A warmth that in the heart is bred,
A lambent flame with heat and motion fed?
Extinguish that, the whole is gone,
This boasted scene of life is done:
Away the phantom takes its flight,
Damn'd to a loathsome grave, and an eternal night.
The soul, th' immortal part we boast,
In one consuming minute's lost;
To its first source it must repair,
Scatter with winds, and flow with common air.
Whilst the fall'n body, by a swift decay,
Resolves into its native clay:
For dust and ashes are its second birth,
And that incorporates too, with its great parent earth.

IV.

Nor shall our names or memories survive,
Alas, no part of man can live!
The empty blasts of fame shall die,
And even those nothings taste mortality.
In vain, to future ages, we transmit
Heroick acts, and monuments of wit:
In vain, we dear bought honours leave,
To make our ashes gay, and furnish out a grave,
Ah treacherous immortality!
For thee, our stock of youth we waste,
And urge on life, that ebbs too fast;
To purchase thee with blood, the valiant fly,
And to survive in fame, the great and glorious die.
Lavish of life, they squander this estate,
And for a poor reversion wait:
Bankrupts and misers to themselves they grow,
Imbitter wretched life, with toils and woe,
To hoard up endless fame, they know not where or how.

V.

Ah think, my friends, how swift the minutes haste!
The present day intirely is our own,
Then seize the blessing ere 'tis gone:
To-morrow—fatal sound! since this may be our last.
Why do we boast of years, and sum up days!
'Tis all imaginary space:
To-day—to-day is our inheritance—
'Tis all penurious fate will give,
Posterity 'll to-morrow live,
Our sons crowd on behind, our children drive us hence.
With garlands then your temple crown,
And lie on beds of roses down:
Beds of roses we'll prepare,
Roses that our emblems are.
Awhile they flourish on the bough,
And drink large draughts of heav'nly dew:
Like us, they smile, are young, and gay,
And like us too, are tenants for a day,
Since with night's blasting breath they vanish swift away.

VI.

Bring cheerful wine, and costly sweets prepare:
'Tis more than frenzy now to spare:
Let cares and business wait awhile:
Old age affords a thinking interval;
Or if they must a longer hearing have,
Bid them attend below, adjourn into the grave.
Then gay and sprightly wine produce,
Wines that wit and mirth infuse:
That feed, like oil, th' expiring flame,
Revive our drooping souls, and prop this tott'ring frame.
That when the grave our bodies has engross'd,
When virtues shall forgotten lie,
With all their boasted piety,
Honours, and titles, like ourselves, be lost;
Then our recorded vice shall flourish on,
And our immortal riots be for ever known.
This, this is what we ought to do,
The great design, the grand affair below!
Since bounteous Nature's plac'd our steward here,
Then man his grandeur should maintain
And in excess of pleasure reign,
Keep up his character, and lord of all appear.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

MODEL LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In this enlightened age we daily and hourly witness some new idea developing itself and calculated more or less to profit all who feel interested in the advancement of useful knowledge.

Of late we have been witness to the enrolment of thousands of men as volunteers in the rifle and artillery corps in support of our beloved queen and country; and I would ask what has awakened the sons of old England thus to bestir themselves after forty years and upwards of quiet repose. The answer is this, that zealous and energetic men, aided by that powerful organ the press—having the success of all at heart who are looking to the future as well as the present—have agitated their fellow men to organize and make themselves proficient in every branch of the military service for the protection of the country at large and for the enjoyment of free and religious liberty in these realms. "Example is better than precept:" acting upon this principle I would earnestly suggest to the brethren the desirability of their bestiring themselves from their slumbers, seeing how easily a great, good, and glorious improvement may be made in reference to the selection of suitable buildings, wherein to carry on the great work of Freemasonry.

Hitherto the tavern has been generally selected, notwithstanding that the sacred fane and the tavern are irreconcilable. Why then continue to give preference to the tavern when a remedy apparently so easy of access presents itself—the introduction of model Lodges; and I would ask whether the great metropolis does not possess unusual advantages for starting such a scheme. Surely with its one hundred and forty Masonic Lodges or more, and its six thousand subscribing members, one might be started with success. There are numerous available sites suitable for such a purpose, embracing, in a circle of two or three miles, some ten or twelve Lodges, and as many Lodges of Instruction, an easy distance to all interested, offering no impediment to a large and regular attendance of members within this scope upon all occasions. The funds for carrying out the work, I believe, might be raised by private subscription; or should that not succeed I think there are many ardent lovers of the science enjoying in profusion this world's goods, who would readily employ their capital in this noble work, provided an opportunity offered of so doing.

The character of the building necessary for the purpose is ably described by our esteemed Bros. Dr. Oliver and Hyde Clarke, D.C.L. I have also seen a very graphic and interesting description of the whole in Morris's "Code of Masonic Laws," an extract from which appears in *The Voice of Masonry and Tidings from the Craft*, Louisville, Nov. 1st, 1859.

With such appliances what may not be accomplished? Look what has been done in mechanics and other institutes by the offering of a small premium for the best essay or lecture upon given subjects. What a field for improvement would be here thrown open to our literary brethren to exercise their hidden talents in competing for the prize. No longer would these brethren absent themselves from the Lodge from a feeling of diffidence arising from their distaste for the tavern. Nothing could bar the prosperity of such a scheme. A moderate subscription would amply meet all demands; and best of all (if I mistake not) leave a surplus in hand for charitable purposes. Nay, there are hundreds in and around the metropolis and the provinces who would readily join in the work, who, alas! have long since receded from the Craft by reason of the appropriation of their Lodge funds to other than truly Masonic purposes.

With the most earnest desire to see Freemasonry advance in proportion to its sterling worth, I remain, dear Mr. Editor, yours faithfully and fraternally,

Fidelitas.

PUBLICATION OF CANDIDATES' NAMES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

My dear Sir and Brother,—In your answers to correspondents in this week's number, you state that "a brother can be passed and raised at a Lodge of emergency without his name having been inserted in the circular calling the Lodge." This is equivocal, and very likely to mislead. The Book of Constitutions states (page 59, clause 9)—"The business to be transacted at such Lodge of emergency shall be expressed in the summons, recorded on the minutes, and no other business shall be entered upon." Would it not therefore be much better that the brother's name who is to be passed or raised should appear therein in order to prevent discussion or mistakes?

An old P.M.

27th November, 1859.

[We admit with "An Old P.M." that it would be better to have the names placed in the summons; but we still think that a brother having been regularly initiated may be passed and raised at any meeting of the Lodge, provided the necessary time has fully elapsed.—Ed.]

SUNDAY LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In looking over your list of "Appointments" one cannot help wondering at the Sunday being appointed for Lodges of Instruction in the metropolis. Surely this is contrary to the letter of the moral law; and, our meetings being purely secular, contrary to the law of the land too. The sooner, in my opinion, this blot is taken from our escutcheon the better.

Fraternally yours,

Z.

[The Board of General Purposes have recently caused the Sunday Lodges of Instruction to be taken out of the Kalendar, as contrary to the antient charges, in which it says that Masons are to work on all lawful days; but we cannot consider it against the law of the land for the brethren to meet and rehearse the ceremonies on a Sunday—though perhaps it is better avoided.—Ed.]

VOTING BY PROXY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—May I request the favour of your inserting in the next number of the *Magazine*, the enclosed letter from the Grand Secretary, being a reply from the Board of General Purposes to a memorial from the Lodge of Œconomy, reported in the *Magazine* of the 10th of September last, page 193.

I am, dear Sir and Brother, yours fraternally,

J. L. Hasleham, W.M., No. 90.

3, *Hyde-terrace, Winchester,*
Nov. 28th, 1859.

(Copy.)

"*Freemasons Hall, London, W.C.*
"*20 October*, 1859.

"W. Master,—I have the honour to inform you that the memorial from the Lodge of Œconomy No. 90, praying that the Board of General Purposes would take into their consideration the subject of voting by proxy in Grand Lodge, was taken into consideration on Tuesday last the 18th instant, when the following resolution was carried unanimously. 'That this Board having attentively considered the memorial requesting them to recommend to Grand Lodge that Provincial Brethren be permitted to vote by proxy, are of opinion, that such a change of the law would be not only disadvantageous to the Craft, but might lead to confusion and injustice.'

"By order of the Board,
"Wm. Gray Clarke, G.S."

"J. L. Hasleham, Esq., W. M.,
Lodge of Œconomy, No. 90, Winchester."

INSPECTION OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In last week's *Magazine*, I had great pleasure in perusing a description of a "Model Lodge," from Rob Morris's *Code of Masonic Laws*. Although I am what may be termed a young Mason, I have, nevertheless, visited many Lodges, and have with one exception been uniformly disappointed in their appearance and manner of working. Often have I, after attending such Lodges, seen "in my mind's eye" the very picture drawn by Rob Morris of a "Model Lodge;" and never, I must candidly confess, did I in reality see anything approach his graphic description of one, until I visited Hiram Lodge, No. 105, Buffalo, New York. This Lodge is furnished with every requisite named by Bro. Morris but a library, and I am certain that want has only to be mentioned to have it supplied, as they have plenty of funds. The members of Hiram Lodge must number

at least two hundred, and I can assure you a better worked Lodge it would be hard to find, with the lectures delivered as they should be, in a solemn and impressive manner by the W.M. Indeed all the American Lodges that I visited appeared to be in a high state of perfection. Would that I could pass such an encomium on our own—but I cannot, as far as my experience goes, and from what I learn from others; but ought not this to be remedied? I think so. It is only by comparison that we discover our shortcomings, therefore, censure cannot justly be attached to me for endeavouring to eradicate them. I understand that there are over 2,000 Lodges in the United Kingdom (a goodly number certainly, I only wish it was 4,000)—then what could be easier than to raise a fund for the purpose of employing inspectors? I am of opinion that if the Grand Lodges of the empire were to send, periodically, inspectors on a tour of inspection throughout the kingdom to see and closely examine the mode and manner of working the different Lodges, and insist on their strict adherence to rules, laws, regulations, and report the result of such inquiry to the proper quarter, it would be the means of preserving these ancient and venerable landmarks which have been handed down to us from time immemorial. To defray the expenses thus incurred, I propose that each Lodge be taxed annually to the amount of 2*l.* thus making a yearly income of 4000*l.* which, I think, would cover the whole of them; and to use the words of an eminent individual, and probably a brother, "would be a mere fleabite." The reasons for a plan of this description are so many and obvious, which will be at once apparent to the initiated, that it is needless for me to enumerate them here, and should something of the kind be adopted, we would have many "Model Lodges" in our midst in a short time. I remain, yours fraternally,

A Friend to Model Lodges.

Skibbereen, County Cork,
November 29th, 1859.

MASONRY IN GERMANY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—Some time ago you published in your *Magazine*, of the 12th Nov., page 373, a notice about "German Operative Masonry." It is there said—"Ascertain if these Word Masons (*Wort Maurer*) hold anything in common with the Craft, for if they do the information is of immense importance as a connecting link between the operative guildsman of the dark ages and the speculative Mason of the present day."

You are quite right, dear brother—this information is of some importance. There is no doubt the operative Masons of the middle ages are connected with the speculative Masons of the present day, for they have had not only signs, tokens, and words like us, but also nearly the same ceremonies and other customs for the reception of their candidates. From this likeness some German Masonic authors are convinced, that the birthplace of the Craft is Germany, and especially the "Bauhutten" of the middle ages. See *passim*, the works of Heldmann, *Die Altesten Denkmale der Deutschen Bruderschaft;* and Fallou, *Die Mysterien der Freimaurerei und ihr Wahrer Grund und Ursprung;* as well as Winzer, *Die Bruderschaften des Mittelalters.*

If the whole Craft be one great Masonic Lodge, bound together by the sacred ties of brotherly love, relief and truth, one Masonic body should surely take notice of another. I much regret that you, dear brother, so greatly neglect the German brotherhood, and that you never take any notice of them. If you ever read the *Bauhütte*, the German Masonic journal, you can ascertain for yourself, that each number contains something about England, and that your own name, as well as that of your journal, is frequently mentioned in its pages. All distinguished authors of England have more or less knowledge of German literature. Ought not this also to be the case with German Masonic literature? You never mention the works of the philosopher Bro. Krause, of Bro. Moesdorf, of Bro. Fessler, the late Deputy Grand Master of the Royal York, at Berlin; nor have you ever noticed the *Bauhütte* which has been in existence since July, 1858.

Bro. Laurie, at Edinburgh, who has lately published a second edition of his history of Freemasonry in Scotland, appears to be equally unacquainted with the works of the learned Br. Kloss, who has written a history of the Grand Lodges of England, Scotland, and Ireland.

In the course of the next year I intend to publish a complete and authentic history of Freemasonry of all times and nations. Perhaps some English brother may be inclined to translate this work.

Excuse the errors of a German, who does not understand how to write like an Englishman, and believe me, Sir and Brother, yours fraternally,

J. G. Findel,
Editor of the "Bauhütte;" member of the Minerva Lodge at Leipzig; honorary member of the Lodges "Johannes," at Ludwigsburg, and "Verschwisterung," at Glauchau.

Orient of Leipzig, 28th Nov., 1859.

[We shall be glad to receive a copy of *Die Bauhutte*, which we have not yet seen. Attention, however, was called to the work in our number of Nov. 19th.—Ed.]

THE MASONIC MIRROR.

MASONIC MEMS.

Warrants have been recently granted by the M.W.G.M. for the following Lodges:—No. 1100, Zetland, Kyneton, Victoria; No. 1101, Creswick Havilah, Creswick, Victoria; No. 1102, Derwent, New Norfolk, Tasmania, S.; No. 1103, Pacific, Hobart Town, Tasmania, S.; No. 1104, Repose, King's Head Hotel, Derby.

In the new edition of the Kalendar just published, the Canadian Lodges are very properly omitted, as being no longer under British jurisdiction. We hope the time is not far distant for revising the numbers of the various Lodges.

The St. James's Union Lodge (No. 211) of Instruction will hold their anniversary banquet on Thursday, the 8th inst. Bro. H. A. Stacey, of the mother Lodge, will preside.

METROPOLITAN.

THE BOYS SCHOOL.

We understand that at the last meeting of the House Committee it was resolved to dispense with the further services of the present second master. It was also resolved, that the teaching of Greek was unnecessary excepting in special cases. We trust the reforms in the management will not stop here.

GRAND LODGE.

The following is the official agenda paper of the business to be transacted in Grand Lodge on Wednesday next; a summary of which has already appeared in our columns.

The Minutes of the Quarterly Communication of the 7th September, for confirmation.

Nomination of M.W. Grand Master for the year ensuing.

Election of twelve Past Masters to serve on the Board of Benevolence.

The report of the Board of Benevolence for the last quarter for adoption.

REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that they have received and adjudicated upon the following complaints:—

1. By the Master of a Lodge against his Wardens for alleged acts of insubordination arising out of rather unusual circumstances, and which induced the Master to forbid the Lodge to meet on the next regular day for assembling; against this act of the Master the members of the Lodge preferred a counter complaint.

As the differences arose out of circumstances of a personal nature wholly unconnected with Freemasonry, and have since been amicably adjusted, the board deem it unadvisable to enter upon further detail, than that they admonished the Wardens to pay due obedience to the Worshipful Master; and the Worshipful Master that it is his bounden duty to cause the Lodge to be regularly summoned for meeting on the several days fixed by the by-laws.

2. By the Board of Benevolence against the Lodge, No. 133, at Colne, for certifying to the petition of a brother, that he had been a regular contributing member for the space of twenty-seven years, whereas Grand Lodge dues had been paid for only twenty-two and a half years: the Board, taking into consideration the explanation offered, ordered the arrears to be paid forthwith, which has been done.

3. Against the Lodge No. 357, Shepton Mallet, for having advanced a brother to the second degree within fifteen days of his initiation; the board believing that the irregularity arose from thoughtlessness, and not from any disposition to contravene the laws, admonished the W. Master

to be more cautious for the future, and imposed a fine upon the Lodge of one guinea, to be paid to the Fund of Benevolence.

The board also report, that it having come to their knowledge that there are at present existing in London, and elsewhere in this country, spurious Lodges claiming to be Freemasons, they have issued a circular letter to the Masters of Lodges, cautioning them upon the subject, and have furnished them with a facsimile copy of a certificate issued by a body established at Stratford, in Essex, and calling itself "the reformed Masonic Order of Memphis, or Rite of the Grand Lodge of the Philadelphes."

The board have received a memorial from the St. David's Lodge, No. 554, Berwick, suggesting that Grand Lodge should make advances of money to private Lodge, to assist them in building Lodge rooms, the property to be held as security for the payment of principal and interest. The board have carefully considered the question thus opened, and as the result of their deliberation they beg to recommend the following resolution for the adoption of Grand Lodge :—

"That it would be a legitimate and judicious application of the funds of General Purposes, to advance money on loan to provincial Lodges to assist them in erecting Masonic halls or Lodge rooms, provided that proper security be given for the repayment of the principal, with interest, within a reasonable period."

The board also report that they have received memorials from Lodges No. 90, at Winchester, No. 915, at Trowbridge, No. 555, at Southampton, and No. 839, at Newbury, requesting them to recommend to Grand Lodge that provincial brethren be permitted to vote by proxy therein: in two of these memorials the proposal to vote by proxy is limited to the elections of members of the different boards, in the third it includes the election of the M.W. Grand Master also, and in the fourth it is without limit. The board have most attentively considered the subject, and they are of opinion that they cannot with propriety recommend such a change in the law, believing that it is not called for, that it would not be to the advantage of the Craft, but would be likely to lead to confusion and abuse.

The attention of the board having been directed to the inconvenience which has occasionally arisen from the practice of brethren being put in nomination for election on the various boards without their knowledge or consent, the board submit to the consideration of Grand Lodge to order "that in future the brother presiding at the General Committee shall not receive, nor shall the Grand Secretary record, any nomination except it be in writing signed by a member of the Grand Lodge, in which the names of the candidates, together with the numbers of their respective Lodges and whether Masters or Past Masters, shall be specified."

Many errors being apparent in the calendar which appear to have arisen from the fact that Lodges have frequently changed their days of meeting without giving notice to the Grand Secretary as required by the Book of Constitutions, the Board have directed a circular to be sent to the Masters of all Lodges, requesting them to make a return forthwith of their days of meeting, and they desire to impress upon the brethren generally that much convenience will result from a strict compliance with this request. (Signed) JOHN HAVERS, President.

Freemasons' Hall, November 23rd, 1859.

The board subjoin a statement of the receipts and disbursements on account of the Grand Lodge funds during the present quarter, as reported by the Finance Committee on the 11th Nov. inst., viz. :—

BENEVOLENCE.

Balance in the hands of the Grand Treasurer on the 1st October, 1859				£316	16	2
Subsequent receipts				228	11	0
				545	7	2
Disbursements				155	0	0
Balance on this account				390	7	2

GENERAL PURPOSES.

Balance in the hands of the Grand Treasurer on the 1st October, 1859	468	0	3			
Subsequent receipts	746	2	8			
Balance on this account				1214	2	11
Amount of monies received, for the appropriation of which no directions have yet been given by the parties remitting				614	11	5
				£2219	1	6

Of which balance there is in the hands of the Grand Treasurer	2169	1	6			
Grand Secretary for petty cash	50	0	0			
				£2219	1	6

REPORT OF THE COLONIAL BOARD.

The Colonial Board beg to report, that in the case of the memorial presented to Grand Lodge by the District Grand Lodge of Victoria, praying for a reduction of fees on registration and certificate, which memorial was referred back by Grand Lodge to this board at the quarterly communication held on the 2nd day of March last, the board caused a friendly letter to be addressed to the memorialists, pointing out the objections that lay in the way of complying with their request after the very great reduction in fees so recently made by Grand Lodge in favour of provincial brethren. The board are now happy to be able to state to Grand Lodge that a communication has been received from the Provincial Grand Secretary for the province of Victoria, to the effect that such letter having been read at the quarterly communication of the Provincial Grand Lodge the 20th of June, last, a unanimous opinion was expressed that the said dues were as low as they possibly could be, and that therefore no further action was taken in the matter. And the Provincial Grand Secretary adds that the Masonic body in that colony, hailing under the English constitution, are devotedly attached to their Mother Grand Lodge, a statement which the board are sure Grand Lodge will receive with great satisfaction.

(Signed) J. Ll. EVANS, President.

Freemasons' Hall, November 23rd, 1859.

Notice of motion by Bro. George Barrett, W.M. No. 212.—"To move a grant of £50 from the Fund of General Purposes to supply coals, &c., to the inmates of the Masonic Asylum, Croydon."

CASTLE LODGE OF HARMONY (No. 27).—A meeting of this Lodge was held on Monday, November 28th, at the Thatched House Tavern, St. James's-street, when Bro. William Robert Wood, W.M., was unanimously re-elected to that distinguished office. Bro. Nelson was, of course, re-elected Treasurer; Bros. Wheeler and Hinxman, P.M.s: and several members were present. Bro. Wm. Smith, of No. 25, was a visitor on this occasion.

JORDAN LODGE (No 237).—The first regular meeting for the season was held on Friday, 18th ult., when Bro. Finglass was duly passed to the second degree. A communication from the Grand Lodge, respecting a spurious Lodge at Stratford, was read and ordered to be entered on the minutes. The minutes of the last regular meeting, held in May, and of two Lodges of emergency, held during the vacation, were confirmed, and three gentlemen were proposed as candidates for initiation. The W.M., Bro. Robinson, performed the duties of his position in his usual impressive manner. An extract from the minutes was directed to be placed in the hands of the editor of the *Freemasons' Magazine*, that it might be printed with his account of the meeting of the Lodge. A full report of the proceedings appeared in our number of November 19th. The chief object (although the Lodge had been summoned for other business) the W.M., Bro. Robinson, had for calling the brethren together was explained by him at the banquet to be, to take leave of Bro. Farnham, before his departure for Bombay. On proposing his health, and wishing him success in the arduous and responsible duties he had been appointed to discharge in the education and moral training of the children belonging to the British soldiers in that part of India, the W.M. referred to the moral and intellectual qualifications which Bro. Farnham possessed for the work in which he was about to be engaged, and also to his acquirements in Masonry, which he said would entitle him to the respect of the Craft wherever he went. A heartfelt acquiescence was given by the brethren to the kind observations of the W.M. Bro. Farnham, in returning thanks, appeared much moved by the fraternal feelings manifested towards him. In addition to the usual business of the Lodge, and the election of the W.M. for the ensuing year, there will be three brothers raised, one passed, and probably three initiations at the next meeting.

INSTRUCTION.

ALBION LODGE (No. 9).—At the last meeting of this Lodge, Bro. Thos. Allen (P.M., No. 276), as W.M., opened the Lodge, Bro. Gladwin acting as S.W., and Bro. Walkley as J.W. The appointed work for the evening was the fifteen sections. The respondents were: first lecture—Bros. Stacey, Allen, jun., Haskins, Gladwin, Reily, Waikley, Collard; second lecture—Bros. Sedgwick, Evenden, Stacey, Thoms, Stacey; third lecture—Bros. Gurton, Newall, Collard. Bros. H. Hart, of No. 211, and Hawkes, No. 349, Scotland, were elected joining members. A vote of thanks was recorded on the minutes of the Lodge to Bro. Allen, for the very excellent manner he had discharged his duties on the occasion. The Lodge was closed at half past nine o'clock.

CONFIDENCE LODGE (No. 228).—The usual meeting of this Lodge was held on Wednesday evening, at the Bengal Arms Tavern, Birchin-lane

Bro. Johnston, W.M. elect of the parent Lodge, presided; Bro. Phelps, S.W., and Bro. Gilling, J.W. The Lodge having been opened in the first and second degrees, Bro. Woodward was questioned, and offering proofs of his proficiency, he was in due form raised to the sublime degree of Master Mason. The Lodge was then resumed to the second degree, and the sections of the degree were worked by the brethren, the questions by Bros. Anslow, Brewer, Jackson, and Brett. The Lodge was then resumed to the first degree, and afterwards it was proposed and unanimously agreed to, that the sum of twenty guineas be voted to the Girls School, so that by this vote the Lodge are now life governors of all the Masonic charities. A vote of thanks was ordered to be recorded on the minutes to the Worshipful Master for presiding, and after Bro. Robins, of the parent Lodge, had been admitted as a joining member, the Lodge was closed in due form.

ANNIVERSARY MEETING OF THE PRINCE FREDERICK WILLIAM LODGE, NO. 1055.

This reunion took place at the Knights of St. John, St. John's Wood, on Wednesday, the 23rd instant, when Bro. T. A. Adams worked the ceremony of Lodge consecration in his usual correct and impressive manner. Bro. Matthew Cooke directed the music, and was assisted by Bro. J. W. Adams. After this ceremony, Bro. Caulcher, P.M., and founder, of the parent Lodge, very ably performed a portion of the ceremony of installation, and the business of the evening concluded by Bro. T. A. Adams working the first section of the first lecture. There was a considerable number of brethren elected members, and the Lodge bids fair to be very numerous.

After a substantial supper the usual routine toasts were given by the chairman, Bro. T. A. Adams, and he then proposed "The Founders of the Prince Frederick William Lodge," for which Bro. Caulcher returned thanks. This was followed by "Long Life and Prosperity to the Prince Frederick William Lodge of Instruction," Bro. Adams dilating upon the great benefit of such a means of diffusing Masonic information, and reminding the members that in Lodges of Instruction, and in them only, could such knowledge be obtained.

The next toast was "The Visitors." Bro. Adams said it was pleasurable at all times to see them, and they would always receive a hearty welcome there. He would couple the toast with the name of a brother who was well known to many there and held in high estimation—Bro. Gillespie.

Bro. Gillespie said that as he was not an entire stranger there, having been present at the opening of the Lodge; he had then anticipated its success, more especially as it had been inaugurated under illustrious auspices. The main cause of its prosperity must certainly be attributed to Bro. Caulcher, than whom a more zealous and painstaking Mason it would be hard to find; and backed as he was by so many skilful Masons, it was not to be wondered at that the Lodge had reached such a height of prosperity, and he hoped it would continue to advance in the same ratio. In regard to the Lodge of Instruction, attached to the mother Lodge whose first anniversary they were that night celebrating, he believed, in common with all Lodges of Instruction, it was calculated to promote the development of true Masonic feeling, as well as to fit the members for the performance of their duties in the Lodge with accuracy and zeal. From the full attendance that evening he thought that the Prince Frederick William Lodge of Instruction was sure to prosper, and he hoped it would assume a position in which it would yield to none. On behalf of himself and the visitors he begged to return thanks, and hoped to be able to be present on many such anniversaries.

Bro. Caulcher then rose to perform a duty which was most agreeable to him, in proposing the health of Bro. T. A. Adams. (Cheers). The brethren had seen for themselves how excellently Bro. Adams had performed the ceremony of consecration that evening, and he felt sure it would be as pleasing a duty to them as it was to himself to meet the toast with their warmest approval, for no one was more ready and willing than Bro. T. A. Adams to attend anywhere and everywhere to impart instruction; and the instruction so given was of a high order, Bro. Adams being one of the most zealous and celebrated Masons living. He (Bro. Caulcher) was proud to acknowledge him as his own preceptor; what he knew of Masonry he had learned from Bro. Adams, to whose pains he was greatly indebted. To prove his gratitude he hoped to advance daily so as not to bring discredit on his tutor. With these observations he begged to propose "The health of the Worshipful Master of the evening, Bro. T. A. Adams. (Cheers).

Bro. Adams, in reply, said—he was always happy and proud to do his best in imparting such knowledge as he himself had gained. He was glad to be surrounded by so many Masons; they might reckon on his being always the same, and he hoped that he might see them always the same for many years to come.

The next toast was, "Health and long life to the Officers of the Mother Lodge," coupled with the name of the Junior Warden.

The Junior Warden replied, stating that it was their endeavour to work the Lodge with propriety, and returning thanks for the appreciation of their attempts.

The chairman then gave, "To all poor and distressed Masons."

A brother, whose name we could not learn, obtained permission to propose a toast. He said that it must be a self evident truism that instruction could not proceed without teachers and pupils, and as a learner he thought they should not separate without referring to one who was always ready to meet them on every occasion and afford them that assistance they stood so much in need of, and he believed that it was on occasions of that kind (anniversary festivals) that the opportunity presented itself to acknowledge their obligations to those to whom they were indebted. Their Bro. Le Gassick, P.M., was present every night; was always willing to lead them in the right path, and had been the guiding star of the young Masons of that Lodge, and he hoped that they would show their appreciation of his kindness by drinking his health.

Bro. Le Gassick owned that he was somewhat taken by surprise, but as he (by accident) resided in the immediate neighbourhood of the Lodge he promised to attend, and if his efforts had met with success he was very pleased at it, and should continue to try and deserve their approbation.

Bro. Stiles, the landlord of the house, was deservedly complimented by the brethren for his excellent arrangements for their comfort.

The toasts were relieved during the evening by the capital singing of Bros. Platt, Jas. W. Adams, and Baker.

PROVINCIAL.

BRISTOL.

BRISTOL.—*Moira Lodge* (No. 408).—The annual festival of this Lodge was held on Friday, 25th November, when the W.M., Bro. C. McMillan, was supported by about forty brethren of the province, including the R.W.D. Prov. G.M., Bro. William Powell. In the apparent absence of all other topics of interest, the report of the proceedings at the last regular Lodge, contained in the *Magazine* of 12th November, came in for a very large share of criticism on the part of one or two P.Ms., whom "the cap" seemed to "fit," and to whom the statement of a little wholesome truth appeared far less palatable than the excellent repast provided by the worthy hostess of the "Montague" was to the rest of the company. The R.W.D. Prov. Grand Master, in particular, stigmatized the *Freemasons' Magazine* "a *one sided* periodical" and expressed his surprise that the Editor should insert the proceedings of any Lodge without the authority of the Worshipful Master. But as no single word contained in the said report was questioned, our correspondent considered it quite as needless to defend its accuracy, as he does upon the present occasion; and only begs to assure those brethren—for whom he entertains a very high personal regard, but whose digestive organs he so innocently interfered with—that a passing allusion to the "absurdity" of attempting to supplement our constitutions by laws which are found to be impracticable in their operations and disastrous in their results, was dictated by no sentiments adverse to the best interests of the Lodge.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 1012).—A Lodge of emergency was holden on Friday last, at the Masonic rooms, when there was a full attendance of the brethren, and several provincial officers and visitors to witness the ceremonial of the initiation of John Dunn, Esq., *M.P.* for the borough of Dartmouth. Bro. T. H. Edmonds, W.M., occupied the chair for the first time since his installation; and performed the ceremonies of initiation and passing in a most accurate and masterly style, to the great gratification of all the brethren present.

DURHAM.

GATESHEAD.—*Lodge of Industry* (No. 1).—On the 28th ult., being the regular meeting, the Lodge was opened with solemn prayer by the W.M., Bro. C. J. Banister, Prov. S.G.D., and P.M., No. 267; assisted by Bro. H. Hotham, P.M., (P. Prov. J.G.W., Northumberland), as S.W.; Bro. Loads, as S.D.; and the rest of the Officers. Bro. Harrison, Pro. G. Org., directed the musical part of the ceremonies. Bros. Hy. and R. S. Bagnall, and Bro. Jno. J. Brumwell, were passed to the second degree, and Mr. Josh. Heaward and Mr. D. T. Stewart, were initiated into the mysteries of the Order by the W.M. Bro. Sept. Bell, P.M., explained the working tools in each degree, and the W.M. delivered the lecture of each tracing board in his usual earnest manner. The business of the Lodge being concluded, it was closed in due form and with solemn prayer. There were visitors from Whitby, Edinburgh, and the towns in the neighbourhood who, together with the brethren of Lodge, No. 56, spent a very happy evening, the loyal and Masonic toasts being given and responded to in a truly Masonic spirit.

ESSEX.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Essex was held at the Shire Hall, Chelmsford, on Monday, the 21st of November, Bro. Major Skinner, D. Prov. G.M., presiding (in the absence of Bro. Bagshaw, Prov. G.M.) supported by Bro. Burton, P. Prov. G. Reg., as D. Prov. G.M.; Rev. Bro. Arnold, Prov. G. Chaplain; W. P. Scott, P.G.D.; J. P. Parel, P. Prov. G.D.; Meggy, P. Prov. G.W.; Austen, Prov. G. Org.; Stone, P. Prov. G.D.; Tipplin, P. Prov. G. Dir. of Cers.; Wiseman, Field, C. Ind, Hockton, Crook, Webb, S. Webb, Goodchild, W. Davis, C. Davis, Adlard, &c., &c.

The patent reappointing Bro. Major Skinner, D. Prov. G.M., having been read, the R.W. brother proceeded to appoint Bros. Durant as Prov. S.G.W.; Motion, Prov. J.G.W.; T. Osborne, Prov. S.G.D.; Huish, Prov. J.G.D.; W. Paas, Prov. G. Purs.; the other officers remaining as last year, Bro. Pattison having been unanimously re-elected Treasurer.

At the conclusion of the business the brethren adjourned to dinner at the White Hart Tavern, the Rev. Bro. Arnold, Prov. G. Chap., presiding. Various loyal and Masonic toasts were drunk, and in the course of the

evening Bro. Adlard, the acting Grand Dir. of Cers. of the day, made an able appeal on behalf of the charities, more especially the Royal Benevolent Institution for Aged Masons and their Widows, which was liberally responded to by the brethren present, many of whom at once handed their subscriptions to Bro. Adlard.

The company separated at an early hour, there being but a limited attendance, owing to a want of sufficient notice—a fault which also existed last year.

HAMPSHIRE.

Southampton.—*Royal Gloster Lodge* (No. 152).—This Lodge held its usual fortnightly meeting at Freemasons' Hall, Bugle-street, Southampton, on Thursday, the 24th inst., at seven o'clock, Bro. Abraham, P.M., took the chair and explained to the brethren that the absence of the Worshipful Master was occasioned by his having invited (in his capacity as mayor) the officers of the *Great Eastern* steamship to dinner at his private house. The principal business of the evening consisted of the nomination of the Worshipful Master for the ensuing year. Bro. Abraham nominated Bro. Payne, and said he had no doubt that he would be elected unanimously; he had rendered great services to the Lodge as a most useful and zealous officer, and during the past year especially he had acted with so much good feeling and courtesy in continually holding himself at the disposal of the Lodge and filling any office for the nonce in which he could be of use, that he felt sure the brethren would place him in the chair. Bro. Passenger, S.W., seconded the nomination; he could bear his testimony to the truth of Bro. Abraham's remarks, he was glad to find that the present would be a unanimous election. It would do credit and service to the Lodge, he believed Bro. Payne would make a zealous and efficient Master, and by his known urbanity of manner and goodness of heart he would be able to give more than ordinary impetus to the interests of the Lodge. The other officers having been nominated, Bro. Passenger moved and Bro. Philips seconded a resolution "that the Secretary write to inform the W.M. that a subscription had been organised, and the whole of the money raised in a few days, for the purpose of having his portrait taken in oil, framing the same, and hanging it with the collection of paintings now in that hall, as a tribute of esteem from the brethren of the Lodge. The Lodge was then closed, and the brethren spent a very pleasant evening. Upwards of forty dined together.

KENT.

Gravesend.—*Lodges of Freedom* (No. 91) and *Sympathy* (No. 709).—The monthly meeting of these Lodges was held on Monday, the 21st inst., at half past seven o'clock, at the Town Hall, Bro. Pottinger, W.M. Bro. Farr was passed to the third degree. Mr. Hinwood, Mr. Russell, and Mr. Edwin Everett were initiated into Freemasonry, the latter as a serving brother to the Lodges. The worshipful the mayor of this ancient borough paid his first visit to the Lodge since his election to office, and was presented by Bro. Dobson, the brethren saluting him as Masons. Bro. James Gardner (the mayor), who stands exceedingly high in the estimation of the brethren, as well as all his fellow townsmen, acknowledged the mark of respect in a neat and really Masonic speech. He is a Mason highly esteemed by his brethren as an example of what a good Craftsman ought to be.

LANCASHIRE (WEST).

Liverpool.—*Lodge of Instruction* (No. 294).—At a meeting of this Lodge of Instruction, held on the 29th of November, 1859, at the Masonic Temple, Hope-street, Bro. Kearne took the chair. The Lodge was opened in the first and second degrees, when Bro. Younghusband, W.M. of the mother Lodge, delivered the lecture on the second tracing board; the Lodge was then opened in the third degree, and the sections worked by Bro. Kearne.

LEICESTERSHIRE.

Ashby-de-la-Zouch.—*Ferrers and Ivanhoe* (*Lodge* No. 1081).—We have received a copy of the by-laws of this Lodge, which appear to have been drawn up with great care and every attention to the landmarks of the Order, so as to meet almost every possible case which can arise in the working of the Lodge. There is only one addition we should like made—an addition which we wish we could find in the by-laws of every Lodge—the setting aside of a certain percentage of all receipts to form a charitable fund irrespective of the contributions to Grand Lodge. However, the Lodge is but young yet, and we doubt not the addition will come in due time.

SOMERSETSHIRE.

Highbridge.—*Rural Philanthropic Lodge* (No. 367).—A Lodge of emergency was holden at the Railway Hotel, Highbridge, on Friday, the 25th of November, 1859, for the purpose of initiating the son of Bro. C. Halliday, P.M., by dispensation, he not being of the full age of twenty-one years; also Mr. Joseph Doel, merchant; Bro. Henry Bridges, P.M. and Secretary, presiding. The ballot was taken for Mr. William Davidge Halliday and Mr. Joseph Doel, who, being approved, were initiated into the Order. Bro. J. D. Jarman was passed to the degree of Fellow Craft, and Bro. H. Locker was raised to the sublime degree of Master Mason. The Lodge was then closed to the first degree, when Bros. W. D. Halliday and J. Doel were admitted and received the charge from the W.M. Several letters were then read, including one from Grand Lodge respecting spurious Lodges existing in London and elsewhere; the Secretary was requested to fulfil the wishes of the Board of General Purposes by having the same entered in the minutes. The Lodge was then closed in due form and solemn prayer, when the brethren, numbering twenty-two, adjourned to refreshment; the evening was spent in a very agreeable manner, and the brethren separated at an early hour.

ROYAL ARCH.

PROVINCIAL.

Leicester.—*Chapter of Fortitude* (No. 348).—A convocation of the above Chapter was holden on Monday evening, the 21st instant, at the Masonic Hall. There were present Comps. E. Clepham, M.E.Z.; W. Kelly, P.Z.; Kinder, J.; Pettifor, P.S *pro. tem.*; Windram, Treas.; Bankart, E.; Cummings, N.; Gill, &c., &c. Bro. J. B. Haxby, of No. 348, was exalted to the sublime degree of the Royal Arch. The ceremony was performed by the M.E.Z., assisted by Comp. Kelly, who kindly gave the symbolical lecture, in the absence of Comp. Underwood. Comp. Kinder, J., delivered the historical lecture with his usual ability. A ballot was taken for the officers for the ensuing year. The following Companions were elected:—Comps. Underwood, M.E.Z.; Kinder, H.; Bankart, J.; Brewin, P.S.; Cummings, E.; and Paul, N. The M.E.Z., after alluding to the valuable services of Comp. Windram upon all occasions, proposed him for continuance as Treasurer for the next year. A ballot was taken, and Comp. Windram was unanimously elected. Comp. Kelly proposed a vote of thanks to Comp. Clephan for having performed the duties of the chair for two years; and congratulated him on his successful working of the difficult and beautiful ceremonies of the degree. Comp. Clephan thanked the Chapter for the vote they had passed. He expressed his gratification at the choice of officers they had made. With such good working young Masons as Comp. Brewin and others, the Lodges and Chapters need fear no decline. He thought the Chapter had done well to place their excellent Companion Underwood in the first chair. It was a graceful act of courtesy to an old and tried Mason; and he should be very happy to render Comp. Underwood any assistance in his power during his continuance in the chair. After the Chapter was closed the Companions adjourned to refreshment in the adjoining supper-room.

Maidstone.—*Belvidere Chapter* (No. 741).—The usual quarterly convocation of this chapter took place on Wednesday evening, Comp. Cruttenden, M.E.Z., presided, assisted by Comps. Cooke, H., and Sargeant, J. The principal business of the evening was the election of officers for the ensuing year, as follows:—Comp. Cooke, M.E.Z.; Sargeant, H.; Cruttenden, jun., J.; Pearson, E.; F. Day, N.; R. Day, P.S.; and Briggs, Janitor. On the motion of Comp. Cooke it was unanimously determined to present to Comp. Cruttenden, sen., on his retirement from office, a handsome jewel as a mark of personal esteem, and as an acknowledgment of the able way in which he has discharged the duties of M.E.Z. during the present year. A resolution, proposed at the last meeting, was now confirmed, altering the days of meeting, which in future are to be the fourth Wednesdays in the months of February, May, August, and November respectively.

AMERICA.

WASHINGTON.

LAYING THE FOUNDATION STONE OF THE NEW PRESBYTERIAN CHURCH.

The corner stone of a new and very large Presbyterian Church, in the City of Washington, was laid with Masonic ceremonies on the 10th of October; a concourse of three or four thousand persons was present, and among them many persons of note.

The *New York Courier* says:—We particularly noticed General Cass, the venerable Secretary of State, with his family. The Grand Lodge of the district of Columbia, escorted by Washington Commandery K. T., under the command of our well known and highly esteemed Bro. Sir B. B. French, Grand Master of Knights Templar, arrived on the ground about five o'clock. The ceremonies were performed in a very impressive manner by the M.W.G.M. Bro. the Hon. G. C. Whiting, and the following oration was pronounced by Rev. W. D. Haley, the Grand Chaplain of the district of Columbia:

"It is an ancient Masonic custom to close our ceremonies at the laying of a corner stone with an oration illustrating the symbols we employ; it is my duty to perform that grateful task on this occasion, but I am warned by the approaching shades of evening that courtesy to those who are announced to address this assemblage, on behalf of the church, after the conclusion of our Masonic ceremonies, will require me to refrain from speaking of several matters that I had intended to notice, and that it would have been proper to have passed in review. We have not been engaged in any idle show or empty pageant, but have only done to-day what history has approved for centuries, and I am content to let history play the orator. I do not presume to stand here as the apologist or eulogist of the church, those offices, if indeed they are needed, may be more fitly filled by those who are to follow me. Nor am I here as the apologist or eulogist of the fraternity of Free and Accepted Masons.

"Freemasonry has never needed an apologist—it has never appealed to public opinion, and so far from seeking popularity guards its mystic portals with severest vigilance, and allows none to enter who are not earnest seekers of the light it dispenses. Its eulogium is written in a

long and ancient record—in the gratitude of the widow and orphan, in the thanks of the stranger and the sick, in its gifts to science, and its services to morality. Poets the most inspired, philosophers the most profound, divines the most devout, and statesmen the most patriotic, have been proud to lay their garlands upon its altar. One case in point will illustrate this. I know of no historic fact more memorable or instructive than one which occurred in this city several years ago; and I do not stop to prove that it did occur, although I am aware that, as one large volume has conclusively proved Napoleon Bonaparte was not a man but only a myth, so a feeble controversy was maintained upon the fact I am about to mention, until the learned and lucid argument of one who being present shall be nameless, and whose name if I spoke it must be uttered in French, became 'the end of controversy.' I mean the laying of the corner stone of the capitol of this great republic by him whom no title could honour, and whom we delight to call simply George Washington. Amongst all the great and honourable deeds of his life he never did a wiser; for when the founders of our antient Craft cast about for a symbol, they did not select the badge of royalty, the kingly crown or the imperial purple, but they adopted this apron—the symbol of labour—teaching us so that society rests upon its men while despotism and imaginary dignities are temporary, and have within themselves the seeds of decay. Freemasonry might well be cherished by Washington, for it was the oldest form of that conservative republicanism he loved so much and served so well.

"But I must let the theme pass, and restrict myself to offering the greeting of the Grand Lodge, whose servant I am, to the four classes into which this assemblage may be divided. 1st, the ladies; 2nd, the citizens; 3rd, the members of this church; and, 4th, the craftsmen.

"1st. To the ladies I can only say, that woman should be the staunchest friend of Freemasonry, for Freemasonry is the staunchest friend of woman. It does not indeed invite her into its mysteries, but it watches for her interests and honour with untiring devotion. Woman is always mentioned in the teachings of the Craft with profoundest respect and tenderest delicacy. If I had time I could cite many instances in which, when all else failed, Freemasonry has saved widows and orphan daughters from want, and all its horrid train of possibilities.

"2nd. To the citizens, it is only necessary to say that, while Freemasonry lives, patriotism and loyalty can never die. Eschewing politics in its Lodges, our ancient Craft has ever been found true to the government under which it resides for the time being. None but a recreant Mason can ever be a traitor.

"3rd. The Church and Freemasonry meet face to face in a way that symbolizes their relations. We are here in our working apparel to serve you; we come to assist you in preparing the material temple for the dwelling of the Almighty. Our Lodges are dedicated to St. John, and as he was the forerunner of the Messiah, so would we go, go out into the wilderness levelling the rugged hills and causing precipitous valleys to be filled for the passage of your truth and your glory. As there are attached to those grand old cathedrals of Europe certain cloisters without the church, so we would furnish a cloister where those may walk who, beholding through your windows the brilliant lights, faintly hearing the choral hosanna that swells to your lofty dome, may, if they never enter your stately building, at least have shelter from the pitiless storm, and learn to reverence your altar. Do you ask me what has Freemasonry done for the church, I answer it has done what Solomon did—it has built the house for the Lord God of Israel.' Whenever you see a specimen of that beautiful order of architecture—the Gothic or any of its modifications—know that that is the gift of Freemasonry to the church. Go into foreign countries, travel on the continent of Europe, and when at Strasburg, Cologne, Meissen, Munich, Milan, Prague, or Paris, you have seen the noblest church, that is the gift of Freemasonry to the church. Visit London; stand under the shadow of that stupendous pile known as the Cathedral of St. Paul—mark its swelling dome and proud cleaving cross, walk in amazement through its glorious colonnade, enter the building and pass through transept, aisle and nave; then descend into its silent crypt, and while you are surrounded by the sleeping dust of earth's mighty ones, you will see a modest slab bearing a Latin inscription, which may be rendered thus:—'Beneath lies the Builder of this church, who lived above ninety years, not for himself, but for the public good. Reader, wouldst thou behold his monument, look around.' That Builder was Sir Christopher Wren, Grand Master of Antient Freemasons in England.

"To the moral services of Freemasonry to the church, I can make only the slightest allusion, for the disappearance of the sun again warns me to be brief, and indeed if I had weeks instead of moments, the time would still be too short. I have mentioned the point, however, because in the broadest glare of the brightest day there will be narrow valleys and obscure ravines into which the illumination can never penetrate; I have recently read in the public journals that in a State, otherwise enlightened, a clergyman refused Christian burial to one of his flock, because, by the request of the deceased, his Masonic brethren proposed to render him the last customary mark of respect. I was pained by this pained not for Masonry, for you can neither add to nor take away from its glory—but pained for my profession, pained for my humanity; and I here declare that I know of no more efficient and faithful friend of humanity and christianity than Freemasonry.

"4th. Brethren, exhortation from me to you would be out of place; and on an occasion so public I can only express the hope that we who have to-day performed this service may so apply the moral gavel to our own characters, that the rough corners of our passions and busts may all be knocked off from our lives, and when we are presented for the inspection of the Almighty Grand Architect, may his plumb, square and level enable Him to pronounce us 'well formed, true, and trusty,' and may He pour upon us the corn of plenty, the wine of refreshment, and the oil of His grace.

"Finally, nothing remains but for me to close these Masonic ceremonies by invoking the blessing of Almighty God upon this concourse, that every man and woman may be fitly hewn and prepared for the Master's use; upon the members of this church that each of its members may be a lively stone in the spiritual temple; upon the workmen engaged in erecting this edifice that life and limb may be preserved; and upon the Craft, that the blessing of heaven may rest upon us and all Free and Accepted Masons all over the world, and may the grace of the Lord Jesus Christ, the love of God our Father, and the communion and fellowship of the Host Ghost be with you all now and for evermore. Amen."

ANNUAL MEETINGS OF GRAND LODGES.

Oregon.—The annual communication was held at Eugene city, June 13th, was numerously attended, and the statements of the subordinate Lodges gave evidence of a most healthful progress. The officers elect are Amory Holbrook, G.M.; J. R. Bailey, D.G.M.; A. A. Smith, S.G.W.; W. W. Fowler, J.G.W.; R. Wilcox, G.Treas.; and T. W. F. Batton, G.Sec. The installation was public.

Illinois.—This M. W. Grand Lodge, at its annual communication, on the 6th inst., elected the following brethren:—Ira A. W. Buck, G.M.; F. M. Blair, D.G.M.; A. J. Kuykendall, S.G.W.; Silas G. Toler, J.G.W.; William McMurtry, G.Treas.; and Harmon G. Reynolds, G. Sec.

Kentucky.—This Grand Lodge commenced its session on the 16th, and the next day elected Harvey T. Wilson, of Sherburne, Grand Master, in place of Rob Morris; Lewis Landrum, of Lancaster, D.G.M.; B. J. Hinton, of Paducah, S.G.W.; Hiram Bassett, of Maysville, J.G.W.; A. G. Hodges, G.Treas.; J. M. S. McCorkle was, of course, re-elected G. Sec. The report on foreign correspondence was presented by the G. Sec., and abounds in passages of great beauty. The Webb work was adopted.

Ohio.—The Grand Lodge of this state convened at Columbus on the 18th, and next day elected Horace M. Stokes, of Lebanon, G.M.; H. L. Hosmer, of Toledo, D.G.M.; Geo. Webster, of Steubenville, S.G.W.; L. C. Jones, of Hartford, J.G.W.; F. J. Phillips, of Georgetown, G. Treas.; and John Caldwell, of Cincinnati, G. Sec.

Georgia.—The Grand Lodge of this State commenced its annual session on Wednesday last, 26th inst., at Macon, and we are promised further particulars.

Kentucky.—The Grand Council of Royal and Select Masters met at Louisville, on the 22nd, and elected P. Swigert, G.P.; Thos. Todd, D.G.P.; Frank Tryon, G.T.J.; J. M. S. McCorkle, G.P.C.W.; A. G. Hodges, G. Recorder; and Thos. Sadler, G. Treas.

Tennessee.—This Grand Lodge met in annual communication at Nashville, October 4th, and elected John Frizzett, of Winchester, Grand Master; A. P. Hall, of Camden, D. Grand Master; John F. Slover, of Athens, S.G.W.; Ambrose S. Read, of Denmark, J.G.W.; W. W. Horne, of Nashville, G. Treas.; C. A. Fuller, of Nashville, G. Sec.

St. John's College, Arkansas.—This college, established by the fraternity of Arkansas, was opened on the first of October. It is at Little Rock; the building is finished, the ground upon which it stands unencumbered, and the institution out of debt, but without funds. The ground originally cost 6,000 dollars, and is now valued at 50,000 dollars. John B. Thompson, a graduate of the University of Virginia, is president of the faculty, and a scholar of fine attainments. The Craft in Arkansas have now all the requisites for the liberal education of their sons.

STATISTICS.

The Grand Secretary of the Grand Lodge of Mississippi, R.W. Bro. Daniel, has collected from the printed transactions of thirty-eight Grand Lodges, Canada included, a vast amount of interesting statistical information. We find by it, that there are in the United States and Canadas 4571 Lodges, of which 4068 return an aggregate of 194,918 members. Should the remaining 504 Lodges be computed, they would return about 6000 more, making in all some 200,000 Masons contributing. During the year there were 8279 dimissions, and 4802 affiliations, so that the former exceed the latter by 3477, a fact we were not prepared for. There were, however, no less than 25,691 initiations, and after deducting from the initiations and affiliations, the demitted, the dead, suspended and expelled, the Order has increased 17,150.

The most populous jurisdiction is New York, which has an aggregate of 36,194 Masons. Next is Georgia, with 12,120, followed closely by Ohio, 12,105. Pennsylvania has 11,428; Illinois, 10,571; and Kentucky, 10,319. New Hampshire and Rhode Island, both organized in the last century, the former in 1789, the latter in 1791, contain respectively, only 1881 and 1179; while Delaware, organized in 1806, has but 513 Masons in her jurisdiction. We shall again refer to these admirable tables, for which the compiler merits the thanks of the fraternity.—*N. Y. Courier.*

CANADA.

GRAND LODGE OF CANADA.

The following is a list of the subordinate Lodges, and of the names of their Worshipful Masters, holding under the Grand Lodge of Antient Free and Accepted Masons of Canada :—

Lodge of Antiquity, Montreal; Bro. E. Morris, W.M.
No. 1. Prevost Lodge, Dunham; Bro. Thomas Wood, W.M.
No. 2. Niagara Lodge, Niagara; Bro. Robert M. Wilson, W.M.
No. 3. St. John's Lodge, Kingston; Bro. Edward Henry Parker, W.M.
No. 4. Dorchester Lodge, St. Johns, C. E.; Bro. G. T. Morehouse, W.M.
No. 5. Sussex Lodge, Brockville; Bro. Thomas Camm, W.M.
No. 6. Barton Lodge, Hamilton; Bro. Michael Ruttle, W.M.
No. 7. Union Lodge, Grimsby; Bro. Wm. Fitch, W.M.
No. 8. Nelson Lodge, Henryville; Bro. George W. Parker, W.M.
No. 9. Union Lodge, Napanee; Bro. Norman W. Scott, W.M.
No. 10. Norfolk Lodge, Simcoe: Bro. Henry Groff, W.M.
No. 11. Moira Lodge, Belleville; Bro. William H. Ponton, W.M.
No. 12. Golden Rule Lodge, Stanstead; Bro. Wm. B. Colby, W.M.
No. 13. Western Light Lodge, Bolton; Bro. James Wilson, W.M.
No. 14. True Briton's Lodge, Perth; Bro. Donald Fraser, W.M.
No. 15. St. George's Lodge, St. Catharines; Bro. Samuel G. Dolson, W.M.
No. 16. St. Andrew's Lodge, Toronto; Bro. William G. Storm, W.M.
No. 17. St. John's Lodge, Cobourg; Bro. Abraham John VanIngen, W.M.
No. 18. Prince Edward Lodge, Picton; Bro. Charles Smith, W.M.
No. 19. St. George's Lodge, Montreal; Bro. A. A. Stevenson, W.M.
No. 20. St. John's Lodge, London; Bro. Edwin Heathfield, W.M.
No. 21. Zetland Lodge, Montreal; Bro. William Reed, W.M.
No. 22. King Solomon's Lodge, Toronto; Bro. Henry John Gear, W.M.
No. 23. Richmond Lodge, Richmond Hill; Bro. John C. Burr, W.M.
No. 24. St. Francis Lodge, Smith's Falls; Bro. Alex. Mathieson, W.M.
No. 25. Ionic Lodge, Toronto; Bro. John B. Cherriman, W.M.
No. 26. Ontario Lodge, Port Hope; Bro. J. B. Hall, W.M.
No. 27. Strict Observance Lodge, Hamilton; Bro. S. G. Patton, W.M.
No. 28. Mount Zion Lodge, Kemptville; Bro. Fredk. A. Moore, W.M.
No. 29. United Lodge, Brighton; Bro. J. M. Wellington, W.M.
No. 30. Composite Lodge, Whitby; Bro. Yeoman Gibson, W.M.
No. 31. Jerusalem Lodge, Bowmanville; Bro. George H. Low, W.M.
No. 32. Amity Lodge, Dunnville; Bro. A. Brownson, W.M.
No. 33. Wellington Lodge, Guelph; Bro. William Hayward, W.M.
No. 34. Thistle Lodge, Amerstburg; Bro. John W. Risdale, W.M.
No. 35. St. John's Lodge, Cayuga; Bro. W. Mussen, W.M.
No. 36. Welland Lodge, Fonthill; Bro. Adam K. Scholfield, W.M.
No. 37. King Hiram Lodge, Ingersol; Bro. James Vine, W.M.
No. 38. Trenton Lodge, Trenton; Bro. James H. Peck, W.M.
No. 39. Mount Zion Lodge, Brooklin; Bro. Calvin Campbell, W.M.
No. 40. St. John's Lodge, Hamilton; Bro. Thomas B. Harris, W.M.
No. 41. St. George's Lodge, Kingsville; Bro. William J. Malott, W.M.
No. 42. St. George's Lodge, London; Bro. H. D. Morehouse, W.M.
No. 43. King Solomon's Lodge, Woodstock; Bro. George Forbes, W.M.
No. 44. St. Thomas Lodge, St. Thomas; Bro. Charles Roe, W.M.
No. 45. Brant Lodge, Brantford; Bro. D. Curtis, W.M.
No. 46. Wellington Lodge, Chatham; Bro. Walter McCrea, W.M.
No. 47. Great Western Lodge, Windsor; Bro. William Cowen, W.M.
No. 48. Madoc Lodge, Madoc; Bro. Benjamin H. Maybee, W.M.
No. 49. Independent Lodge, Quebec; Bro. Archibald McCallum, W.M.
No. 50. Consecon Lodge, Consecon; Bro. Gibbs Squier, W.M.
No. 51. Corinthian Lodge, Stanley Mills; Bro. Joseph Figg, W.M.
No. 52. Wellington Lodge, Dunville, C.W.; Bro. Walter S. Brown, W.M.
No. 53. Shefford Lodge, Waterloo; Bro. H. L. Robinson, W.M.
No. 54. Vaughan Lodge, Maple; Bro. Robert Moore, W.M.
No. 55. Mirickville Lodge, Mirickville; Bro. George Mirick, W.M.
No. 56. Victoria Lodge, Port Sarnia; Bro. G. Masson, W.M.
No. 57. Harmony Lodge, Binbrook; Bro. Robert Dagleish, W.M.
No. 58. Dorick Lodge, Ottawa; Bro. Donald Mason Grant, W.M.
No. 59. Corinthian Lodge, Ottawa; Bro. G. Heuback, W.M.
No. 60. Hoyle Lodge, La Colle; Bro. R. Douglas, W.M.
No. 61. Acacia Lodge, Hamilton; Bro. F. J. Rastick, W.M.
No. 62. St. Andrew's Lodge, Caledonia; Bro. Joseph B. Choate, W.M.
No. 63. Simcoe Lodge, Simcoe; Bro. Charles Khan, W.M.
No. 64. Kilwinning Lodge, London; Bro. F. W. Thomas, W.M.
No. 65. Rehoboam Lodge, Toronto; Bro. E. R. O'Brien, W.M.
No. 66. Durham Lodge, Newcastle; Bro. John J. Robson, W.M.
No. 67. St. Francis Lodge, Melbourne; Bro. G. H. Napier, W.M.
No. 68. St. John's Lodge, Ingersoll; Bro. John Patterson, W.M.
No. 69. Stirling Lodge, Stirling; Bro. George Henry Boulter, W.M.
No. 70. King Lodge, King; Bro. Joseph Smelser, W.M.
No. 71. Victoria Lodge, Sherbrooke; Bro. John Hallowell, W.M.
No. 72. Alma Lodge, Galt; Bro. John Davidson, W.M.
No. 73. St. James' Lodge, St. Mary's; Bro. W. T. O'Reilly, W.M.
No. 74. St. James' Lodge, Maitland; Bro. G. C. Longley, W.M.
No. 75. St. John's Lodge, Toronto; Bro. William Hay, W.M.
No. 76. Oxford Lodge, Woodstock; Bro. George W. Whitehead, W.M.
No. 77. Faithful Brethren Lodge, Manilla; Bro. Thomas Coulthard, W.M.
No. 78. King Hiram Lodge, Tilsonburg; Bro. John M. Ault, W.M.
No. 79. Simcoe Lodge, Bradford; Bro. Benjamin Barnard, W.M.
No. 80. Albion Lodge, Newbury; Bro. Amos A. Wright, W.M.
No. 81. St. John's Lodge, Delaware; Bro. Henry Grist, W.M.
No. 82. St. John's Lodge, Paris; Bro. Jacob Chase, W.M.
No. 83. Beaver Lodge, Strathroy; Bro. Joseph H. Blain, W.M.
No. 84. Clinton Lodge, Clinton; Bro. Samuel Henry Rance, W.M.
No. 85. Rising Sun Lodge, Palmersville; Bro. W. H. Giles, W.M.
No. 86. Wilson Lodge, Toronto; Bro. Kivas Tully, W.M.
No. 87. Markham Union Lodge, Markham; Bro. Lewis Langstaff, W.M.
No. 88. St. George's Lodge, Owen Sound; Bro. Thomas Gordon, W.M.
No. 89. King Hiram Lodge, Lindsay; Bro. William McDonnell, W.M.
No. 90. Manito Lodge, Collingwood; Bro. Thomas Chevalier Prosser, W.M.
No. 91. Colborne Lodge, Colborne; Bro. Joseph S. Scott, W.M.
No. 92. Cataraqui Lodge, Kingston; Bro. A. J. O'Loughlin, W.M.
No. 93. Northern Light Lodge, Kincardine; Bro. William Gunn, W.M.
No. 94. St. Mark's Lodge, Port Stanley; Bro. Thomas D. Warren, W.M.
No. 95. Ridout Lodge, Otterville; Bro. S. Joy, W.M.
No. 96. Corinthian Lodge, Barrie; Bro. Charles Bourne Chalmers, W.M.
No. 97. Sharon Lodge, Sharon; Bro. James Bowman, W.M.
No. 98. True Blue Lodge, Albion; Bro. William Graham, W.M.
No. 99. Tuscan Lodge, Newmarket; Bro. Alfred Boultbee, W.M.
No. 100. Valley Lodge, Dundas; Bro. William Taylor, W.M.
No. 101. Iron Duke Lodge, Arthur; Bro. James A. Preston, W.M.
No. 102. Mount Brydges Lodge, Mt. Brydges; Bro. John Dutton, W.M.
No. 103. Maple Leaf Lodge, St. Catharines; Bro. William McGhie, W.M.
No. 104. St. John's Lodge, Norwichville; Bro. Charles Lewis, W.M.
No. 105. St. Mark's Lodge, Drummondville; Bro. Thomas Evans, W.M.
No. 106. Burford Lodge, Burford; Bro. Edward Hipkins, W.M.
No. 107. St. Paul's Lodge, Lambeth; Bro. Francis W. H. C. Jarvis, W.M.
No. 108. Blenheim Lodge, Drumbo; Bro. James Burley Rounds, W.M.
No. 109. Albion Lodge, Sydenham; Bro. S. Drummond, W.M.
No. 110. Central Lodge, Prescott; Bro. M. Northrup, W.M.
No. 111. Morpeth Lodge, Morpeth; Bro. J. M. Duck, W.M.
No. 112. Maitland Lodge, Goderich; Bro. W. Story, W.M.
No. 113. Wilson Lodge, Waterford; Bro. J. Boyd, W.M.
No. 114. Hope Lodge, Port Hope; Bro. T. Ridout, W.M.
No. 115. Ivy Lodge, Smithville; Bro. G. Brant, W.M.

UNDER DISPENSATION.

Cassia Lodge, Sylvan; Bro. J. C. Mills, W.M.
Stanbridge Lodge, Stanbridge; Bro. C. S. Vincent, W.M.
Union Lodge, Lloydtown; Bro. T. Swinerton, W.M.
Maple Leaf Lodge, Bath; Bro. B. C. Davy, W.M.
Warren Lodge, Fingal; Bro. R. Blackwood, W.M.
Doric Lodge, Brantford; Bro. M. W. Pruyn, W.M.

AFFILIATED.

Corinthian Lodge, Peterboro'; Bro. R. Blackett, W.M.

THE WEEK.

The Court.—Her Majesty and the Prince Consort, accompanied by the Prince and Princess Frederick William of Prussia, and the Princess Alice, visited the camp at Aldershot on Saturday. The royal party returned to Windsor Castle in the afternoon, after an inspection of the troops. The royal family all continue in excellent health. On Tuesday the Prince and Princess Frederick William visited the Prince of Wales at Oxford, returning in the evening; the Prince Frederick William has also been on a visit of inspection to the wonders of Woolwich arsenal. Among the visitors this week have been the Duchess of Kent, the Duc de Nemours, the Lord Chancellor, Lord Delawarr, Sir Charles Wood, the Duke of Argyll, and the Earl of Elgin. It is intended that the Princess Royal and her husband shall return at the end of this week—probably this day. The second of the dramatic performances this season took place on Wednesday, at Windsor Castle, before her Majesty and the Prince Consort, the Royal visitors, and a large number of the nobility. The theatre was erected in St. George's Hall. The play selected for the occasion was Shakspeare's "Romeo and Juliet," the actors being Messrs. Phelps and Robinson, Miss Heath, Mrs. Marston and the other members of the excellent company from Sadlers' Wells.

Foreign News.—The French imperial court still remains at Compiègne from which place couriers and ambassadors are departing daily with fresh despatches to all parts of Europe, the emperor's leisure indeed appears to produce as much turmoil in the diplomatic world as the season which he nominally devotes more especially to business. The ladies who are compelled to depend upon French taste to learn how they ought to be dressed, will be glad to learn that the long-rumoured fact that the Empress Eugenie has determined to abolish crinoline was announced on Monday in a quasi-official manner by the lady who signs the "Courrier de la Mode" of the Paris Patrie, the Viscountess de Renneville It is said that there is no truth in the statement of the

French government having sent a proposal to London with reference to a general disarmament. Two iron-cased frigates were last week launched, named respectively the *Gloire* and the *Normandie*. The semi-official papers are endeavouring to make it appear that a perfect understanding had been re-established between the governments of England and France. The *Gazette de Lyon*, a clerical organ, mentions a report from Marshal Vaillant, commanding the French troops in Central Italy, to the emperor, stating the startling fact that the troops under his command had fraternised with the Italians to such a degree that they were not to be relied on, and the marshal recommends a change of troops, by sending from France men "uncontaminated with the revolutionary spirit." General de Montauban, commander of the French army to be sent to China, has published an order of the day, in which he tells his troops that for the second time their flag will unite with that of England and that union will be a pledge of victory—as that of the two nations is a pledge of peace to the whole world. According to rumour the difficulties between France and Austria, raised by the delegation of the regency of Central Italy to M. Buoncompagni, are not yet removed. The Count de Paris and the Duke de Chartres have embarked on board the Austrian Lloyd's steamer for Alexandria and Egypt.——The letters of invitation to the congress were despatched to-day to the different powers. The congress will assemble in the early part of January next. The *Moniteur* of this morning publishes the text of the treaties signed at Zurich, the stipulations of which are in conformity with those which have already been made known to the public. The Piedmontese government has received no communication intimating the opposition of Austria to the congress, on account of the nomination of M. de Buoncompagni to the regency of Central Italy. The difficulties made by Tuscany to the delegation of the regency to M. de Buoncompagni have not yet been settled.——Letters received here from Rome confirm the rumour that Cardinal Antonelli will represent the Pope at the congress. The official journal of Rome of the 24th inst. says:—"Certain journals exaggerate the reforms which are to come into operation." The Propaganda has received reports from Cochin China that persecutions and ill-treatment of the missionaries have again taken place.——The *Piedmontese Gazette* publishes the text of the treaty between France and Sardinia, and also of the general treaty between Austria, France, and Sardinia; but they contain nothing more than is already known from the circulars lately published. General Garibaldi has issued a proclamation to his comrades in Central Italy, in which he tells them he is certain to be soon among them, and urges them not to lay down their arms, but to gather round their chiefs, and preserve the strictest discipline. The proclamation is dated Genoa, November 23. A Milan correspondent, speaking of the new organic laws now publishing in Lombardy, says that the articles on the press have excited great alarm; and in answer to the insinuation that the law would not be enforced, the *Milan Gazette* says:—"We want laws and not toleration—laws that shall not be alternately a cipher and a sword of Damocles." The *Corriere Mercantile* of Genoa gives an enumeration of the troops composing the army of Central Italy, according to which there must be fifty thousand men under arms.——According to a letter from a correspondent at Peeth, the Greek Bishop of Munkacs had been spirited away, and as he was well known to be a devoted Hungarian patriot, and as such obnoxious to the Austrian government, it was thought he had been carried off to be immured in an Austrian dungeon. The Hungarians are stated to be much dissatisfied with the government.——The *Faederlandet* reports that by a letter of the king, dated the 24th inst., the councillor Rottwitt has been intrusted with the formation of a new ministry. The *Berlingsche Zeitung* says M. Von Scheele has refused the office of chamberlain, which had been offered to him, stating that he does not intend to take any part in the present political movement. The Danish government has made to the federal diet, through the medium of its representative at Frankfort, the following proposal for settling the difficulties of the Holstein question:—"A committee, one half of the members of which is to be appointed by the general council of state of Denmark, and the other half by the diet of the duchy of Holstein, is to assembled at Copenhagen. This committee is to propose the modifications which are to be made in the constitution of Holstein. The proposed modifications are to be submitted to the direct examination of the diet of Holstein before the Danish government is to decide definitively on the subject of the proposals of the committee. The diet of Holstein would, in that case, have a consultative vote on the project of the proposed reforms of its constitution. It is said that Prussia is not quite satisfied with this proposal of Denmark, and claims the full acceptance of all the reclamations of Holstein, and also that the diet of Holstein is not to have a consultative but a deliberative and definitive vote. As it is likely that the court of Copenhagen will not agree to this demand of Prussia, it is said that the whole question of the German duchies will be submitted to the approaching congress.——Prussian agents have left for England in order to inspect those places on the south coast which might be suitable for his majesty the king to reside at during the winter months, and to make such preparations as are requisite therefore. Besides the Isle of Wight, Dorsetshire is also to be inspected. It is stated that the minister of war, General Bonin, has tendered his resignation, and that the same has been accepted. It is also asserted that he is to be reinstated by General Herrmann.——The Moors in considerable force have attacked Serallo, occupied by the troops of General Echague. They were repulsed with great loss. They also attacked the outworks of Ceuta, and were again repulsed. The Spaniards had seven killed and about a hundred wounded, among whom are three officers. On Sunday, a body of 4000 Moors made an attack for the fourth time on the redoubt before Serallo. They were repulsed and completely routed. The Spanish officers and soldiers conducted themselves with great bravery. Troops are crossing the Straits, and some fresh troops have landed at Ceuta. The Madrid *Gazette* publishes the ordinary budget for 1860. The receipts amount to 1892 millions of reals, and the expenses to 1887 millions of reals.——Constantinople advices of the 16th are to the effect that all reports current for some time of a change of ministry in Turkey were at least premature.——A telegram from Paris states that the first sitting of the congress will take place on the 5th January, but it is not supposed that the congress can meet before the middle of that month.——The first result of the conclusion of the treaty of peace is the resumption of diplomatic relations between Austria and Piedmont. The representatives at each court are to hold the rank of ministers plenipotentiary.——The *Memorial des Deux Sevres* has received a warning for an article the language of which was "calculated to wound the national sentiment." This is the ninth warning inflicted on the French press since the "amnesty" of August 15th.

General Home News.—On Tuesday a Privy Council was holden at Windsor, when parliament was ordered to be further prorogued to the 24th January, on which day it will meet for the despatch of business.——A royal proclamation in the *Gazette* extends the time limited for the payment of the bounties of £6 to able seamen and of £3 to ordinary seamen on entering Her Majesty's navy to the 31st of January next.——There was again an increase of deaths in the metropolis last week, which is chiefly attributable to affections of the respiratory organs; 198 persons died from bronchitis alone. The total number of deaths was 1,307, and of births 1,785. The mortality returns of the City also exhibit an increase in the rate of mortality.——An influential meeting of the friend and admirers of the late distinguished engineer, Mr. Brunel, was held on Saturday, the Earl of Shelburne presiding, when resolutions were passed, and a committee constituted to take steps for the erection of a public monument to commemorate the high sense universally entertained of his genius and professional attainments, as exemplified in his great national works and the worth of his private character.——Mr. Charles William Hick, the City Swordbearer, died on Sunday morning, at the advanced age of ninety-four, of pleurisy, at his house at West Brixton. He had been an active and influential member of the corporation for a number of years before his appointment to the office of swordbearer, and had held that office for half a century. He was highly respected by his fellow citizens. The Lord Mayor, upon receiving intelligence of his death, immediately appointed Mr. H. W. Sewell, who has performed the duties of the office for several years, *pro tem.*——In the Divorce Court, on Saturday, the case of "Lloyd *v.* Lloyd and Chichester," partly heard the previous day, was concluded. It was a suit for dissolution of marriage on the part of the husband, and the evidence was of a very extraordinary kind. His lordship, giving judgment, said the evidence of collusion was so gross and palpable that the court felt bound to dismiss the petition.——The suit of "Rogers *v.* Rogers and Paul," which came before the Divorce Court, presented some extraordinary features. The petitioner, a clergyman, prayed for the dissolution of his marriage by reason of his wife's adultery with the corespondent, who put in a counter charge of adultery on the part of the husband. The petitioner was educated at Trinity College, and took honours, but his father leaving him in straitened circumstances he enlisted in the 4th Dragoons, and became regimental clerk, and with his wife went with the regiment to India. On his return to this country, having obtained his discharge, he was ordained, and obtained the situation of chaplain of Winchester gaol, and in that capacity became acquainted with Paul, who was sentenced to six months imprisonment for obtaining money under false pretences. He interested himself to enable Paul to proceed to Australia, and on his discharge invited him to his house. Paul repaid the petitioner's kindness by eloping with his wife, and they were afterwards married at St. Pancras, Mrs. Rogers being married in the name of Rogers as a spinster, thus adding bigamy to her other offence. These facts were fully proved, and the counter charge against the petitioner disproved, and the court decreed a dissolution of the marriage.——A horrible murder was perpetrated on Monday morning in a house in Queen's-head-court, Finsbury-market. From what has transpired, it seems that the landlord going into the room of a lodger named Moore, found the body of a woman (Moore's wife) laid on the floor in a state of nudity, and without the head, the head itself being placed upright in a washhand basin. Calmly surveying this frightful spectacle was a child seated on a chair close by. Moore is in custody on suspicion. It is believed he is insane, having been lately under restraint as a lunatic.——The adjourned investigation into the alleged poisoning by sausages, in reference to the death of William Eaton, was resumed at Kingsland, yesterday, by Mr. Humphreys. Some additional evidence was given by the manufacturer of the sausages, as to the source of the meat from which they were made. It appears that the skins of sausages are sometimes prepared and preserved for a considerable time before being used, and the coroner stated that he understood arsenic was employed for this purpose, as it was found to be the cheapest mode of doing it. In consequence, Dr. Letheby has received instructions to analyse some of the skins, and another adjournment till Thursday next was ordered.——At the Central Criminal Court, Jacob Levi, 58, Lewis Levi, 28, and Rosa Levi, 24, were charged with robbing W. H. Wells, of Oxford, of

jewellery, valued at £100. Their conduct in Mr. Wells's shop awakened his suspicions, and after they had left the shop he discovered that the jewellery mentioned had been taken away. The prisoners were apprehended in London, and part of the property found upon them. It was objected for the woman that she was the wife of Lewis Levi, and not his sister as alleged. The two male prisoners were found guilty, and the female was acquitted. Jacob Levi and Rosa Levi was then tried on another indictment, when Jacob was convicted, and Rosa was acquitted. The judge said they were systematic plunderers, and condemned Jacob Levi to two years' hard labour on the first indictment, and one year on the second; and Lewis was sentenced to two years' hard labour.——The grand jury returned a true bill against Thomas Smethurst for bigamy.——Henry Leach surrendered to take his trial on a charge of stealing a cheque for £30, the property of his master. The circumstances of the case were somewhat peculiar, and a great deal of evidence was laid before the jury. The learned recorder summed up on the whole case, and the jury returned a verdict of guilty, but recommended the prisoner to mercy on account of his youth. As another indictment was to be taken against him, the recorder postponed passing sentence upon him for the present. Thomas Brooks was charged with forging an order for the delivery of a cheque book, and was also charged with uttering a forged cheque for £5 8s. He was found guilty on both charges. It was stated that twenty-three cheques had been taken from the cheque book, and made use of. The prisoner had been convicted before of obtaining a cheque book by forgery. The Recorder said it was necessary to pass a severe sentence, and condemned the prisoner to ten years' penal servitude.——On Monday afternoon a woman named Ellen Luney, living at St. Helen's, was committed for trial on a coroner's warrant, charged with the wilful murder of John Canary, a labourer. The murderess it seems had struck her unfortunate victim on the head with a spade.——On Monday night the steamer *Eagle*, from Glasgow to Londonderry, with eighty passengers on board, came in collision with a sailing vessel off the island of Arran. The steamer went down about ten minutes after, and forty of the unfortunate passengers are believed to be drowned; 200 sheep that were on board were also lost. —— On Tuesday evening a frightful accident occurred at the BeddinghamGate crossing of the London and South Western Railway, about two miles from Lewes. Through an error of one kind or another a four-wheeled waggon with two men was allowed to go upon the line just as the express train was approaching; the consequence was that both the unfortunate men were killed, as well as the horse, the waggon being shivered to splinters.——At the Central Criminal Court on Wednesday, an application was made for the postponement of the trial of Hughes, the absconding solicitor, until next session, which was granted.——The trial of Sarah Jane Wiggins, charged with the wilful murder of James White, was then proceeded with. The crime was committed under circumstances of peculiar atrocity, the prisoner having tied the child (aged three and a half years) to a bedstead at night, with his hands bound behind his back, and his head downwards, and there left him, so that he died the next morning. Several witnesses were examined, and the jury found the prisoner guilty. She was sentenced to ten years' penal servitude.——Thomas Smethurst was then charged with bigamy; he had been previously put to the bar and pleaded not guilty. The evidence proved the fact of both marriages having taken place, and the prisoner was found guilty. The learned judge, after careful consideration, sentenced him to the very severe sentence of one year's imprisonment.——At the Court of Bankruptcy, assignees have been chosen to the estate of Thomas Pratt, a farrier, in Dean-street, Soho, and George-street Portman-square. This bankrupt was also lessee of the Soho Theatre, and in this capacity he was known as H. S. Mowbray. An interesting discussion took place respecting the debt of the petitioning creditor, who was the bankrupt's foreman, and the question of proof was adjourned for further investigation. The transactions in the funds yesterday were again at advanced prices, the closing quotation for Consols, for money being 96⅝ to ¾, and for the account 96¾ to ⅞. Foreign stocks and railway shares also presented an additional improvement, Mexican, Turkish, and Russian participating in the movement. English and French shares improved, and transactions forward took place to a considerable extent.

India; and Colonies.—By the overland mail we have advices and papers from Calcutta to the 22nd October, and from Hong Kong to the 12th October. The news is of very little importance. The Governor General is proceeding through the country with an armed force of artillery, cavalry, and infantry of immense size, larger they say than Sir H. Rose had at Jhansi. At such a time, when the finances of the country are in so frightful a state, it is really too bad to waste so great a mass of money upon a progress of this sort, a progress that sounds very grand, but one which cannot possibly be worth one tithe of the money which must be expended upon it. The expense will be £10,000 sterling a month. Various rumours are afloat relative to the rebels in Nepaul. One report is that the Nana is dead, another that he has joined his Zenana, but since then we have been told that there was a consultation in the Nana's camp on the 11th instant, and the several leaders agreed to unite their forces and place them under the Nana's orders. The whole rebel force is estimated at 14,500 men.——The *Red Jacket* has arrived from Melbourne with 40,000 ounces of gold. She left Melbourne on the 10th of September. The *Red Jacket* called on the voyage home at Pernambuco, from which port she brings intelligence of the total loss of the government emigrant ship *John and Lucy*, bound from Liverpool with passengers to the Cape of Good Hope. The ill fated ship left Liverpool about the latter end of July, and was lost at Garous previous to the 29th of October. The crew and emigrants were all saved, and conveyed to Pernambuco, from whence they will be forwarded to the Cape.

Commercial; and Public Companies.—The weekly reports of the state of trade in the manufacturing districts speak of satisfactory progress, although the operations have not been very extensive. In some of the districts the export orders are not of an encouraging character, but it is still remarked that the home trade continues in a thriving condition. This is particularly the case at Birmingham, and at Bradford the same symptoms are apparent. The advices from Manchester seem, on the whole, satisfactory, though transactions are not so numerous as a month or six weeks back. At Norwich most of the manufacturing businesses remain in a good situation, and labour is not altogether abundant. In the Sheffield trade the transactions have been moderately active, but it is now expected that there will be some decline in consequence of the advanced season. The iron trade has been flat at Wolverhampton, but a fair amount of business has been concluded in hardware articles for home use. The accounts from the Irish towns present no serious change. —— The traffic returns of the railways in the United Kingdom for the week ending the 19th November, amounted to £474,630, and for the corresponding week of last year to £427,420, showing an increase of £47,210. The gross receipts of the eight railways having their termini in the metropolis, amounted to £208,333, and for the corresponding week of last year to £187,517, showing an increase of £20,817. The gross receipts on the other lines in the United Kingdom amounted to £266,297, and for the corresponding week of last year to £239,903, showing an increase of £26,394, which, added to the increase on the metropolitan lines, makes a total increase £47,210, as compared with the corresponding week of 1858.——The question of the fusion of the South Eastern and the London, Chatham, and Dover Companies, continues to excite great interest. A meeting took place on Wednesday last between committees of directors of the London, Chatham, and Dover, and the South Eastern Companies, specially appointed for the purpose by the respective boards to consider the propriety of a fusion between the two undertakings. The question was then thoroughly discussed in all its bearings, and the necessity of some arrangement being arrived at was admitted on both sides. It is very desirable that these negotiations should be followed up, and that, for the interests of all parties, they should have a successful result. The line of the London, Chatham, and Dover Company is at this present moment very nearly completed, and the period has arrived when large sums will have to be expended on stations, rolling stock sidings, workshops, and other costly works, which would not be required should an amicable arrangement be effected.

PUBLIC AMUSEMENTS.

Drury Lane Theatre.—The short season of promenade concerts has been begun with spirit under the generalship of Mr. Manns of the Crystal Palace. The house has been well attended; the selection of music showed excellent taste and has been highly appreciated. We must not omit to notice Bro. Strange's successful management of the refreshment department, and there our crowded columns compel us to stop for this week.

Lyceum Theatre.—The opening night of the season on Monday last was honoured by an overflowing house, and the taste and spirit of the fair lessee were enthusiastically appreciated and applauded by an audience of old friends, who rejoiced to see Madame Celeste once more restored to the London boards. The new piece "Paris and Pleasure," continues to attract as well as on the first evening, but we must defer particulars till our next.

TO CORRESPONDENTS.

"E. I. O."—The law against the possession of rituals is to be found in the words of the entered apprentices' obligation.

"Beta" declined with thanks.

"R. A."—We will speak to you next year.

"P. Z."—We never made such a nonsensical assertion.

"Masonry in Liverpool."—If Bro. J. B. R. will kindly furnish particulars to P.M. Bro. C. J. B., Masonic Temple, Liverpool, his information will be appreciated and attended to.

"C. S."—The promised communication will be thankfully received.

"W.H."—We never give up the names of our correspondents.

"Abel" will oblige us by informing us upon what authority he speaks before we reply to the question.

LONDON, SATURDAY, DECEMBER 10, 1859.

GRAND LODGE.

THE quarterly communication of Wednesday last passed off with a smoothness and good temper which must have been most gratifying to every Mason, however he might agree or disagree with the propositions brought under consideration. The chair was occupied by the Right Worshipful Deputy Grand Master; and however pleased we may be to see his lordship presiding over Masonic meetings, which he always conducts with the greatest tact and ability—we cannot but express our regret that he should have been called upon to do so in consequence of the indisposition of the Most Worshipful Grand Master.

The business before Grand Lodge was certainly not very important, if we except one question arising out of the report of the Board of General Purposes—the propriety of assisting country Lodges by the advance of money from the general funds of Grand Lodge, to provide themselves with Masonic halls or rooms apart from tavern influences. Our opinions have been so often expressed on the desirability of providing such buildings, that we need not repeat them, and we therefore need only express our cordial concurrence in the decision come to—that such assistance should be given if it can be done on proper security. The President of the Board of General Purposes in bringing forward the motion, urged that in assenting to it Grand Lodge only pledged itself to this principle, and that a detailed scheme must hereafter be brought before it for consideration, if the principle were affirmed. The only objections taken to the proposition came from Bro. Whitmore, who doubted if such advances could be made legally and safely, and Bro. Stebbing, who, quoting many instances of Masonic halls being diverted from their original purpose, warned Grand Lodge not to enter into speculations by which considerable loss might be entailed upon our funds, and the Craft kept constantly in litigation to protect its property. The arguments of Bro. Stebbing were certainly placed before Grand Lodge with great temper, talent, and discretion, and points were raised which cannot fail to have their due weight with the Board of General Purposes and Grand Lodge, when the full scheme comes before it; but on the general question of affirming the principle, the objecting brethren were so well and ably answered by Bro. M'Entire, as to carry conviction to Grand Lodge that there could be no objection to affirming the general principle, and leaving the details to be carried out hereafter.

On the only other question arising out of the report there could be no second opinion, and we are somewhat astonished at its being brought before Grand Lodge at all. According to the Book of Constitutions no motion can be brought before Grand Lodge unless regular notice has been given at the Board of Masters, with the name and rank of the proposed mover. Now any one would naturally suppose that that law also applied to proposing candidates for the various governing boards of the Craft; but no—it appears that any one who has thought fit has been allowed to send in lists of candidates, unvouched by the name of any proposer—sometimes more to the annoyance of those proposed, against their will, than of those whom they have been nominally put up to oppose—perhaps with the view of breaking lists, and thereby securing the defeat of one or two particular brethren. That such a system should be allowed long to prevail when attention was once drawn to it could not be expected, and as a natural consequence came the resolution of Wednesday—that in future all persons putting candidates in nomination for the respective boards must do so in writing, with the name and rank of the party nominating, as well as of the brother nominated.

A vote of £50 to provide fuel and light to the inmates of the asylum at Croydon brought the business of Grand Lodge to a harmonious termination.

There was one other question, casually, though rather irregularly, without a notice of motion, alluded to by Bro. Stebbing—the subject of voting by proxy by country brethren—which we deem of too great importance to be treated upon in a brief summary of the proceedings of Grand Lodge written as we leave it; but upon which the brethren may rest assured we shall not fail to express our opinion before it comes before Grand Lodge for discussion, as we trust it will do.

BASILICA ANGLICANA—V.

WINCHESTER CATHEDRAL.

THE traditions of this, the most ancient of our ecclesiastical establishments, would again lead us back to the time of St. Peter and St. Paul, each of whom are asserted to have visited Britain at different periods, and to have preached the gospel to numerous converts. A late eminent Bishop of St. David's asserts the greater probability of St. Paul's having been immediately instrumental in introducing Christianity into Britain from the circumstance that, in some very ancient records, called the "British Triad," it is said "that the father of Caractacus went to Rome as a hostage for his son and others of his family; that he staid there seven years, and that on his return he brought the knowledge of Christianity to his own countrymen from Rome." "It is then," says the worthy prelate, "a remarkable and interesting fact that the detention of British hostages should have been coincident with St. Paul's residence in Rome, as a prisoner. And it was not a less favourable coincidence that they should have been released from confinement in the same year that St. Paul was set at liberty."

Unlike York Minster, Winchester Cathedral is remarkable for plainness and solidity. There is a severity in the original design which is not usually seen in Norman buildings, and but for its proportions, which are remarkable for their magnitude and the massiveness of the masonry, the effect would be by no means imposing. Besides it stands on low ground, and still further, to detract from its general appearance, the ground has grown up, so to speak, several feet above the level of the floor of the interior. The church proper consists of a nave with two aisles; a north and south transept surmounted by a central tower; a choir and presbytery with side aisles; a space east of the altar consisting of three aisles equal in breadth and height; a Lady Chapel with two chantry chapels, north and south; three crypts under the east end of the church; and five other chantries, which contain the monuments of the prelates who were founders or benefactors of the building. The building is, as usual, cruciform. The length of the nave is five hundred and forty-five feet, and the breadth, including the aisles, eighty-seven feet. The length of the transepts, from north to south, is one hundred and eighty-six feet, and the roof, from the floor of the nave, is seventy-six feet in height.

Under the Britons the name given to Winchester was Caer Guent, or the "White City," which name was probably suggested by the chalky nature of the soil. The Belgæ invaded and seized upon this British settlement, under whom it came to be called Guent Bolgo. The Romans next took possession, giving it the more refined designation of Venta Belgarum. They encompassed it with a wall, adorned it with numerous imposing edifices, the principal of which, erected on or near the site of the present cathedral, was the Temple of Apollo and a college for the reception of priests of the Roman and polytheistic rite which were richly endowed by the emperor, and were placed under the immediate protection of his armies. Here were the first looms set up to weave embroidery for the imperial use; here the first Roman roads were made, of which some, though few, traces remain. Here Caractacus (dear to schoolboy patriotism) remonstrated because the Romans, great, wealthy, and powerful, envied him his humble cottage in Britain: here the same hero afterwards ruled as a Roman proconsul, under the title Tiberius Claudius Cogitubunus, when he had married one

of the daughters of the emperor, the lady having, it is said, romantically fallen in love with him at first sight. Here Boadicea, flying from that terrible fight at St. Albans, again rallied her forces and made a final dash at the Roman legions; here she took the fatal cup that she might not fall into the hands of her conquerors, and hither was her body borne and buried. Winchester is more intimately than any other town or city of England associated with the early history of our country.

Winchester was the capital of the kingdom of Wessex, in the Saxon heptarchy. Egbert I., king of England, was buried in its cathedral. From St. Swithin within its walls King Alfred imbibed the wisdom which made his name illustrious and endeared to all posterity. Canute, after the celebrated incident of the tide refusing to go back at his command, came into the cathedral, and having endowed it with costly gifts, ordered his crown to be hung over the great cross, as acknowledging himself tributary to the King of kings. Emma, queen of Ethelred the Unready, and mother of Edward the Confessor, it is recorded, smarting under a charge of incontinence, challenged the fiery ordeal, and walked barefooted over a number of red hot iron plates uninjured.

It was the bell of Winchester cathedral that tolled the first curfew, and it tolls the curfew to this day; the effect is strange, solemn and suggestive to the traveller, who fatigued sits looking into his seacoal fire in his hotel, disposed to reverie, and absorbed with the pleasant and yet melancholy though sombre meditations which start from school memories, and recall us to the flight of time. Within the walls of this venerable pile lay for centuries the roll of Winchester, better known as the Domesday Book. It was to its precincts that the dead body of the violent and unbeloved Rufus was borne in a charcoal burner's cart, "the blood dripping all the way," from the arrow of Sir Walter Tyrrel. The city was burnt in 1102; but a little later we find it containing three "royal minsters, a great number of religious houses, and upwards of sixty churches."

In the contests between Stephen and Matilda, Winchester was almost annihilated. Matilda in person headed her own party, and Stephen's queen in person led her husband's bands of archers; and each contended hand to hand for several weeks, the conflict the while being fierce, bloody, and uncompromising. The city again attained a very prosperous condition, for we learn that at the death of Henry II., which occurred shortly after he had granted it a charter, directing that it should be governed by a mayor and corporation—thus being the first municipality inthe kingdom—the treasury contained £900,000, besides costly pearls and other precious stones of enormous value.

The first structure of any note is attributed to St. Ethelwold, a portion of which is said yet to remain, but antiquarians are by no means agreed upon this point. There is, however, one fact which appears to be pretty firmly established—that the general design of the edifice commenced with Bishop Walkelyn, a follower and relation of William the Conqueror, who had been elevated by the successful invader to the see of Winchester. Like Gundulph, of whom we have already spoken, Walkelyn had a passion for architecture, but unlike Gundulph in some particulars, his style is heavy, plain, massive, and gigantic. As an indication of the spirit in which this prelate went to work, the following anecdote is interesting. The bishop greatly complained that he was in want of timber to proceed with his building, and applied to the king to help him. William, animated as he always was with zeal for building churches, replied that his pious and holy cousin might have as much timber from the forests of Hanepinges or Hampege as he could cut down and carry away in three days. Walkelyn collected an army of hewers and carters, and in three days not a tree was left. "Are my eyes fascinated," exclaimed William, amazed, "or have I lost my senses? I certainly thought I had a beautiful wood here somewhere near Winchester." The king was wroth; he commanded the presence of the daring ecclesiastic. But Walkelyn succeeded in mollifying him. "Most assuredly, Walkelyn," at last said the king, "I was too liberal in my grant, and you were too exacting in the manner you made use of it." The Conqueror died the same year, but Walkelyn worked on for seven years, when in 1093 the building was so far completed that we learn "that almost all the bishops and abbots of England assembled in this city to be present at the solemn dedication, which took place July 15th, being the festival of St. Swithin the patron saint of the place."

Henry de Blois, the brother of King Stephen, contributed some additions when the war of the usurpation had terminated. The two aisles of the choir were rebuilt by Bishop Godfrey de Lucy, in the year 1200, their clustered pillars of Purbeck marble and long narrow windows without mullions being greatly characteristic of the early Gothic. But the great restorer of the cathedral was William of Wykeham, who held the see from 1366 to 1404. This munificent prelate was indefatigable in the promotion of religious architecture, and profuse in the endowment of religious learning. He began the erection of the great westfront in his seventieth year, and laboured incessantly for ten years. Cardinal Beaufort afterwards prosecuted the undertaking, and after him, William of Waynflete. These three prelates, besides the repairs and renovations contributed to the church itself, built each for himself a chantry, each with more or less pretensions to richness, beauty, or magnificence. That of Wykeham is placed between the fifth and sixth arches. The delicacy of this beautiful tomb is unsurpassed by any in the kingdom. It was erected at a time when Gothic architecture had attained its full development. The effigy of Wykeham, robed as a bishop, with mitre and crozier, sleeps its marble sleep upon his tomb, whilst three figures at his feet kneel in the attitude of prayer. The following inscription is engraved upon the tomb:—

"Here, overthrown by death, lies William surnamed Wykeham.
He was bishop of this church, which he repaired;
He was unbounded in his hospitality, as rich and poor can alike prove;
He was an able politician and councillor of state.
By the colleges which he founded his piety is made known.
The first of which is at Oxford, and the second at Winchester.
You who behold this tomb cease not to pray
That for such great merits he may enjoy everlasting life."

The tomb has been recently restored by the authorities of New College, Oxford, one of the colleges alluded to in the inscription. We need hardly say that the other establishment is the famous public school in Winchester.

But whose tomb is that in the south transept—what illustrious dust moulders under that mournful *hic jacet*? Wherefore should the loiterer pause in his inspection of these elaborate mausoleums provided by prelatic magnificence to record the priest and pontiff. The sleeper here has evidently left some sympathy behind him for there is a wayfarer contemplating that solitary slab, and reading that simple epitaph. He is not in mourning, it is true. The funeral black and white form no part of his costume. He is in white straw hat with gay green ribbon, party coloured shooting coat and serviceable shepherd's plaid trowsers encased in waterproof leggings. He carries in his hand some implement for use or pleasure, and a basket appended to a stout strap is fastened over his shoulder. What does this intruder contemplate with an air of reverence? Let us see. We learn that the poor remnant of mortality below was once inhabited by a worthy draper of London possessing a nature singularly gentle which retired before the noise of civil strife, and loved to wander along the banks of our English rivers jotting by the way in his sketch book those rural beauties and impressions of which he has transmitted the outlines and pleasures. Know then, gentle reader, that the tenant of that humble tomb is the charming, quaint, gossiping, fish catching Izaak Walton—*Requiescat.*

The choir is divided from the side aisles by two rich screens, which are supposed to have been erected by Bishop Fox, about 1525. On the top of these are arranged a number of chests richly carved and gilt, and surrounded with the representation of regal crowns. These, we learn, are the remains of Saxon kings, prelates, and other distinguished persons, benefactors of the cathedral. Let us read a few of the inscriptions on these mortuary cabinets :—

"King Edred died A.D. 955. In this tomb rests pious King Edred, who nobly governed the country of the Britons."

"King Edmond died A.D. . . . Edmond, whom this chest contains, and who swayed the royal sceptre while his father was living, do thou, O Christ, receive."

"In this and the other chest opposite are the remaining bones of Canute and Rufus, Kings; of Emma, Queen; and of Wyna and Alwyn, Bishops."

"In this chest, in the year of our Lord 1661, were promiscuously laid together the bones of princes and prelates, which had been scattered about with sacrilegious barbarity in the year of our Lord 1642."

"King Kenulp died A.D. 714."

"King Egbert died A.D. 837."

"Here King Egbert rests, with King Kenulph, both of them bestowed upon us munificent gifts."

"King Kenegils died A.D. 641."

"King Adulphus died A.D. 857."

"In this chest lie together the bones of Kenegils and Adulphus; the first was the founder, the second the benefactor of this church."

There is a full service, and the organ swells to the anthem of thanksgiving and praise. The voice of mortality is silent now, and the ministers in their white surplices and black stoles solemnly intone the litany, while the musical response uttered in full deep mellow chorus echoes from the ancient roof, as if the supplication were gathering force for its flight upwards. Let us, too, kneel and pray.

THE SPIRIT OF FREEMASONRY.

When we take our solitary rambles along the seashore, we are often struck with the variety and the diversity, the minuteness and the vastness, the beauty and the deformity, the calm tranquillity and the rugged harshness, of the objects by which we are surrounded. Here the grains of sand are so small that they can hardly be distinguished one from another, and are easily impressible by the water, while yonder, the rocks, from which they are but the disintegrated crumbs, rise in huge misshapen masses, hard in outline, grand in form, frowning in majesty, and seeming to bid defiance to the angry waves as they toss them into foam. Here the graceful and transparent shrimp darts from side to side of a tranquil pool left by the retiring tide in a hollow of the rock, hiding himself in a bed of vegetation, adorned with shells so gracefully disposed that no art of man could successfully compete with its natural arrangement; or the beautiful sea-anemone expands with a variety of brilliant colouring, stretching out its tentacles in search of food. There the ugly porpoise rolls sporting on the surface of the water; or the corpse of the dogfish thrown up by the tide lies rotting on the beach. Here at one time the ocean sends its quiet ripple to our feet with the faintest murmuring as if afraid to wet them, or to disturb our meditations with its sound; while at another time the winds lash the waves into fury, and in dashing them against the rocks sends forth a roar which might well strike terror into the boldest, but for the recollection that "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea;" and that "He maketh the storm a calm, so that the waves thereof are still." Nevertheless all these diversities and incongruities blend together and form an harmonious whole, displaying the power, the wisdom, the goodness of the Almighty Creator.

If we direct our steps towards rural scenes, still every where is visible, among the vegetable world, among animal and insect life, in the extent and nature of the scenery, the same variety of features, in form, in size, in colour, in beauty, in limitation, in expansiveness, in height, in depth; yet all minister to the same ends—perfection as a whole, the gratification or the benefit of mankind, the evidence of the glory, omniscience and omnipotence of God. If in our closet we indulge in private thought, without external objects to attract our attention, our mind naturally reverts to scenes in which we have taken part, to events which have happened to us or to our friends, to the characters of those with whom we have had relations; and how various and extraordinarily conflicting they sometimes appear—as unlike to each other as are the countenances of the persons to whom they belonged. Yet all these blend in one compact and well arranged whole, and produce an amount of enjoyment, of happiness, of sociability, which might seem wonderful, considering the elements of which they are composed, without due consideration of the dealings of God with his creatures. The writer remembers an occasion when he unexpectedly found himself surrounded at his own table by about thirty persons, casually and without previous arrangement invited to join in an evening repast. On examination it was found that the party was composed of individuals belonging to not less than a dozen distinct sects of religionists, yet all united together in kindly intercourse, seeking rather points of agreement than of difference, ready to learn and to communicate. Let us apply this to Freemasonry, an essential characteristic of which is the avoidance of everything which may tend to cause division, jealousy, or bitterness when we assemble under our glorious banner. All of us may enjoy our own peculiar opinions on disputed points, but we must not intrude them when met together for our mutual celebrations.

Thus it is, that as a body we are so united, that even if discord does manage to get in the thin part of the wedge, means are generally at hand to prevent full access, and to restore the wonted equilibrium. And yet there is a great diversity among men as to what Freemasonry is. Some there are who estimate it so low as to say "Freemasonry is the banquet;" of these the number is but small, and is rapidly diminishing. Others regard it as a divine institution, coeval with the creation of man; some think that it took its rise at the time of the building of King Solomon's temple; others that it is a modern invention without any claim to veneration on account of its antiquity; some that it is only a social body, pretending to have certain secrets, merely for the purpose of maintaining a supposed self-importance; a few desire that those secrets should not be held as secret, but very properly see no means of divulging them without breach of an obligation; some believe Freemasonry to be a peculiar system of morality, while others say that connection with it saps the foundation of all morals. Many of these notions may be traced to neglect of study and inquiry, or perhaps to some unfortunate occurrence at the time of initiation, which has led the individual to decline to proceed farther. Such cases the writer has sometimes met with, and has succeeded in attempts to explain and clear away misconceptions which might easily have been prevented. Notwithstanding these apparent discrepancies and discordant elements, as already pointed out in the material world, and among men of different religious creeds or political opinions, a general harmony subsists, and all true brethren can unite and work together for one common object. And what is that object? I answer, the glory of God and the good of men. How is this to be accomplished? By regard to the following, which I quote from the well known exhortation :—

"As a Mason, I would first recommend to your most serious contemplation the volume of the sacred law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning his name but with that awe and reverence which are due from the

creature to the Creator; by imploring his aid in all your lawful undertakings, and by looking up to him in every emergency for comfort and support. To your neighbour, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions; and by doing unto him, as in similar cases you would wish he should do unto you. And to yourself, by such a prudent and regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to his glory as the welfare of your fellow creatures."

And what is the bond which holds together Freemasons in a communion so intimate? Doubtless, to a great extent the knowledge and the privileges which belong to every one duly admitted to a participation in them. But this is not all; I quote again from the charge:—

"Let prudence direct you—temperance chasten you—fortitude support you—and justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments, which have already been amply illustrated—benevolence and charity."

Here then is the keystone, and to it Masons may refer with pride as one of their brightest adornments. But cannot charity exist without the necessity for displaying it through the medium of a society such as ours? Undoubtedly it can and does, and Masons are not slow either to join in or to acknowledge it, whenever and wherever it is manifested.

What has just been observed leads at once to the immediate object of all that has been already said, namely, a record in these pages of what has recently been done in a town which boasts of seven Masonic Lodges, besides three Chapters and other collateral institutions in connection with the Craft. While the *Magazine* is intended for the advocacy of Freemasonry *per se*, it is by no means desirable to exclude any thing which reflects upon it, however remotely, especially when in conformity with, or in illustration of, its leading principles. The following statements are therefore strictly apposite.

Birmingham is the town to which reference has just been made. Some weeks ago a most terrible calamity happened in a densely populated district, namely, the destruction, by a sudden explosion, of a percussion cap manufactory in which more than seventy persons were at work. Of these, in round numbers, about one fourth were killed, about one sixth were seriously injured and admitted as patients at the hospital, and many of the rest were either slightly injured or suffered losses by destruction of clothes, or otherwise. A subscription for the sufferers was forthwith commenced, which has resulted in the collection of between two and three thousand pounds, and the appointment of a committee to inquire into all cases and to administer relief in proportion to the need of each individual. A most elaborate report has just been presented by the committee, characterized by an unusual degree of care, delicacy, and judgment in the manner in which the stewardship has been exercised. This appears to be a model for such documents, and to be well worthy of imitation under all similar circumstances. Certainly the conduct of the inhabitants of the town, and especially of the committee, in this matter, is deserving of the highest commendation, not only from the effectiveness, but also for the promptness and kindness with which the whole of the remedial arrangements were carried out. This is the opinion formed at a distance of several hundred miles from the place, and without the receipt of any communication farther than that contained in the public journals.

But this is not all. Those who are acquainted with the district alluded to are aware that there is a magnificent institution entitled "The General Hospital," of the highest importance on account of the numerous accidents arising from the employment of machinery, and its proximity to the Staffordshire collieries which supply a large number of casualties. Some idea of the incalculable blessings which this department of the hospital confers on the poor may be formed from the single statement, that upwards of ten thousand persons suffering from accidents, or in urgent need of medical aid, have been relieved at the General Hospital during the year ending at Midsummer last, without any remuneration whatever, and the Queen's Hospital has given help of the same class. The services of the medical men are afforded gratuitously; indeed an appointment as surgeon or physician being deemed an honour and a privilege, is always a matter of vigorous competition. From the fact mentioned, it may be readily conceived that the expenses are enormous, for the number stated by no means includes all who were admitted as patients. These are met by subscriptions, by the proceeds of the Triennial Musical Festivals, and by the interest on funded or invested property obtained as donations or bequests. Large as the income is, it is inadequate; and a short time ago there appeared a possibility that it might be necessary to curtail the advantages of the institution. To avert this, the Rev. Dr. Miller, rector of Birmingham, suggested that a simultaneous collection should be made in all churches and chapels in the neighbourhood on a certain Sunday, which might be agreed upon. The clergy and dissenting ministers of all denominations gave a hearty support to the project, and November the 13th was fixed for carrying out the plan. The result has been a collection of upwards of four thousand one hundred pounds, so far as was known a week after; but it was believed that some few amounts had not been reported, and certainly the collection at one or two places of worship had from various causes been unavoidably postponed. High honour to Birmingham, which within a few weeks, could raise about seven thousand pounds for purposes of pure and unostentatious charity. Here indeed is the spirit of Freemasonry. In that town there ought to be a hundred Masonic Lodges instead of seven; and there would be if our Craft were better understood, and if all suspicions as to its purpose could be removed.

One might suppose the above to be but a sample of the general spirit, from the readiness to give a speedy response to such appeals; here is the proof. Not very many years ago the foundation of another establishment was laid with Masonic aid and ritual, which, after her most gracious majesty, was called "The Queen's Hospital." This was built, and has since been maintained, by subscriptions and donations. Within three years arrangements were made for public fetes at Aston, in the grounds which have now been purchased and devoted to the recreation of the inhabitants. By these the sum of nearly four thousand pounds was realized for the benefit of the two hospitals. While the physical wants of the poor have thus been supplied, their spiritual necessities have not been neglected, for within the last twenty years almost (if not quite) as many churches have been built, besides many dissenting places of worship, and in all these a large proportion of free sittings has been provided. It must be added that the funds for the whole of these, and also for excellent school houses in connection with most of them, have been raised by voluntary contributions, aided, of course, by grants from various societies. Here, then, without the form, is the spirit of Freemasonry, leavened, it may be hoped, by the Masonic Lodges which exist at Birmingham, resulting most truly in the glory of God and the good of man. The scripture definition of charity does not confine itself, however, to acts of benevolence and of almsgiving, but extends to deeds of kindness, of mercy, of love, of good feeling, of indulgence for the failings of others, and towards those who differ from us in opinion. In this respect, too, Birmingham has recently evinced itself signally pre-eminent, as the following will show.

An aged and faithful minister of the gospel died, after a distinguished course of more than half a century as the pastor of a large congregation. His usefulness was not confined to the town and neighbourhood. His sphere was the world, for the printed works of the Rev. J. A. James are scattered in all civilized portions of it, and thus his influ-

ence will long be universally felt. Being a dissenter from the established church, there are many towns in which testimonies of respect and of love would have been limited to those of his own creed and sect; not so, however, with the large hearted men of Birmingham. On the day of the funeral, all business on the line of route was suspended; the procession, though four or five walked abreast, occupied nearly a mile in length; the mayor and other authorities were at the head, and attendance was given not only by the dissenting ministers but by nearly all the clergy of the district, of whom some officiated as pall bearers; no sound was heard but of people hurrying to and fro, and the tolling of the bell of the parish church. Then were reconciled all differences, political and religious, at least they were suspended for the time; Jew walked with Christian, Romanist with his most bitter opponent among Protestants, Unitarian with the most orthodox Trinitarian. On the next Sunday, funeral sermons were generally preached in the churches. This is the true catholic and, let me add, Masonic spirit. Few towns have been more marked than Birmingham by their political and religious differences, and violent party feelings; yet here, to carry out our analogy, all can be merged in a work of love or of charity. It has been the fashion among certain circles and classes to depreciate Birmingham, to speak of it as a coiner of shams, as the essence of vulgarity. It is not unfrequently the case, that an individual accomplishes a great object for the public good by his own munificence, but it is not often that one witnesses a whole population rising up and making sustained efforts, such as these here recounted, which would be an honour and a credit to any community. With such instances of generosity and brotherly love, Birmingham can afford to treat with contempt the sneers of those who may well take example from the good deeds of its people. Well would it be for the world, if in this way the glory of God and the good of man were more generally cultivated. The Masonic mission would then be fully performing its work, and proving its divine origin and purpose.

Jersey, Nov. 29th, 1859. H. H.

CLASSICAL AND GOTHIC ARCHITECTURE.

BY JOHN WILSON ROSS.

VITRUVIUS said, "Other men than the artist can discover the good and the bad. The difference between the artist and the man who is not an artist is, that one can foresee, and the other cannot." We all flatter ourselves we have an eye for beauty, and we all judge by a natural instinct. There are few of us who are not conscious of the lamentable failures in architecture, of which there are nowadays such frequent instances from the perseverance of our architects in adopting the Gothic style. How often a building is raised respecting which the architect finds, when too late, that if he had had a little more modesty, had taken good advice, and had more repeatedly studied in drawings and by models, he might have better attained the effect which he sought to impress upon the child of his hopes.

And what is the cause of all the bad architecture of the present day? One chief cause is a want of propriety and consistency between the outside and the inside of a building. The proper method of designing, as followed by the architects of the middle ages, is, first to get a good and convenient plan, on which to raise an exterior possessing the appropriate qualities of beauty or grandeur, and the utmost consistency with its purpose within. The present system of our architects is, we might say almost universally, the direct contrary to this: they either design the exterior first, and adapt the plan to that, or they arrange the plan or interior with reference to some imagined exterior: in either case they very often spoil both inside and outside. We put up with inconvenience in the plan for the sake of effect in the elevations. Lord Palmerston told a deputation of architects, in reference to the palace at Westminster, that the Speaker, on account of the formation of the windows, could not have blinds or shutters to his bed room, and was obliged to hang up a piece of green baize to exclude the daylight when he retired to rest, in the height of the session, at three o'clock in the morning. The chairs, again, which were high backed, and of Gothic make, in order that they might be in harmony with the rest of the building, were universally condemned as most uncomfortable to sit upon. Though architects, with a taste for mediæval models, compel the residents of their Gothic structures to put up with every kind of inconveniency, they yet so study and constrain their elevations that, whether in a symmetrical style or not, they seldom possess the expected beauty or charm—even if they possess any beauty at all. This is one of the evil consequences of copying the style of a distant age and disregarding present manners, out of which should arise all architecture.

Gothic architecture was very suitable during the earlier period of European civilization, or non-civilization—when the character of the people was of a fighting type. But when the revival of learning was accompanied by a comparative state of quiet, a new field was thrown open for the inventions of architects. Then Bramante, to quote one instance, first adopted a double order—perhaps suggested by previous works, but certainly not founded on the antique. Vignola employed cantilevers in an entablature, as afterwards practised by Sir Christopher Wren. Vignola might have gained some idea of this method from ancient paintings, but assuredly not from the temple at Baälbec, where a similar method is found—for Vignola had never heard of that place. One feature which underwent important modifications was the construction of the window. Previously it was small, and sheltered below, to prevent the entrance of the arrows and missiles of attacking enemies. But when commerce and industrial arts succeeded to hostile ravages and warfare—when, from new discoveries in projectiles and the invention of gunpowder, cannon balls could not be guarded against even by stone walls—the window was made large. In the palace at Florence it was first ornamented with a pediment, and other decorations. So great an innovation seemed, at first, as if it would occasion nothing but ridicule, but this method of treating the window has endured ever since, and been practised by all architects of good taste. This feature had never previously been seen in architecture—it was truly an invention; and it is only novelties of a similar description which can be successful. The instance is cited to show that, by attention to points arising out of structure in our buildings, our architects might best attain excellence; but they must, at the same time, impress the character of the nineteenth century upon their works, and must not, whilst recognising the value of precedent and authority, shut their eyes to every other important consideration.

The advocates of Gothic architecture say that our climate requires high pitched roofs to throw off the water, chimneys for the escape of smoke, numerous and spacious windows, variety in the parts and purposes of our buildings—all which are utterly at variance with the classical styles; and that, with our fogs, our chill winds and our constant rains, we have no occasion for columns, entablatures, open porticoes and colonnades, which are absoutely necessary to the classical styles. Granted that our requirements and wants are all internal, and that Grecian architecture is all external—does it thence follow that classical architecture is not fitted for this country, when we see the numberless beautiful examples that greet our eyes in all directions of that style admirably adapted to our soil and climate? Is it so very absurd to build a private mansion after the manner of a Roman palace—as Prince Napoleon has just done in Paris—or a Christian church in the likeness of a Greek temple? For the sake of relief, what might we not do with other styles imported from Italy, Switzerland, or Egypt—let us have even specimens after the Chinese fashion, if to the importation we give a character and meaning closely suited to our peculiar manners. A

style so chosen, with its application in a truly national spirit, exhibits no ignorance of the rules of propriety. Is it not quite as absurd to take the many fine remains of castles and abbeys, which were built hundreds of years ago, which adorn our land and are no doubt worthy of admiration, and imitate *them* in our modern dwelling houses? Would there not be just as much propriety in a man going about in a monk's habit and cowl, or adopting the manners of the twelfth, thirteenth or fourteenth century, wearing armour, carrying a long bow, and having recourse to the old means of defence?

We believe that the supremacy of the art of the ancient Greeks—rightly called the classical—is as incontrovertible as is the superiority of modern Europeans in mental and moral philosophy: every discovery tends to the establishment of this fact. The Greeks ever will be our masters in art, and those who follow them, as the Romans and artists of the revival, have their proportionate measure of universal regard. But the most strenuous advocates of Gothic mediæval architecture do not direct their strictures to the use, but the abuse of classical architecture.

MASONRY A FULFILLER OF PROPHECY.

BY ROB MORRIS.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them."

The sacred writer penned this remarkable passage in view of a state of things altogether in the future. There was no analogy in the world's history since the departure from Eden to this peaceful condition of the world which he describes. Abroad, all was warfare, military terror, destruction and despair. At home, domestic disorders, treasons, intestine commotions, disunion, and that fearful state of things (may God ever preserve our beloved country from such!) which so naturally precedes a nation's destruction. In an age of gloom and ignorance, and Godforsaken nationality, the prophet had sufficient faith to look beyond this discouraging state of things, and he points to a time when the appetite for bloodshed shall be changed into a holy desire for peace, and all the warring creatures of destruction, bound as by the threefold cord of love, into a fraternal band. This strong and unflinching faith is worthy of our imitation in those times, sometimes permitted by the Almighty, when our trust in God's future mercies, must take the place of present encouragements.

Nearly three thousand years have passed since this was written, and time has rung its thousand changes, and yet the prophecy of Isaiah is yet unfulfilled. Mede and Persian, Greek and Roman, alike, have had their term of triumph and their term of defeat, and for each of them the page of history has been opened and filled and closed, to be opened no more until the breaking of God's judgment seal. The Crusader and the Saracen have swept with the sword of wrath the peaceful garden of the prophet, and have each in turn been swept away by the mightier sword of death. Babylon has received the long line of mourning captives, whose harps were long time hung on the willows for heavy grief, and her proud gates have seen that nation again passing Zionward to regain the homes of their fathers, and Babylon and Jerusalem, and the long line of captives and their oppressive conquerors, have passed away as visions of the night; the prophet, himself, has crumbled into undistinguishable dust, yet the prediction of universal peace, which stands out upon the sacred page as a piece of gloriously gilded work, yet awaits its fulfilment in the future.

What, then; shall we consider that the promises of God are void—that the vision of the ancient seer was unsettled, or that his hopes, too much buoyed up on the wings of fancy, drew to his hand impossible things? No; but rather as some profoundly conceived problem, couched in algebraic symbols, connecting the simple known with the distant and wonderful and complicated unknown—as such a problem, at the first opening too hard for our understanding, leads us from truth to truth, yet blindly and ignorantly as to the results; as such a problem, drawing nearer and nearer to its conclusion, at length yields us a ray or two, feeble enough, yet hopeful, which promises us soon an ample reward for our labour, so the great problem of universal peace; at first mysterious and profoundly perplexing, yet carrying the inquirer onward from progress to progress, becoming more and more interesting, now yields a presage, faint it may be, yet in good faith, hopeful of near fulfilment; that great problem, starting in the death shades of Isaiah's age, has been steadily unfolding under the eye of God, until we may read that its solution is "not far from any one of us."

Wonderful are the means, various the instruments used in the hand of God, to bring about a promised result. Mystery is the simplicity of Jehovah, and the weakness of God is more than the wisdom of men.

Among the causes which, in God's providence, have conduced to plant in men's hearts a general desire for peace, we perceive none so promising in its origin, so successful in its results as the institution of Freemasonry.

SUGGESTIVE THOUGHTS TO YOUNG MASONS.

[From the American *Voice of Masonry*.]

An anonymous correspondent from New York thus forcibly presents some thoughts which we could wish every young Mason, and some elderly ones would peruse. They are directed against an evil which, we conceive, ought to be opposed by every thoughtful Mason.

Will you permit me through your columns to call the attention of the Craft to a subject, which, to me, appears one of vital importance, but which, from our familiarity with it, is generally but little considered. I allude to the *light and frivolous* manner in which some Masons speak of the ceremonies of the Lodge while conversing with the uninitiated.

Many Masons when questioned in regard to the ceremonies of the Lodge (questioned not from a prurient curiosity to pry into the secrets of the Order, but from a desire to be informed of what may be proper for the uninitiated to know), will only promulgate the grossest absurdities, thinking that from their very absurdity they will not be believed, and that they are very cunning in thus evading an answer to what the uninitiated may suppose to be a very proper question.

What is more natural than that a person who thinks of joining the society, should wish to find out all that may be proper for him to know, that he may be better enabled to judge whether it would suit him? What impropriety is there in his asking of one whom he believes to be a Mason, 'What can you tell me of the ceremony of initiation?' How would many Masons answer such a question? Some would talk mysteriously of a "goat," with very sharp horns, and very hard to ride, of a 'gridiron,' 'lightning,' or some foolishness of that kind. Others will not be so explicit, but vaguely hint that initiation is something startling, terrible, requiring nerve or strength, and that it is not every one who is able to go through with it. Ask them what it is that is so trying, difficult, and terrible, a mysterious wink or a knowing shrug is the only reply, leaving the inquirer to conjure up something, and ever after believe that he has guessed the truth. Press them closer, and the reply will be 'you can learn nothing more unless you join them.'

Even after a person has concluded to join the society, applied for admission, been elected, and presents himself for initiation, the same system is pursued. He presents himself at the Lodge; an officer, clothed in his regalia, comes out of the Lodge room, and asks him—"Do you wish to take the first degree to-night?" "Yes, sir, that is my wish." "Well, we'll put you through it if you can stand it," or some other remark of like character, and the probability is that, before he enters the Lodge, two or three other officers will amuse themselves by "poking fun" at him.

I have seen hanging in the ante-room of a Lodge a card of a manufacturer of Masonic jewels and regalia, on which was depicted various Masonic emblems, and conspicuous in the midst of them was a goat rampant, and a gridiron. This was, most likely, thought to be a good joke. It may have been to those who knew its absurdity (though I confess I cannot quite see the point of it);

but to the uninitiated, and especially to a candidate about to enter a Masonic Lodge for the first time, it only serves as a strong confirmation of a previous suspicion, that the goat and gridiron are regular working tools of the Freemasons. "Where there is much smoke, there is some fire," is an adage generally true; and what wonder that these absurdities are so generally believed, when so many Masons are daily aiding in giving them currency?

The result of all this is, that the majority of persons are firm in their belief that the ceremonials of the Masonic Lodge are at best but silly mummeries, and that many persons who would be in every way desirable as members of a Lodge, and who would confer honour on the Order, are deterred from offering themselves by fear of the ceremonies of initiation. They are pleased with the principles of Masonry, admire its plans and practical effects, wish to be enrolled among Masons, but they fear they know not what. All they know is, that the mention of the subject generally provokes a smile, and they infer that a man, before he can be made a Mason, must at least be made to appear a fool; and so strong is this belief, that it requires in them a mighty exercise of faith to believe the contrary.

I would ask every Mason who reads this to try the experiment with some friend who is not a Mason, and see how often the result will be as I say. Then let him look back to what his own feelings were before he joined the Order, and I think he will realize the truth of my position, that many men who would shed lustre upon the institution, are kept out of it by a fear of silly ceremonials which never had an existence but in the brains of thoughtless men, and that Masonry has been more injured by its own members than by the most bigoted anti-Masons.

Now if this be an evil (and I think none will deny that it is), how shall it be remedied? The remedy is simple. Let no Mason misrepresent the ceremonies of the Lodge; let him tell the truth so far as it is proper, or say nothing at all, and hint at nothing that is not proper to be told in full.

A MASONIC INCIDENT.

BY BRO. A. F. CYKOSKI.

THE hero of this episode is one of those Polish patriots ever ready to shed their blood for their country and their liberty. The immortal Uminski was general of the Polish army, and head of those few Masons who originated under the Grand Mastership of S. Lukasinski, and which had but a short existence, at least as regularly working Masons. Gen. Uminski was born in 1785. Scarcely fourteen years old when he enrolled himself as volunteer in the corps of the famous Gen. Dombrowski, he made the campaign of 1794, the last and vain struggle of Poland before its definite dismemberment. Since that time he lived in Dresden, where he studied the military art, the only one by which his dearly beloved country could be regenerated, then retired to his chateau, awaiting with impatience and anxiety the opportunity to signalise his devotedness to the national cause. This occasion arrived in 1806, when the French armies entered Poland and gave the signal of its resurrection, the magic word of independence was given by Napoleon the Great. Uminski was one of the first who abandoned wealth and family and answered the appeal. He joined the corps of the French General Excellmans, who commanded the imperial vanguard. He led by his example a crowd of the patriotic and courageous youth with him. Under the orders of the French general he formed with the élite of the Polish youths a guard of honour for Napoleon. Shortly after he was made a colonel, fought in this quality under the walls of Dantzig, but was wounded at Dershan, taken a prisoner by the Prussians, mortal enemies of the Poles and of their liberties. They assumed the strange pretensions to treat the Polish prisoner on the footing of rebel subjects. A court martial sentenced the valorous colonel to death. He was led out immediately on the *place d'armes*, placed before a detachment of Prussian soldiers and was about to be hoodwinked; this called to his memory a far distant but happy occurrence. He made an appeal to that never failing source that ever and everywhere is ready to help virtue and misfortune. He gave a certain sign which was only known to the few chosen. O, happiness! the sign has been perceived by the commanding officer, who, ready to give the fatal signal of fire, was arrested—dumbstruck! To hesitate between his duty as a soldier and that of a Mason would have been a crime unknown. He arrested the whole proceedings under the pretext of informality, and with the assistance of some superiors, who also belonged to this holy band, another court martial was instituted. Uminski was found innocent of the charge and restored to liberty. He returned home after the defeat of the Grand army and cherished and practised Masonry to the last moment of his life, and when dying in Paris, about 1847 or 1848, he gave this sign again, and departed to the Grand Lodge above, where we hope he was received into the bosom of the Grand Architect of the universe.—*Voice of Masonry.*

A LADY UPON FREEMASONRY.

THE following singular proceedings on the other side of the Atlantic are worthy of notice. The Standish Lodge, No. 70, of Free and Accepted Masons, was publicly constituted and its officers installed by the Grand Lodge of Maine, United States, in the Unitarian church at Standish, October 6th, 1858. At the close of the installation service Miss Lucinda Payne, carrying a beautiful bible, approached the altar and made the following speech:—

"Worshipful Master: You will not regard the ladies of Standish as indifferent spectators on this festive occasion. How can they be indifferent as they witness the imposing ceremonies of consecrating, in their cherished village, a social order, of which they may not be members, but which may most deeply concern their dearest friends.

"While Masonry comes down from a remote antiquity, through fiery ordeals of persecution, inciting the severest scrutiny, the keen curiosity of woman's nature must still 'walk by faith, not by sight,' in relation to its mysteries and the secrets of its power.

"They cannot close their eyes to the fact that within the memory of the living Freemasonry, prostrated before the violence of popular sentiment, has silently risen again to vigorous life, spreading its Lodges from village to village, in every state and territory, enrolling many thousands of the active and enterprising men of the country. This movement must exert a wide spread influence, for good or for evil, to be felt in every home circle where fathers, husbands, sons or brothers are members of the Order. Why, then, shall not our sympathies be felt, our voices heard, as to what that influence shall be?

"You tell us that King Solomon was a Mason, and call him a Grand Master. It is our impression that he was not blind to the charms, deaf to the voice, or indifferent to the welfare of woman, although we are not sure that any of our sisters claimed to be hewers of wood in the mountains or of stone in the quarries, or were overseers of the work, either as Entered Apprentices, Fellow Crafts, or Master Masons, in building the temple.

"When 'a greater man than Solomon' appeared, he was not regardless of woman's prayer, or praise, or sympathy. He received with grateful words her ministrations and heartfelt offerings, whether at the home of Martha and Mary at Bethany, in his triumphant entrance to Jerusalem, or his sorrowful death march to Calvary. His sympathy rose with him from the tomb, and has elevated woman's destiny and inspired her immortal hopes, though none of our sex was numbered with the twelve apostles, or sent out with the seventy to cast out devils.

"In later days, when the holy city and its temple were in ruins, and valiant Knights would rescue the violated sepulchre from infidel hands, they willingly received helmet and shield, spear and banner, from fragile forms and fair hands, that did not covet the dangers of the crusade nor the fury of battle. Animated by such examples, some ladies of this village have directed me to express our sympathy on this occasion by a humble testimony of good will. Had we fears that our offering would be unwelcome, we should appeal to the magnanimous Knights now present to vindicate our honour and our sincerity. We have no such fears. The services of this occasion assure us that while Masonry welcomes to its altars and its fraternity honest men, who fear God and love their fellows of all countries and creeds, you do not hesitate to lay upon your altars the Holy Bible, and reserve it as a light from heaven. We ask you then, kind sir, as our courteous Knight, to accept this copy of the holy writings as a freewill offering from the ladies whose names are here recorded. Accept it, Sir Knight, from these sisters, and lay it on the altar of the Lodge over which you preside, to greet the eye, mould the affections, expand the charity, and elevate the life of all who bow before it as the great light in Masonry."

The following response was made by Rev. Cyril Pearl, W.M. of the new Lodge:—"Generous sisters—If ever knight of the olden time received inspiration from the lance or spear, helmet or shield, presented by the fragile form and fair hand, and went forth nerved for heroic deeds, surely the members of Standish Lodge would prove unworthy of their trust could they receive, without the deepest emotions, your generous offering. Most gratefully do we accept it, and most devoutly do we prize, not only its external richness and beauty, and its interior and intrinsic excellence, but we shall cherish in fond memory the words of wisdom, strength and beauty with which you have pleased to present it. They are thrilling words, awakening the tenderest memories of

Masonry, and opening a field of thought too vast and varied to allow a fitting response at this late hour. Our Grand Master has impressively reminded us how difficult it is to impart instruction and fix lessons of wisdom in the minds of those famishing with hunger, and the finger of time silently points to the dinner hour as long since past. You remind us of 'fiery ordeals of persecution.' Well do we remember scenes of violence a little more than a quarter of a century ago, when madness ruled the hour, and it was boastfully proclaimed that Freemasonry was dead and buried past resurrection. Frenzied men in all ranks and professions joined a hand to roll the great stone, the rough ashlar of popular indignation, upon its sepulchre. How comes it to pass, then, that Freemasonry is to-day 'a power on earth,' instinct with life and giving occasion to the scenes and solemn services of this day? It is because

'Truth crushed to earth revives again,
The eternal years of God are her's.'

It is because the institution is based upon truth—the truth of God, as it stands in silent majesty upon the pure pages of this sacred volume. Its foundation is the rock of ages. This volume is the great light of Masonry. It is the light of the world. It is the pillar of cloud by day and fire by night, to guide the bannered hosts of Freemasonry and tribes of earth through seas of doubt and the wilderness of sin, to the promised land of a better life and a broader humanity. You speak of Solomon and the ancient temple. His love of woman was not a mere human passion or affection. He was the instrument of a higher intelligence. He built that glorious temple by divine command from a divine model, and was thus a link in the chain of Providence—an honoured link in that golden chain which is to bind earth with heaven; which is yet to hold in harmony and peace the nations of earth, and lift up fallen men to the dignity of sons of God. He was a favoured channel both for Masonry and religion, and the temple was the hallowed shrine of heaven's light till a greater than Solomon should come. Hands of violence and hearts of malice sought to quench that light. Vandal hands assailed the first and second temple till not one stone was left upon another, as they had nailed the lord of the temple to the cross and rolled the stone upon his sepulchre. Monuments of Masonry and temples of religion and truth may thus fall; nations that destroy them may perish, but truth survives. Freemasonry and religion still live and are fulfilling their mission of love and mercy. You recall us to the days of chivalry and the heroism and hospitality of the Knights. Their mission is not yet fully understood. They were links in that chain of events by which Christianity is raising woman from the subjection and debasement in which depraved power and passion in the stronger sex had doomed her for long ages, to that freedom and equality which heaven designed for her as the companion and helpmate for man. They sought in vain to recover the holy city and temple with lance, spear and human prowess. Their crusade was a failure, and the holy city is still in sackcloth and her sons in exile, but the heroism of the Knights still lives. Their memory is cherished, and will be till the last link of oppression's chain is severed—till freedom and fraternity encircle the earth, flashing their words of cheer and charity on the lightning's wing from land to land across the ocean waves. In this work Freemasonry has a noble part to bear. For this she has still her temples, her altars, and her priesthood. For this she lays the sacred oracles on her altars, around which Brothers, Companions, and Sir Knights bow in humble reverence. Valiant men, indeed, surround you, but you have no occasion for their protection or defence in approaching our altar with an offering like this. Accept for yourself and the sisters you represent the tribute of grateful hearts. Assure them that no gift could be more welcome—that with peculiar pleasure we shall lay it on the altar of the Standish Lodge, to remain there as our light and guide. We will guard it with sacred fidelity, remembering gratefully the sisters who thus generously greet the infancy of our enterprize. We ask leave to lay this fair record of their names within its golden enclosures, there to repose, guarded with the same fidelity with which we guard this great light and the altar on which it rests. That light we shall prize the more for the generous sympathy and words of cheer with which it is presented. So far as human frailty may dare to pledge, we will endeavour to fix its lessons in the memory, and engrave them on the hearts of those who kneel before it. And when this Lodge and all who gather around it shall have passed away—when all the temples of Masonry shall have accomplished their work, and the last sound of the gavel is heard—when Brothers, Companions, and Sir Knights who have faithfully served God and their generation shall have fought a good fight' and 'finished their course,'

And their lances and banners furl,
Where the streets are gold and the gates are pearl,

may you and the sisters you represent enjoy with them a blessed meeting in that Grand Lodge above—that upper temple, where farewell words are not spoken and parting tears are not shed."

MASONIC NOTES AND QUERIES.

THE SOCIETY OF FRIENDS.

I reply to the query of "A.B.C.," in your *Magazine* of the 12th ult., "Are there amongst us any members of the Society of Friends?"—No member of the Society of Friends can consistently become a Freemason in consequence of the required oath, although the writer knows that several instances have occurred, thereby rendering themselves liable to be disowned by the Society.—A P.M., and formerly a member of the Society of Friends.

KNIGHTS OF MALTA.

A Master Mason is not eligible to be installed in any Encampment of Masonic Knights Templar of Malta or Jerusalem until exalted to the Royal Arch degree, and holding a certificate from the Grand Lodge to that effect. Encampments meet quarterly, and Grand Conclave annually.—W. H. B., S.P.R.C., K.T., 2nd Capt. C.C.

WAS HIRAM A SLAVE?

He was not. How could Hiram have been a slave? He was a son of a daughter of the tribe of Dan; his father was of Naphtali; they were consequently Israelites, not bondsmen or slaves. Solomon sent and fetched Hiram out of Tyre, to help in building the Temple, which was not commenced until four hundred and eighty years after the Israelites were brought out of Egypt, where they were bondsmen to Pharaoh, but not bought or sold as slaves. Moreover, slaves were not permitted to enter the Temple. A reference to 1 Kings vii. 13, 14, will show that Hiram was not presented to King Solomon, as stated by the Rev. David Turner. Admitting it to be as stated in 2 Chron. ii. 12, 13, 14, this does not prove that Hiram was a slave. The eastern expression of his father, was given to Hiram out of respect, and from being an eminent person; it certainly does not mean that he belonged to the King of Tyre's father. Solomon also calls him "father," 2 Chron. iv. 16.—W. H. B., S.P.R.C.

COLONEL MAINWARING.

Who was the Colonel Mainwaring that Ashmole, in his diary, asserts was admitted with himself as a Mason at Warrington, in Cheshire, in 1646?—A Cheshire Brother.

INITIATION OF THE LATE DUKE OF YORK.

In what Lodge was His Royal Highness the late Duke of York initiated? I have heard it both asserted and denied that he was made in the Royal York, No. 7.—Tee Bee.

[In 1767 a Lodge at Berlin was formed under the English constitution, and when the Duke of York was travelling on the Continent, in 1787, he was initiated in that Lodge, which thereupon assumed the name of the Royal York, so that "Tee Bee" has heard from both sides correctly, the duke having been made in the Royal York (Berlin) and not in the Royal York Lodge of Perseverance, No. 7.]

DIONYSIAN MYSTERIES.

Where can a good account of the Dionysian mysteries be found? It is often asserted that they bear a strong resemblance to Freemasonry.—G. S.

[Consult Chandler's *Travels in Asia Minor*, 4to. Lond., 1775, and see also Chishull's *Antiq. Asiat.* and the *Ionian Antiquities*. If "G. S." will carefully read what was written on the ancient mysteries in the last volume of the *Freemason's Magazine*, he will find that *all* the mysteries of the ancients bear a strong resemblance to Freemasonry, but in the particular points in which both agree our correspondent must draw his own inference.]

Smyrna.—The *Impartial*, of Smyrna, states that Bro. Hyde Clarke, who has been appointed by the government Vice-President of the Imperial Committees for Land Causes, on the 9th November, accompanied by his suite, paid an official visit at the palace to H.E. the Pasha and the Kiabya Bey.

NOTES ON LITERATURE, SCIENCE, AND ART.

THE Government of Madras has taken legislative action in the matter of Romanising native words. It has directed all officials to adhere to the following rules:—"1st.—When native terms can be suitably represented in official correspondence by English equivalents the English word should be used. 2nd.—When native terms are introduced into official correspondence they should be expressed in English letters, according to the system originally recommended by Sir William Jones, and since adopted, with partial variations, by the Asiatic Society, the Madras Literary Society, and by Professor Wilson in his glossary of Indian official terms. 3rd.—No letters should be introduced into any native word which do not exist in the original, and those which do exist should be expressed strictly in accordance with the scheme. 4th.—The only exception from this rule should be in the case of the names of particular places which have become stereotyped by long usage in a conventional form, such as Negapatam, Mussilipatam, Vizagapatam, &c." That officials may learn Sir William Jones's system, the government promise to publish lists of words and a vowel scale, but conclude the order with that remark.

Mr. Macready gave a reading from the English Poets, at the Town Hall, Weston-super-Mare, last week, for the benefit of the Working Men's Institute and other educational societies. The visit of this gentleman attracted one of the most crowded gatherings ever held in Weston, including members of almost every leading family in the town and neighbourhood. Mr. Macready read the story of Le Fevre, from Sterne's "Tristram Shandy." Campbell's "Exile of Erin," followed with amazing pathos, eliciting unbounded applause. He next read a passage from the Fifth Book of Milton's "Paradise Lost," including Eve's Dream and Adam's Morning Hymn. Campbell's "Lord Ullin's Daughter" was the next selection. The reading concluded with an act from Shakspere's "Henry IV."

The Duke d'Aumale has purchased the whole of the magnificent library of the late M. Cigongne, amounting in number to four thousand volumes, and abounding in bibliographical treasures. The sum given for it, as we have heard it named, is £15,000, which, considering the number and rarity of the volumes, does not appear too high. Indeed, there is but little doubt that the collection, if sold at public auction, would have fetched more money. The late M. Cigongne, who died in May last, was a distinguished member of the Société des Bibliophiles Français, in which he had filled the office of treasurer since 1843. He was a book collector, according to M. Techener, during the whole of his life, having assisted at the sale of Morel Vindé, in 1812, of Duriez, in 1827, of the Marquis de Calabre, and of many other distinguished amateurs.

A few evening ago, B. Waterhouse Hawkins, Esq., delivered a lecture the first of a series) to the members of the Athenæum, at Bury St. Edmunds, upon "The Age of Dragons in Great Britain; being an inquiry how far the fables, legends, romances, and traditions about dragons are founded on truth."

We have to announce this week, says the *Athenæum*, the death of a gentleman whose name has been long known among antiquaries, William Henry Rolfe, of Sandwich. Mr. Rolfe had something of the antiquary in him by inheritance, for he was the grandson of William Boys, the author of a well known work on the History of Sandwich and the Cinque Ports. Mr. Rolfe's name became first generally known by the excavations which he undertook at his own expense on the site of the Roman port town of Rutupiæ, at Richborough, near Sandwich; the results of which were published in "The Antiquities of Richborough, Reculver, and Lymne," a work dedicated to Mr. Rolfe. He had formed a large and extensive museum at Sandwich, consisting of Roman antiquities, chiefly from Richborough; of Anglo-Saxon antiquities, from his own excavations at Ozengall, near Ramsgate, and from other parts of East Kent; of coins, and of porcelain. He had parted with his Anglo-Saxon antiquities to Mr. Mayer, of Liverpool. Mr. Rolfe died, after a very short illness, on Sunday, the 27th of November, in his eighty-first year.

Mr. Alfred Tennyson is writing a new poem for "Macmillan's Magazine," to be entitled "Sea Dreams: an Idyll."

The *Kreuz Zeitung* states that the marriage at Munich of Ivan Golovin, the well known literary refugee, was telegraphed to the Emperor of Russia, and his majesty immediately replied, "My imperial, paternal blessing. All is forgiven, all forgotten."

Messrs. J. W. Parker and Son announce a volume of Essays and Reviews, by the Rev. B. Jowett, M.A., Regius Professor of Greek, Oxford; Rev. Rowland Williams, D.D., Vice-Principal, Lampeter College; Rev. F. Temple, D.D., Head Master of Rugby School; Rev. Baden Powell, M.A., F.R.S., Savilian Professor of Geometry, Oxford; Rev. Mark Pattison, B.D.; C. W. Goodwin, M.A.; Rev. H. B. Wilson, B.D., Vicar of Great Staughten, Hants.

"George Eliot" complains thus in the *Times*:—Mr. Newby, the publisher, in issuing a work under the title of "Adam Bede, Junior," has not only made use of my title, but has so worded his advertisement as to lead many persons into the belief that I am the author of his so-called "Sequel." The extent to which this belief has spread urges me to come forward with a public statement that I have nothing whatever to do with the work in question, or with Mr. Newby. I am not the first writer who has had to suffer from this publisher's method of trading. The readers of Currer Bell's life will remember a very unpleasant illustration of it.

At the last meeting of the Royal Society of Literature, Mr. Hogg read a paper "On the Karaite Jews," in which he gave an account of the leading facts relative to the history of this remarkable sect, with some notice of their present settlements, and especially of that at Tchufut-kaleh, near Baghchi-Serai, in the Crimea. The principal abodes of the Karaites in modern times would seem to have been in Poland, but there are still a few families resident in the Holy Land and at Constantinople. They bear the character of being an exceedingly honest, hardworking population, devoted much more to commercial than to literary pursuits. It is known, however, that they have long had in Poland a small literature peculiar to themselves, some notices of which may be found in J. C. Wolf's "Bibliotheca Hebræa." A paper was read, communicated by Col. Leake, "On Greek Archæology and Topography," containing critical remarks upon some passages in the recent translation of Herodotus, by the Rev. G. Rawlinson, and on the Rev. Mr. Clark's "Travels in the Peloponnesus." Col. Leake pointed out that Mr. Rawlinson was in error when he states that "there were two cities named Telmessus in Asia Minor: one in Lycia, on the coast; the other, called also Termessus, in Pisidia"—and that, in fact, there were two Telmessi and two Termessi, the former deriving their names from τέλμα, a marsh; the latter from τέρμα, a boundary. Col. Leake also showed that his own copy (made as long ago as 1800) of the celebrated Midas inscription in Phrygia was more accurate than the subsequent one of M. Texier, on which Mr. Rawlinson had apparently relied. Col. Leake further expressed his dissent from Mr. Rawlinson's views as to the origin of Greek coinage, and adhered to the opinions he had promulgated in his "Numismata Hellenica," viz., that it was much more likely that this refinement of civilization should have begun in Greece Proper than in the semi-barbarous states of Asia Minor. In conclusion, he called attention to the difficulties any traveller would have naturally experienced who, like himself, more than fifty years ago endeavoured to reconcile the often vague descriptions of ancient writers with the existing features of the country. No French map of the Peloponnesus, constructed carefully by very able engineers, then was in existence, and Col. Leake had to make his geography before he could understand Strabo or Pausanias.

The work of M. Coulvier-Gravier, on "Shooting Stars," has been received with the greatest honour in the world of science. The question of the formation, the purpose, and the final destination of the vast quantities of shooting stars, whose existence has hitherto presented the greatest difficulty of explanation to the astronomers of all ages, is here solved by M. Coulvier-Gravier, whose appointment to a most important post at the Observatoire has given universal satisfaction.

Four shares in the *Globe* evening newspaper were offered for sale last week. The proprietary shares are sixty-two in number, the dividends on which have been £84, but the average for the last three years has been £40 per annum. The auctioneer stated that the last shares sold in that place, about two or three years ago, produced £500 per share, and the proprietors' present pre-emption price is £400 per share. The highest bid was £127 10*s.* per share, and this offer being under the reserve price fixed by the Court of Chancery, no sale was effected. It was reported in the room, but not officially, that the reserve price was £250 per share.

The opening of the new schools in Paris for the study of the living Eastern languages is announced for Monday next. This foundation, due to the activity of the Convention, was first endowed on the 10th Germinal, in the third year of the Republic, with three professorships for the Arabic, Turkish, and Crimean Tartar languages. Nine chairs have been instituted since that time, and bestowed upon the most learned *savants* of our time. The ancient school founded by Louis Quatorze for the education of interpreters, destined for the divers missions in the Levant, is still in existence, and still furnishes the dragomans for the embassy at Constantinople.

The *Critic* says:—"We have to felicitate the country on the spread of enthusiasm among the gentlemen of the press, on the subject of the volunteer movement. Last week we had to congratulate the editor of the *Morning Star* upon having received a medal for skill in the use of the rifle; this week it is our pleasing duty to record the proposition of a correspondent of the *Morning Advertiser*, to the effect that a "Press Brigade" should be raised, to consist entirely of members of the public press: "At this critical period for our liberties, when every patriotic breast beats high at the thoughts of what might be the results of a descent upon our shores when the watchman is asleep, and when every class and creed are arming against the common enemy, it seems strange that the members of the Fourth Estate should alone be inactive. Distinguished as the majority of the gentlemen of the press are by rare ability and indefatigable industry, as evinced by their ubiquitousness and travels, I conceive there could be no fitter material for a large brigade than they would present. And if you are to take the initiative, or some other large establishment, like that of *Bell's Life in London*, whose racing editor is admirably formed, by his thorough knowledge of discipline and amiable disposition, to become a popular leader, the result would be that volunteers would readily be found, as willing to defend our firesides with their swords as they have hitherto done our rights and privileges with their pens. And although Douglas Jerrold has maintained the latter to be the most powerful weapon of the two, it is well to be prepared with each in case of necessity. I throw out this hint in the hope it may be adopted by influential parties.—Yours, &c. Observer." The only objection we see to this proposition is, that should the Press Brigade be severely handled in battle there might be no one left to report the transaction. At any rate, it is to be hoped that the brigade will be one of infantry; seeing that if report speak truly, the commander proposed by 'Observer,' although the editor of a sporting print, is utterly unable to mount a horse. However, may virtue prosper! we need not despair of seeing even the columns of *Bell's Life* become not only popular but useful."

Poetry.

TREES ARE COMPANY.

BY THE REV. W. BARNES.

When summer's burning heat is shed
Upon the drooping grasses' head,
A diving under shady leaves
The work folk in their snow white sleeves.
We then might yearn to climb the height,
Where thorns are white above the fern,
And air does turn the sunshine's might
To softer light, too weak to burn.
On woodless downs we might be free,
But lowland trees are company.

Though downs might show a wider view
Of green, far reaching into blue,
Their roads far winding in the glen,
And ringing with the sounds of men,
The thistle's crown of red and blue,
In Fall's cold dew does wither brown
And larks come down with the lew,
As storms do brew and skies do frown,
And though the down does let us free,
The lowland trees are company.

Where birds do sing, below the sun
In trees above the blue smoked town,—
And shades of stems do overstratch
The mossy path within the hatch;
If leaves be bright up over head,
When May does shed its glittering light
Or in the blight o' Fall, do spread
A yellow bed before our sight—
Whatever season it may be,
The trees are always company.

When dusky night does nearly hide
The path along the hedges' side,
And daylight's homely sounds be still,
But sounds of water at the mill;
Then if no face we longed to greet
Could come to meet or lonesome trace;
Or if no pace of weary feet,
However fleet, could reach its place—
The trees would still be company.

CHARITY BEGINS AT HOME.

"And where is home?" asks destitute distress;
"This home that yields to injuries redress?
Is it reserved for close domestic ties,
Or free alike to all beneath the skies?
Is it for sufferers who at distance groan,
Or only those who nearer make their moan?
Oh tell me how this dwelling may be mine—
This home where charity begins to shine!"
Thus spake distress—and heaved a plaintive sigh—
When soft humanity made this reply:—
"Cease poor afflicted, by the world forgot,
Cease to lament thy miserable lot;
Dry up thy tears, and welcome to my cot—
That charity begins at home is true;
Yet this is rightly understood by few.
The miser quotes it to his base desire,
And robs the labourer of half his hire;
The glutton wallows on luxuriant haunch,
And stuffs with dainties his elastic paunch;
But should distress accost him on his way,
'My charity's at home,' you'd hear him say.
Thus all who this celestial virtue want,
Can gravely hypocritically cant.
But if this lesson carefully you learn,
The meaning of the phrase you'll soon discern.
Charity dwells within the mind possessed
Of wishes to relieve all poor distressed
At home, abroad, on cold or torrid shore—
She's ne'er from home where pity keeps the door."

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

PUBLICATION OF CANDIDATES' NAMES; AND INSPECTION OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It would, no doubt, be better to have the names of the brethren for passing or raising placed on the summons, but I think it is not essentially necessary; it all depends upon the construction put on the word "business" in the Book of Constitutions, page 61, clause 9. My opinion is, that it simply means the business of voting and balloting; for when a candidate has been initiated, no brother can have any objection to his being passed or raised, provided the necessary time has elapsed. Still, I agree with "An Old P.M." that it would be far preferable to give due notice, although its not being expressed on the summons is not in opposition to the Constitutions.

In the *Freemasons' Magazine* for last week, at p. 432, I observe a letter from "A Friend to Model Lodges," in which he suggests a plan for the inspection of Lodges. However excellent this plan might be in its working, it would, I think, if established, be a reflection on our Provincial Grand Lodges, whose duties I believe involve an inspection of any or all the Lodges in the province; and it seems your correspondent in his commendable zeal has overlooked this part of the machinery of the Craft. If this duty of our provincial rulers were strictly performed there would, I think, be no need of the plan suggested by "A Friend to Model Lodges."

I remain, dear Sir and Brother, fraternally yours,
Ashby-de-la-Zouch, Henry T. Bobart.
7th December, 1859.

FRENCH LODGES IN ENGLAND.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am induced once more to trouble you, if you will permit me, in consequence of your note to my last communication, in which you allege that I am mistaken with regard to any Lodges in England holding warrants from the French Grand Lodge. I know that in one instance a Lodge is held under the authority of that Lodge, and by virtue of its warrant, and is in constant communication with it. Although made in England, I am a member of the two best French Lodges (at Paris), viz., the Lodge of the Rose of Perfect Silence, and the Lodge of the East, and all my brethren enjoy the same honours. Should we be admitted to an English Lodge as visitors? If after this we are refused acknowledgment by our English brethren

what becomes of the universality of Masonry? Where is the brotherhood? I could well wish that some abler pen than mine would employ itself on this subject, which is, I think (and many Masons good and true agree with me) a vital one.

Do not imagine, my brother, that we wish to partake of the material benefits of English Masonry; it is only the recognition we ask for. Indeed, our earnest wish is to affiliate ourselves to the Grand Lodge, but the expense is an effectual barrier.

With many apologies for thus occupying your valuable time and space, and trusting that this most unhappy subject may be settled by English Masons in a manner consonant with our great laws, I am, yours sincerely and fraternally,

Dec. 6th, 1859. A POOR MASON.

[We shall feel obliged by our correspondent giving us the name and address of the Lodge to which he alludes; even if it be so, it is contrary to all Masonic usage for one Grand Lodge to grant charters within the jurisdiction of another.

We may here notice the following communication which appeared in the columns of the *Morning Advertiser* on Monday, headed "Advertisement":—

"SIR,—In an article headed 'Grand Lodge of Freemasons,' and inserted in your impression of Thursday, Dec. 1, it is stated, 'The Board for General Purposes have issued a circular, cautioning the Craft against a spurious Order of Masons, whose head quarters are at Stratford, in Essex, calling themselves 'The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes.' I am not about to dispute either the wisdom or the Masonic feeling which has dictated this course of action, but I am anxious to save the time of the Board, and likewise the great amount of trouble usually incurred in seeking for that proverbial curiosity, a 'mare's nest.' There is, doubtless, a Masonic Lodge existing at Stratford (whether spurious or not time and the good conduct of its members can alone determine), but so far from its being 'head quarters,' it is a mere offshoot from a strong and efficient Lodge, holding the original warrant from the Masonic body in France, and devoted exclusively to the purpose of carrying our the true Masonic principles of brotherly love and benevolence, as many members of English Lodges can testify, who have been assisted from its funds; and, in this respect, perhaps the 'Board for General Purposes' might have been as well employed in cautioning the members of the Stratford Lodge, as in promulgating its *ex cathedra* denunciations against those who, like Luther, have committed the grave offence of attempting to make a great institution a real benefit to the masses, rather than an aristocratic plaything in the hands of those whom the contents of a well filled purse may have elevated to distinction.—I remain, yours very respectfully,

"*Stratford, Essex.* "C. ASHDOWN."

We certainly think it would have been better to have alluded more particularly to the so-called Grand Lodge from which the Lodge at Stratford holds, the principals of which have admitted in our columns that they do not hold from the Grand Lodge of France. The "offshoot" of an illegal and unconstitutional body must of necessity be as illegal and reprehensible as the source from whence it springs—ED.]

FREEMASONRY NOT PURELY SECULAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—One cannot help wondering how any one who has been initiated into Freemasonry, even though he should, like the late Professor Robison, have never advanced beyond the degree of an E.A., should so far misconceive the object of the Craft as to pronounce our meetings to be purely secular, as your correspondent "Z." does, in your last issue. It is true that Freemasonry enforces no creed in religion or code in politics; but whether we judge it by its beautiful ritual in opening and closing the Lodge in the first three degrees; or its solemn ceremonies in making, passing, and raising; the explanation of the tracing boards and the working tools; or its catechetical instruction in the various sections—whether we judge it by one or all of these, I cannot consider our meetings for the practise of the above, separately or conjointly, as being purely secular, and should as soon think of pronouncing the majority of our Sunday schools so. Our reverend and respected brother, Dr. Oliver, seems to err in his eloquent writings, by regarding Christianity and Freemasonry as quite synonymous terms; your correspondent "Z." runs into the opposite extreme. They have neither of them kept within compass, and thus missed the point within a circle. Our meetings purely secular!—what a farce, then, not to say profanity, it would be to consecrate Lodges, open and close with prayer, beseech a blessing on candidates for the different degrees, and to use the volume of the sacred law, which is never closed in any Lodge, in the manner we do. I can assure your readers that I do not write thus from any desire to be considered an authority on Masonry either here or elsewhere, though I am anxious really to become one, and to see every other brother do the same.

We often complain that we are misrepresented by the uninitiated; my own opinion is, that if we are misunderstood by the outer world, we have ourselves to blame for it. Of that, more anon; but for the present, I, for one, cannot allow any brother, especially in the only recognized organ of the Order in England, to pronounce our meetings "purely secular," without entering my humble protest against the assertion. I am not going to argue for or against the practice of holding Lodges of Instruction on the sabbath; agreeing as I do with you, brother Editor, that perhaps it is better avoided, as we ought to give no cause of offence to any brother unnecessarily.

I can assure "Z." that I have never attended any Masonic meeting on a Sunday; but I think he is too severe upon those brethren who do attend Sunday Lodges of Instruction when he writes—"Surely this is contrary to the letter of the moral law; and, our meetings being purely secular, contrary to the law of the land, too," and regards it as "a blot upon our escutcheon." Giving "Z." credit for being actuated only by the best of motives, but thinking that he does not hold Freemasonry in the high estimation to which it is entitled, I trust that he will receive these few remarks in the kindly spirit with which they are given.

I am, dear Sir and Brother, yours fraternally,

Bury, December 5th, 1859. GEORGE MARKHAM TWEDDELL.

THE BOYS SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—As I hear there is likely to be a vacancy in the office of Secretary to this school by the resignation of Bro. Thiselton, let me advise the governors not to promise their votes until the names of all the candidates are before them.

Yours fraternally,

December 7th, 1859. A LIFE GOVERNOR.

[There is an old adage about "looking for dead mens' shoes," and we have been furnished with the names of two candidates for the office, which we decline publishing, not believing that Bro. Thiselton has any intention of resigning, though the wish may be the father to the thought.—ED.]

THE CALENDAR.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The Calendar Committee of the Board of General Purposes, by the circular lately issued to the several Lodges in England, doubtless hath been roused to energy by the articles which have from time to time been in your excellent *Magazine*. Their attention should be especially directed to the form of columns suggested by Bro. E. S. Cossens, (p. 934, No. 46, 1858), which, if adopted, I venture to say would not take a day to complete the lists, if Bro. Farnfield, who knows all about it, could give his assistance to their completion.

Yours fraternally,

5th December, 1859. R. E. X.

SHOPPING IN NEW YORK.—"The first thing she asked to see was for some 'bed spreads.' 'What did you ask for?' I said. 'Bed spreads.' Not liking to ask again what she meant, I quietly waited till they were produced, and they turned out to be counterpanes. A white 'sun shade,' was the next article—that was a parasol. My curiosity was again excited by her asking for 'paper cambric,' and twelve yards of 'cotton batting.' I began to despair of ever being able to make myself intelligibly understood in the shopping line. These latter articles were common glazed muslin, and wadding, which is sold by the yard instead of sheets, a great convenience. Our next visit was to Ball and Black, the great jewellers, to look at some brooches, bracelets, and rings, when, to my astonishment, she asked for 'breast pins,' 'wristlets,' and 'finger rings.' We now went into Thompson's to have luncheon. She asked me what I liked best; but, thinking that perhaps the eatables might be called by names I knew nothing about, I inquired of her what was best, to which she replied, 'Let me order what I think will suit you.' Her orders were as follows:—'Waiter, will you bring stews with crackers, soft-shell crabs, squab owl, with Irish potatoes and fixings—and waiter, don't forget some cold slaw, and squash pie.' It was with the greatest curiosity that I waited the appearance of viands with such outlandish names, and it was not long before the waiter appeared with our wonderful luncheon."—*American Photographs.*

THE MASONIC MIRROR.

MASONIC MEMS.

WE believe we may congratulate the Craft upon the fact that the differences with the brethren of Hobart Town have been all amicably settled; and not only the charter of Lodge No. 781 restored, but two others granted for the district of South Tasmania.

THE Stewards for the approaching festival of the Royal Benevolent Institution for Aged Masons and their Widows, had their first meeting yesterday, Friday, when nearly fifty lodges were represented. There is yet room for a few more Stewards.

THE Domatic and United Pilgrims Chapter of Instruction has been removed from the Queen Elizabeth, Walworth, to Bro. Hills, West Square, Lambeth.

SUPREME GRAND LODGE.

QUARTERLY COMMUNICATION.

THE quarterly communication of Grand Lodge was holden in the Great Hall, on Wednesday last, the 7th instant, the R.W.D. Prov. G.M., Lord Panmure, presiding as Grand Master, supported by Bros. Admiral Sir Lucius Curtis, D. Prov. G.M. for Hampshire, as D.G.M.; Hall, Prov. G.M. for Cambridgeshire; Ramsay, Prov. G.M., Bengal; Col. Burlton, P. Prov. G.M., Bengal; Lord de Tabley, S.G.W.; Col. Brownrigg, P.G.W., as J.G.W.; Savage, S.G.D.; Slight, J.G.D.; F. Roxburgh, G. Reg.; S. Tomkins, G. Treas.; W. G. Clarke, G. Sec.; Rev. A. Ward, G. Chaplain; Rev. — Moore, P.G. Chaplain; E. G. Pocock, G.S.B.; Jennings, G.D. of Cers.; A. W. Woods, P.G.D. of Cers.; Farnfield, Asst. G. Dir. of Cers.; Daukes, G. Supt. of Works; Horsley, G. Org.; Smith, G. Purs.; Adams, Asst. G. Purs.; Fred. Dundas, P.G.W.; Pattison, P.G.W.; Rev. Sir J. W. Hayes, P. Prov. G. Chaplain; W. P. Scott, P.G.D.; Hervey, P.G.D.; Havers, P.G.D. (President of the Board of General Purposes); Hopwood, P.G.D.; Faudell, P.G.D.; J. N. Tomkins, P.G.D.; Nelson, P.G.D.; S. B. Wilson, P.G.D.; Masson, P.G.S.B.; Spiers, P.G.S.B.; Udall, P.G.S.B.; Evans, P.G.S.B. (President of the Colonial Board); Patten, P.G.S.B.; &c., &c.

The Grand Lodge having been opened in ample form and the minutes of the last quarterly communication read—

Bro. Madden, on the motion that they be confirmed, rose and said that as the immediate Past Master of the Lodge of Concord, No. 49, he wished to explain how it was that the Lodge had ceased to meet and to expose itself to the sentence of erasure passed upon it at the last meeting of Grand Lodge. It so happened that the house in which the meetings of the Lodge used to be held in the time of Bro. Crucefix had been pulled down, and the house erected in its stead was devoted to other purposes. In the mean time Bro. Crucefix died and the brethren dispersed, but he (Bro. Madden) was at present busily engaged in finding out their addresses, and having the support of many influential brethren he was ready to pay the fees and do all that was necessary to resuscitate the Lodge and save its number. The warrant had, in the confusion of Bro. Crucefix's papers, unfortunately been mislaid, but no effort on his part would be spared to recover it; he therefore hoped that Grand Lodge would allow No. 49, to remain on the register.

The President of the Board of General Purposes, was sure Grand Lodge would be ready to give Bro. Madden every assistance under the peculiar circumstances he had mentioned. Bro. Madden's course however was not to ask Grand Lodge to rescind a resolution at which it had once arrived, but simply to move that the confirmation of so much of the minutes as referred to the erasure of No. 49 be deferred until such time as Grand Lodge had farther considered the question.

Bro. Madden having moved in the spirit of Bro. Havers's suggestion and the motion having been duly seconded, the original motion so modified was put and carried.

INVESTITURE OF ASSISTANT GRAND PURSUIVANT.

The Deputy Grand Master then called Bro. Thomas Alexander Adams to the dais, to which he was conducted by the Grand Director of Ceremonies, when addressing him, the noble lord said he felt great pleasure in investing him with the insignia of the important office of Assistant Grand Pursuivant. His selection for that office by the Grand Master was a proof of the high opinion he entertained of him, both as a man and as a Mason; and he (the Deputy Grand Master) was convinced that he would discharge the duties of the office entrusted to him in a manner satisfactory to the Grand Lodge, and so as to justify the Grand Master's selection of him.

Bro. Adams was then invested, and having briefly thanked the Deputy Grand Master, was conducted to his proper place, amid the hearty applause of the brethren assembled.

The Deputy Grand Master then stated that he had been requested by the Grand Master to apologize for his absence, which was occasioned partly by important duties he had to discharge in Yorkshire, and partly from ill health, from which however, as they would no doubt be glad to learn, his lordship was rapidly recovering.

NOMINATION OF GRAND MASTER.

Bro. Cotterell said that he rose with hesitation, to submit to Grand Lodge the nomination of the Right Hon. the Earl of Zetland as Grand Master for the ensuing year. He said, with hesitation, because he thought that a proposition of such importance would come with a better grace from some brother of more influence than himself in the Craft. If at any time the acts of his lordship had been canvassed with a feeling of party spirit (no, no) he hoped that feeling was now eradicated, and he felt sure that every brother who took care that it should not again be brought into vogue would do a benefit to the Craft (hear, hear). If he were about to nominate for the first time to the high office of Grand Master any other member of the Craft he should feel it incumbent on him to go at length into a detail of his qualifications, but in the case of the Earl of Zetland, his doing so would weary the brethren and be a waste of the time of Grand Lodge. His lordship was a Mason of long standing, who had ever shown himself zealous to promote the interests of the Craft and to uphold the charities of the Order, not only by his purse but also by being ever ready to give his attendance at any meeting or at any festival held for the purpose of advancing them; indeed, he considered his lordship's qualifications without a parallel in the Order, for all who had been in the habit of attending Grand Lodge knew, from their own experience, that he had during the last fifteen years presided over its deliberations with courtesy and impartiality, and upheld by his conduct the dignity of his office. He would not, however, place his qualifications on so low a footing as that of his long service, but would rather base his claims to re-election on his many Masonic virtues (hear, hear).

The following twelve Past Masters who were nominated at the General Committee on the 23rd Nov., 1859, to serve on the Board of Benevolence for the ensuing twelve months, were unanimously elected:—Fred. Adlard, No. 7; Geo. Barrett, No. 188; Jas. Brett, No. 206; Hen. Garrod, No. 1022; Samuel Gale, No. 19; Charles Lee, No. 9; Richard Motion, No. 663; William Paas, No. 30; Henry Potter, No. 11; Edward Dresser Rogers, No. 15; James R. Sheen, No. 219; William Young, No. 72.

The report of the Board of Benevolence was then brought forward. It stated that on the 21st September seven petitioners were relieved with £85; on the 9th October eleven petitioners were relieved with £130; and on the 23rd November eighteen petitioners were relieved with £198.

On the motion of Bro. Savage, S.G.D., the foregoing report was received and entered on the minutes.

BOARD OF GENERAL PURPOSES.

The report of the Board of General Purposes having been taken as read,

The President of the Board of General Purposes moved, and Bro. Locock Webb seconded the motion, that it be received and entered on the minutes.

Bro. Whitmore did not oppose the motion, but he thought, before the report was passed, the Board ought to give Grand Lodge some information with regard to the reasons which had induced them to come to the resolution with reference to the advance of money to provincial Lodges.

The President of the Board of General Purposes, rose to answer. There would be a distinct resolution submitted on that subject to Grand Lodge, when Bro. Whitmore would have a full opportunity of expressing his opinion on the matter.

Bro. Stebbing had a request to make before the motion was put from the chair. He would appeal to Bro. Havers, as president of the Board, to allow that portion of the report which related to voting by proxy, to stand over until the next meeting of Grand Lodge. He did not at present think that proxies should be allowed, (as in the Grand Lodge of New York) in the management of the ordinary business of Grand Lodge, although it was a system which might, he was persuaded, be of some advantage in the election of committees.

The Deputy Grand Master observed that the subject had been frequently brought under the consideration of the Board of General Purposes, and they were bound, in courtesy to those who had brought it before them, as well as in duty, to furnish Grand Lodge with their opinions in respect to it. They did not propose to take any further steps in reference to the matter, and their adoption of the report did not preclude Bro. Stebbing from giving notice of motion in reference to the action of Grand Lodge in regard to it.

Bro. Stebbing said that he should then, although most unwillingly, move as an amendment, that so much of the report as related to voting by proxies be allowed to stand over to next quarterly communication.

Bro. Shellard seconded the proposition.

The President of the Board of General Purposes, thought this was neither the time nor the opportunity for the discussion of the question raised by the amendment of Bro. Stebbing; and he would ask Grand Lodge if they had confidence in the Board, which was one of their own election, not to throw back upon them the consideration of a question of which they had already disposed. The amendment was then put from the chair, and lost by a large majority.

The President of the Board of General Purposes, then said that he had now to submit to Grand Lodge a resolution embodying a general principle which he was sure no brother present would contravene. He had to ask them to sanction this—

"That it would be a legitimate and judicious application of the funds of General Purposes, to advance money on loan to provincial Lodges to

assist them in erecting Masonic Halls or Lodge rooms, provided that proper security be given for the repayment of the principal, with interest, within a reasonable period."

He apprehended that the principle embodied in that proposition was a just and good one, for it was a wish dear to the heart of every Mason to see their meetings held in temples exclusively devoted to the celebration of their mysteries, and Masonry rescued from the association with the publichouse. Their principal object was, no doubt, to see the head quarters of the Order properly lodged, but as they had at present a large amount of funded property on which they were receiving something about 3¼ ℘ cent, he thought that if the brethren in the country were desirous of meeting in Masonic temples of their own erection, Grand Lodge would be doing good service if it would aid them in so doing rather than allow any private individual to do so. At present the Board contented itself by asking Grand Lodge to approve the general principle, leaving it to the Board to draw up a scheme, in conformity with which Grand Lodge would be willing not to erect, but to assist in the erection of Masonic halls in the provinces. It should be their duty to take care that their funds suffered no diminution, and that they received on all such advances as good interest as they could get elsewhere. With regard to this proposal, if acted upon, interfering with the changes contemplated in the building in which they were assembled, he did not think such would be the case; but even if it did it would be better to wait for them than stay the endeavours of their country brethren to sever their connection with the publichouses, which were the last places in which the mysteries of the Order ought to be celebrated. He was convinced that nothing could tend more to maintain the high character and reputation of the Craft than such a severance. He did not wish to say one word against those who as landlords of those houses pursued an honest calling, but amongst themselves the brethren well knew that they lost a large degree of credit by their assumed connection with such establishments. It should not, however, be understood that the Board thought it proper that money should be advanced to every party that applied for it—no such thing. They would have first to show that they had put their own shoulder to the wheel; besides which, every application would have to be brought before Grand Lodge to be decided on its merits, the Board taking care to see that the security for the repayment of the money was a good one. In taking that course they would be acting wisely, judiciously, and legitimately. The only objection he had as yet heard to the proposal was, that it did not go far enough for the brethren of the Southmolton Lodge, No. 610, who had stated to him that they had bought a freehold site, and built upon it a suitable temple, with proper accommodation for the Lodge and Chapter, and with apartments for the Tyler, and owed upon it a debt of £250, and they asked if they would be assisted in getting rid of that encumbrance. Now he had no hesitation in saying that Grand Lodge would be disposed to act with the greatest liberality, and advance the money on approved security, at all times taking care that the funds of the parent body suffered no diminution.

Bro. Locock Webb seconded the resolution, in the principle of which he fully concurred.

Bro. Whitmore opposed the motion, as he had high legal authority for stating that as all the members of the Craft were proprietors of the fund which it was proposed should be laid out, there would be a difficulty in reclaiming a loan made to any of them out of that fund. They could never do it. It would be just as easy to try and advance astronomical science by making a railway to the moon. The whole amount of the fund they had to lend out was only £10,000, and they knew nothing of the enthusiasm of the brethren in the country, when they thought that with that amount they would be able to meet the forty or fifty applications which would be made to them the moment it became known they were about to lend their money. He was sure the resolution if acted on could not fail to lead to litigation, and give rise to great heartburnings in the Craft. He had however to complain that those who brought it forward had not given Grand Lodge some details with respect to how and to what extent they were prepared to make these advances. He asked Grand Lodge to deal with the question not in any party spirit but as each individual brother present would do in his own particular case. But if they were to lend out their money, where, he would ask, were they to get funds to carry out the grand scheme of last year for the improvement of the building in which they were then assembled?

Bro. Stebbing inquired if Grand Lodge had at present the power of lending money on freehold property.

Bro. Havers replied in the affirmative.

Bro. Stebbing would not in a factious spirit press any amendment to the resolution, although he regarded it as very injurious to the best interests of Masonry; besides, it was unnecessary, if Grand Lodge had at present the power of investing its money in mortgage on freehold property, without sending over England to build Masonic halls, which were sure to get into disuse, and become bad security for any money advanced upon them. Speaking of his province, he knew that in the small towns Masonry was very ephemeral in its popularity. While that popularity lasted the brethren were enthusiastic in regard to the Craft, and were ready to build Masonic halls, but when that spirit died away the halls came to be unused, and fell in value as security for the money advanced upon them. The Masonic hall at Lymington had not been used for Masonic purposes for the last twenty-three years. In Christchurch too magnificen hall had been allowed to get into disuse, while the Lodge which built it had removed to Bournmouth, and was in a state of decay. In the large towns, like Southampton, Portsmouth, or Portsea, the brethren were numerous enough to build the halls at their own expense and keep them clear of debt; or if there was a sign of their being allowed to fall in desuetude, there was always some wealthy brother at hand to step in and prevent it; but in small towns, where there were not men of that character, they would be sure to have continual clamour, and speaking prophetically, he would say that if they now encouraged the erection of a large number of these halls, in ten years time not one of them would be in use for Masonic purposes. Then when the parties borrowing defaulted, Grand Lodge would have to appear in the courts, and thus Masonry would be dragged before the country in a manner most offensive. Every one too knew that it was impossible to touch parchment without getting into a sea of troubles; and for himself he had to say, that although in all building speculations he acted with all possible care and caution, he had not been out of Chancery for the last twenty years. (Hear, hear, and laughter.) He had nothing more to say than to implore Grand Lodge not to stimulate small Lodges—in which their members knew less of Masonry than of building speculations—to rush into the erection of Masonic halls.

Bro. McEntire said that one would think from his observations that Bro. Whitmore had not taken the trouble to read the resolution which he opposed, for if he had he would have seen that it was not proposed to lend any money except on good and ample security. He would also remind him with respect to the difficulty in reclaiming the money to which he referred on the authority of some great unknown lawyer, that the money with which it was proposed to deal was not invested in the name of Grand Lodge, but in that of trustees who would be the parties to the loan, and who could enforce its repayment. That disposed of the legal part of the question. The opposition of Bro. Stebbing, however, rested on the ground of expediency, and he mentioned large towns where the brethren were numerous and wealthy enough to build halls at their own expense, and it was therefore clear that those towns would not get any of the money of Grand Lodge as they did not want it; but he considered it right that when provincial Lodges wished to advance Freemasonry and separate it from all connection with the publichouse, they ought to have the countenance and support of Grand Lodge, provided only the funds of the Board of General Purposes were not jeopardized. Who knew but if in those towns where, as stated by Bro. Stebbing, the halls had fallen in desuetude, Grand Lodge had originally helped the undertakings, that help might not have kept alive the Masonic enthusiasm of the brethren.

The Deputy Grand Master in putting the resolution for confirmation, stated that he fully concurred in the views of the Board of General Purposes in regard to the matter.

The resolution was then carried by a large majority.

The President of the Board of General Purposes then moved, "That in future the brother presiding at the General Committee shall not receive, nor shall the Grand Secretary record, any nomination, except it be in writing signed by a member of the Grand Lodge, in which the names of the candidates, together with the numbers of their respective Lodges, and whether Masters or Past Masters, shall be specified."

This was seconded by Bro. Symonds, and unanimously approved of.

The Deputy Grand Master, in putting the motion for the adoption of the report, called attention to the paragraph in reference to the spurious Lodge at Stratford, and gave it as his opinion, that under the provisions of the 30th George III., it was an illegal assembly. That act excepted the regular Masonic Lodges, but required that the members should be registered with the clerk of the peace, and he would advise them to fulfil the law in every respect.

COLONIAL BOARD.

The President of the Colonial Board, in moving the adoption of the report of that Board, congratulated Grand Lodge on the settlement of the Victorian question with regard to the fees, and at the expression of the warm attachment of the brethren of Victoria to the mother Grand Lodge. The report was then adopted without opposition.

A grant of £50 was then, on the motion of Bro. Barrett made to the inmates of the Masonic Asylum, at Croydon, for the purchase of coals, &c., during the winter, after which Grand Lodge was closed in ample form, and adjourned to the first Wednesday in March next.

THE BOYS SCHOOL.

At the General Committee of this institution, on Saturday last, Bro. Hopwood presiding—it was resolved to confirm the decision of the House Committee, and give notice to the second master to terminate his engagement—there appearing to be no likelihood of his dissatisfaction with his position being overcome. It was also resolved, on the motion of Bro. Symonds, that the House Committee should apply to some gentleman having experience in tuition and in the inspection of schools, to organize the school and lay down a proper scheme of education to be adopted—having regard to the position in life the boys were likely to fill on leaving the school. As we know many of our subscribers are engaged in the scholastic profession, with a view of obtaining as much information upon the subject as possible we publish the scheme of education as agreed to by the present masters of the school:—

The first master to superintend the first and second classes of

alternate days, in Greek, Latin, History, Jurisprudence, Rhetoric, Correspondence, Reading, Dictation, Science [rather comprehensive this], Writing and Entering, General Knowledge, Religious Knowledge.

The second master to take, on alternate days, the first and second classes in Writing and Entering, English Grammar, Geography, Arithmetic, Mensuration, Euclid; and the third and fourth classes, daily, excepting Tuesday, in—Elementary Knowledge, Grammar, Geography, Reading, Spelling, Writing, Arithmetic.

We ask our scholastic brethren whether this is a proper scheme for boys who are to leave school at the age of fourteen to battle with life, and, in the majority of instances, to obtain a living by the labour of their hands and the sweat of their brow?

METROPOLITAN.

Robert Burns Lodge (No. 25).—This Lodge met at the Freemasons' Tavern on Monday last, when Bros. Best, Ives, and George, were raised to the third degree; and Bros. Charlton and Thorburn passed to the second degree. This being the evening for the electing the new W.M., a ballot was taken, and found to be unanimous for Bro. Gladwin, S.W., therefore the Lodge will not lose any of its lustre in the ensuing year. Bro. W. H. L. Apted was unanimously re-elected Treasurer. The P.Ms. present were, Bros. Watson, Apted (Treas.), Newton (Sec.), Robinson, Bennett, Clements, Dyke, and Le Gassick. Among the visitors were, Bros. J. Smith, G. Purst.; Osborne, S.W., No. 1002; Hill, No. 276; and several others. Previous to calling off, several gentlemen were proposed for initiation, and two or three brethren to join the Lodge. The widow of one of the late members applied for some assistance from the Lodge Fund of Benevolence, and a suitable sum was immediately voted. It is to be regretted that all Lodges have not their own Fund of Benevolence, it being so easily secured, as it is in this Lodge, by setting aside 21*s*. from each initiation, 5*s*. from the joining fee, and 1*s*. per year from the annual subscription; and if need be, they could perhaps do with a banquet the less, as the Robert Burns have done. The meeting passed off most admirably, much assisted by the talent of Bros. Fielding, Shoobridge, and Weekes, who sang the glees "Brother Masons;" "Winds gently whisper." Bro. Fielding also gave "Sally, Sally." Bro. Nicholls sung "The Rhine Wine" most excellently.

Lodge of Good Report (No. 158).—At a meeting of this Lodge, holden on Thursday, December 1st, at Radley's Hotel, New Bridge-street, Bro. Charles Smale, P.M., presided. Mr. Tufnell, of Southgate, was initiated; and Bros. Cartwright and Beauchamp, of No. 861, were passed to the second degree. Bro. F. Southgate, P. Prov. S.G.W. of Kent, Bro. Wood, of St. Patrick's Lodge, Bro. A. GreatRex, of the Neptune Lodge, were present as visitors. The Lodge was closed in due form. The brethren adjourned to dinner, and in social love and harmony spent a pleasant evening.

Lodge of Joppa (No. 223).—This Lodge held a meeting at the Albion Tavern, Aldersgate, on Monday, the 5th instant; Bro. H. Harris, W.M., presided, supported by Bro. D. Marks, S.W., and Bro. Ducker, J.W., and other members. The Lodge having been opened in due form, and the minutes read and confirmed, Bros. Phillips and Foreman were passed to the second degree in a most able manner by the W.M. This being the night for the electing the W.M. for the ensuing year, the ballot was unanimously in favour of Bro. D. Marks, the S.W., who, with feelings of emotion, thanked the brethren for the great honour they had conferred upon him, and stated he would do all in his power to discharge the duties to the best of his abilities. At the conclusion of the business the brethren adjourned to refreshment, and passed a most agreeable evening. Among the visitors were Bros. Henry Isaacs, Prov. G. Org., Herts; Joseph Isaacs, P.M., Lodge Israel, No. 247:—Davies, Lodge of Tranquillity, No. 218; and others.

INSTRUCTION.

Enoch Lodge (No. 11).—The first meeting of the season was holden on Thursday, at Bro. Rowland's, the Newton Hotel, St. Martin's-street, Leicester-square, Bro. Boyd, W.M. elect of the Prudent Brethren, officiating as W.M.; Bro. C. Watson, S.W.; and Bro. Rowland, J.W. The ceremony of initiation was performed, and the usual business of the first degree worked. The Lodge then adjourned.

Greenwich—*St. George's Lodge* (No. 164).—A meeting of this Lodge was held at the Globe Tavern, Royal Hill, Greenwich, on Thursday, 1st December, 1859. Bro. H. A. Collington as W.M. There were also present, Bro. H. J. Hinxman, P.M., who has been appointed preceptor to this Lodge, Bros. E. M. Hubbock, as S.W.; Orchard, as J.W.; Durrant, Scott, Cawthorne, Stevens, and numerous other brethren. The ceremonies of initiation and passing were performed by the W.M., and the first section of the first lecture ably worked by the brethren. The young members of this Lodge are making rapid progress, and from the zeal displayed must soon become, under the direction of their instructor, good workers. The Lodge closed at the usual hour, half-past 9, P.M.

Domatic Lodge (No. 206).—At the usual weekly meeting of this Lodge held on Tuesday, the 6th December, at the Queen Elizabeth, King's Row, Walworth, Bro. D. R. Farmer, W.M. of the Robert Burns Lodge, No. 25, went through the ceremony of consecration, assisted by Bro. W. Watson, No. 25, and accompanied by Bro. Matthew Cooke upon the harmonium. The W.M. performed his task correctly and impressively, and the musical and vocal accompaniment, under Bro. Cooke's able management, was duly appreciated. The odes and anthems, "Let there be light," "Hail, immortal Lord!" and "Behold how joyful!" being rendered with nice effect. The W.M. afterwards gave the ceremony of installation, and the officers having been duly invested, the beautiful addresses to the W.M., Wardens and brethren, were delivered by Bro. Farmer with his accustomed ability. The Lodge being closed, the brethren adjourned to supper, and after the usual loyal and Masonic toasts, the remainder of the evening passed in the greatest harmony. Notwithstanding the unfavourable state of the weather there was a goodly muster of brethren, amongst whom we noticed, Bros. Thomas, Anslow, W. Watson, Matthew Cooke, J. R. Warren, Charnock, Potter, Robertson, Church, Braham, Murr, Avery, Quelch, King, Hollings, &c., &c.

PROVINCIAL.

ESSEX.

PROVINCIAL GRAND LODGE.

The annual Provincial Grand Lodge of Essex was, as we stated in our last week's impression, held at the Town Hall, Chelmsford, on Monday, the 21st of November. The following report arrived too late for our last:—

The Prov. Grand Lodge was opened in form by the R.W. D. Prov. G.M., Bro. Major Skinner, who was reappointed on the occasion, assisted by W. Bro. Burton, P. Prov. S.G.W., as D. Prov. G.M. *pro tem.* The several Lodges in the province were represented except Burnham and Braintree. The minutes of the last Prov. Grand Lodge at Romford were read and approved. The report of the Audit Committee, which showed a balance in the hands of the Prov. Grand Treasurer, was adopted.

The following brethren were appointed officers for the ensuing year:—Bros. A. Durrant, Prov. S.G.W.; Motion, Prov. J.G.W.; Arnold and Carwithen, Prov. G. Chaplains; John Pattison, reelected Prov. G. Treas.; T. Osborne, Prov. S.G.D.; H. Huish, W.M. elect, No. 343, Prov. J.G.D.; John Mann, Prov. G. Sec.; S. Webb, Prov. G. Supt. of Works; P. Mathews, Prov. G. Dir. of Cers.; F. Paas, Prov. G. Purs.; C. Owen, Prov. G. Reg.; R. Hilliard, and three others, Prov. G. Stewards.

W. Bro. Pattison proposed, and W. Bro. Webb seconded, a vote of thanks to the county magistrates for the loan of the Shire Hall.

A vote of thanks was awarded to the R.W.D. Prov. Grand Master for presiding.

This finished the business of the Prov. Grand Lodge, which was closed in antient and solemn form.

The brethren reassembled at dinner at the White Hart Hotel. On this occasion V.W. Bro. C. W. Arnold presided, in consequence of the delicate state of the health of the R.W.D. Prov. Grand Master, who took his seat on the right of the chairman.

We should here notice that at a meeting of the last Prov. Grand Lodge, held at Romford, in 1858, a resolution was passed to present a testimonial of fraternal regard to the R.W.D. Prov. Grand Master on his retirement from office, which testimonial was placed in the Grand Lodge room, and presented to the Major privately, it being considered the best mode of presentation consistent with the feelings and health of the D. Prov. Grand Master.

It was as follows:—

"The Right Worshipful the Provincial Grand Master of Essex having laid before the Provincial Grand Lodge assembled at Romford, 4th Nov., A.L. 5858, the resignation of the R.W.D. Prov. Grand Master, Bro. Samuel James Skinner.

"The R.W. Prov. Grand Master and officers and brethren of the Essex Provincial Grand Lodge, moved with the deepest sorrow at the cause which has rendered this step necessary, and with the most heartfelt regret at the irreparable loss the province has sustained, desire unanimously to express their sympathy with Bro. Skinner, as well as their gratitude to him for the zealous and eminent services the Essex Craft have received at his hands during the lengthened period of seven years, during which he has discharged the onerous duties of his high and important office.

"We confess, R.W. Sir, the very great difficulty we experience in conveying to you the feelings of esteem and affection that pervade the whole province of Essex on your retirement from the active duties of Masonry.

"As a distinguished soldier, a magistrate, a man and a Mason, already has the tongue of good report been sounded unceasingly in your praise; and whilst we more especially have reason to mourn the bereavement which has fallen upon our fraternity, we humbly pray that it may please the Great Architect and Ruler of the universe to recover your strength and crown the latter days of your valuable life with the blessings of health and peace, and that whenever he shall call you hence he may pass you safely through the valley of the shadow of death that you may finally arise from the tomb of transgression and join the companions of your earthly toil in that all-perfect Lodge which is above, and with them shine as stars for ever and ever."

The Chairman was supported on his right by the D. Prov. Grand

Master; Bros. R. Meggy, P. Prov. S.G.W., and Hilliard; and on his left, by Bro. Joseph Burton, P. Prov. S.G.W., acting D. Prov. G.M. for the day; Bro. Adlard, and Bro. W. Wiseman.

After dinner the V.W. brother proposed the first toast, "The Queen and the Craft," hoping soon to see the Prince of Wales a Master Mason. This was followed by the national anthem.

The Chairman gave "The health of the head of the Craft, the M.W.G.M., the Earl of Zetland," which was well received.

"The health of Lord Panmure, and the rest of the officers of Grand Lodge," was given from the chair, and received with acclamation.

Bro. Arnold then proposed, as he said, a toast more immediately connected with the province, and his only regret was that the gentleman whose name he would mention was not with them. He alluded to the R.W. Prov. G.M., Bro. Bagshaw. No one regretted the absence (or its cause) of that worthy brother more than he did, but he hoped when the year rolled round, to again see their Prov. Grand Master in his place as their president.

The usual honours were accorded to the toast.

The reverend brother in the chair said, in proposing the health of the R.W. D. Prov. Grand Master, that he knew it was impossible for him to do justice to it; but he knew, however far he might fall short in his duty in proposing the healths of the R.W.D. Prov. Grand Master, and the acting D. Prov. Grand Master, he was well aware that his deficiency would be amply compensated by the reception of the toast. He was sure the brethren would forgive him for coupling with Bro. Major Skinner's name that of Bro. Burton, the acting Deputy of the day, when he told them that it was considered by the medical advisers of the D. Prov. Grand Master, to be highly injurious to his health to speak at any length, and thereby become excited. He therefore gave the healths of the R.W.D. Prov. G.M., Bro. Major Skinner, and the acting D. Prov. G.M., Bro. Burton. And in offering this toast to them, he was quite sure of the sort of reception that would be given to it. (Hear, hear). He knew how delighted the brethren were to see again amongst them him whom they all thought only a short year ago was rapidly proceeding to "that bourne whence no traveller returns." It had pleased the G.A.O.T.U. to raise up their worthy brother by restoring him to better health. He would call upon them to join him in a sincere prayer that this state of improved health might be enjoyed for many years to come. (Applause). In speaking of their brother the acting Deputy Prov. Grand Master, it would be idle on his part to attempt to tell them anything about his Masonic qualities, he was so well known to all that he should only observe, if any of them needed instruction their W. Bro. Burton would ready lend them his assistance.

The toast was drunk with hearty cheers, the honours being given with much spirit.

Bro. Burton responded to the toast on behalf of the D. Prov. Grand Master and himself. He said—W. Bro. Arnold, you, as the chairman of this meeting, have just proposed a toast with which you have connected my name. I thank you deeply for the kind and eloquent manner in which you introduced the toast; and brother Wardens and brethren, allow me to thank you also most sincerely for your kind reception of our names. During my short Masonic career it has fallen to my share many times to return thanks for compliments of this kind. I have, on the occasions to which I have just alluded, ever found a difficulty to express, as I desired, my thanks sufficiently for the kind manner in which my name has been always received. And, brethren, if I felt any difficulty on those occasions, how much greater is my difficulty now that I have to stand before you and speak for your D. Prov. Grand Master? I have been called upon to respond in consequence of the advisability of allowing our excellent Bro. Major Skinner to remain silent, and I am sure, brethren, that although you may be some of you disappointed by not hearing a speech from him, you, in common with myself, will be perfectly content to see him sit where he is and enjoy himself, and I am sure there is not a brother present who would give utterance to one word that would cause the D. Prov. Grand Master to rise and speak when we know that such an attempt would probably be attended with considerable danger to his health. Brethren it so happens that I have for years past been closely treading upon the Masonic heels of our Bro. Major Skinner, in consequence of which I know his whole active career in Freemasonry.. His hours, brethren, have not been spent in idleness; it was not his only care to obtain distinction, but I believe his greatest anxiety has been to preserve the ancient landmarks of our Order. In the Lodge of Good Fellowship, No. 343, to which he is attached, we who are members have watched with pride and satisfaction the determination of the D. Prov. Grand Master to perform the duties of every office of the Lodge through which he passed without assistance. You all know how he has performed the duties of his office as D. Prov. Grand Master. He has visited every Lodge in the province, and whenever he found words of encouragement could be spoken they were not withheld, and when he detected irregularities, he kindly but firmly admonished the monitors. As a gentleman and magistrate we all know he is held in high esteem among his fellows. Brethren, long may he live to enjoy the society of his brethren and friends, and when the great I Am shall call him hence, may he ascend to those immortal mansions whence all goodness emanates. (Much applause). One word for myself, brethren; I am sensible of the high honour conferred on me this day. My office I can compare to some of our most delicate flowers, it blooms in the morning and closes at evening, and so is it with my appointment. It was made this morning, and as soon as we retire, it will cease to exist in me. I again thank you on behalf of the D. Prov. Grand Master and myself for having so heartily drunk our good healths.

Bro. A. Meggy proposed "The health of the chairman, the V.W. Bro. Arnold, Prov. Grand Chaplain." He said—Brethren I am exceedingly glad to have this opportunity of bearing my testimony of regard and esteem for the chairman, our Rev. Bro. Arnold, and I ask you to join me in drinking his good health, and many thanks to him for having so ably presided on this occasion.

V.W. Bro. Arnold, in reply, said—I thank our W. Bro. Meggy, and all of you, for drinking my health as your chairman. I assure you sincerely that the remarks made by the proposer of my name I am not deserving of, but if in occupying this chair this evening I have contributed to your pleasure I am satisfied. Brethren, one point I wished to touch upon before I resume my seat; it is this, that I hope the next time we meet in Provincial Grand Lodge that I shall not only have an opportunity of addressing you from my place in Lodge, but I hope also to have an opportunity of addressing you in church. (Hear, hear). I do hope that in this respect an improvement will be made in the proceedings of the Provincial Grand Lodge.

The toast of the Senior and Junior Provincial Grand Wardens, and the rest of the Prov. Grand Officers was next given, and suitably responded to by them severally.

Bro. Webb gave "Prosperity to the Lodges in the province," and coupled with it the name of Bro. T. Osborne, W.M., of Lodge No. 59, who briefly responded.

Bro. Burton proposed "The continued welfare of the Masonic Charities," and asked the brethren to consider to what kind of institution they belonged in being Freemasons. How few of them comparatively put their hands into their pockets to support those institutions of which they so often boasted as being under their especial care. Indeed they ought to be ashamed to mention the name of these boasted institutions, unless they belonged to them in deed as well as in name. It was not a large amount that was asked from each—and each of them individually should reflect on the uncertainty of continued prosperity, and say, "As I am rich to-day I will assist my poorer brethren, and the widows of those brethren with whom I have associated in their more prosperous days, for who can tell—I too, to-morrow may be poor." He therefore asked them all to become more closely connected with the society of which he and they were but humble members, by giving what they could afford to those who needed assistance, and who deserved all that could be desired for them. In proposing the prosperity of the Masonic institutions, he would connect with it the name of Bro. Adlard.

Bro. Adlard responded in suitable and impressive terms, which brought forth fruit—many brethren handing in subscriptions for the Royal Benevolent Institution.

The Tyler's toast followed and closed the proceedings of the banquet. After which the brethren separated in love and harmony.

HAMPSHIRE.

BASINGSTOKE.—*Oakley Lodge* (No. 995.)—A Lodge of emergency was held at this Lodge on Tuesday evening, meeting at the Black Boy Tavern, W. H. B. Beach, Esq., M.P. for North Hants, the late W.M. of the Lodge, occupied the chair, in the absence of the present Master, Bro. Davis. There were then two passings from the first to the second degree, being Bros. Wickham, and Robinson. Amongst the other brethren present were Bros. Challis, S.W.; Figgins, J.W.; Naish, P.M. of Winchester, and Powell. Two propositions were made, one of a candidate for admission into the Order, and another for receiving a joining member of the Lodge (Bro. Nickle). The assembled brethren then had the pleasure of listening to a lecture from Bro. Beach, which was worked in a manner much to the edification and pleasure of the brethren. The banquet followed, and social song and sentiment was the order of the evening. During the evening an opportunity was taken advantage of by Bro. Powell, to propose to the assembled Lodge the health of "The young heir of Oakley Hall," which had the effect of bringing Bro. Beach again upon his legs. In the course of his response, Bro. Beach expressed a hope that his heir would live to become a Mason, and a member of the Oakley Lodge. A wish that it need scarcely be said was re-echoed in every heart around.

WINCHESTER.—*Lodge of Œconomy* (No. 90).—The usual monthly meeting of this Lodge took place on the evening of November 30th, at the Masonic Hall adjoining the Black Swan Hotel. There were present, the W.M., Bro. J. L. Hasleham; Bros. F. La Croix, S.W.; J. Larkin, J.W.; G. P. Jacob, P.M.; Everitt, P.M.; Cowen, P.M.; Sherry, P.M.; Oakshott, P.M.; Durant, P.M.; Higgs, Newman, Hubbersty, Huggins, Best, Ruff, Smith, Waterman, &c., and several visiting brethren. The Lodge having been opened with the proper formalities, the Secretary read the minutes of the last Lodge meeting, which included a record of the reading of a communication from Grand Lodge in answer to the memorial to the Board of General Purposes respecting the voting by proxy by provincial Masons who were members of Grand Lodge; also the nomination of the Worshipful Master for the ensuing year, in the person of Bro. F. La Croix, S.W.; and the election of the Treasurer and Tyler. The minutes were confirmed. The Worshipful Master then read to the Lodge a communication he had received from the Grand Secretary in reference to the existence of certain spurious Lodges calling themselves Masons, composed apparently of French gentlemen, according to the information which had come to the knowledge of the Board of General Purposes. One of these pretended Lodges appeared to be at

Stratford, in Essex. All the Lodges of the Craft were particularly cautioned to have no communication with them. A copy of a certificate issued by one of the spurious societies was exhibited—it was unlike the Masons' certificates—the text matter was in two columns, one in English and the other French, but the latter was not a true translation of the former. The Worshipful Master said he hoped the reporting brother would notice the reading of the communication in the Lodges, as serious results might ensue unless the impositions were exposed. The Worshipful Master said a report had also been received from the Grand Secretary respecting the business to be transacted at the meeting on the following Wednesday. Several complaints and applications had been adjudicated upon by the Board of General Purposes; they approved of the proposition which had been made for the advance of money on interest to assist provincial Lodges to erect halls for Masonic purposes. The Grand Secretary had also reported respecting memorials received from the country Lodges at Winchester, Trowbridge, and other places, applying for the privilege of voting by proxy at meetings of Grand Lodge. The Board stated that after careful consideration of the subject they did not think it expedient or in accordance with justice to grant the prayer of the memorialists. [The reply of the Board of General Purposes to the Winchester Lodge was inserted in the last number of the *Freemasons' Magazine*]. Bro. Sherry, P.M., said he had one or two observations to address to the Lodge upon the subject last mentioned by the W.M. It was very clear that the Board of General Purposes looked upon this matter in a very different light to that of the members of this Lodge. He, however, sincerely hoped that some brother from one or other of the Lodges in the provinces would take the matter up vigorously and bring the question of representation in Grand Lodge generally before the brethren. In the reply of the Grand Secretary to the memorial from the Lodge, he said that, by granting it, an injustice would be inflicted on the brethren generally. He thought, however, that the injustice was already much on the other side. He sincerely hoped, that as the subject was now mooted, and as there was a very strong feeling on the point throughout the provinces, some influential brother would give notice of a motion and get the thing openly discussed in Grand Lodge. That was the proper way in which to get the subject well ventilated. He had hoped that the *Freemasons' Magazine* would have lent its aid in correcting this wide spread abuse, but he was sorry to see that of late it had not been so energetic in promoting reforms in the business matters of the Order, and had discontinued the articles pointing out where improvements might be made. Some of the published reports in the *Magazine*, lately, were not so impartially given as formerly, and, consequently, provincial brethren cared less about reading the publication. Bro. Oakshott, P.M., said he altogether agreed with Bro. Sherry on this point; if any injustice was in existence in regard to this matter, it was on the part of Grand Lodge. Provincial brethren subscribed largely to the different charities, and ought to have a voice in Grand Lodge proportionate to their numbers. Members from various distant places could not at all times personally attend very conveniently, and it was only fair that they should be allowed to be represented there by proxy. He, for one, should never be satisfied until they were allowed to vote by proxy or personally, just as suited their convenience best. The Lodge then proceeded to elect the Worshipful Master for the ensuing year. Bro. Le Croix, surgeon, of Winchester, the late S.W., who had been nominated at the last meeting, was balloted for, and elected unanimously. Bro. Everitt, P.M., who had been nominated as the new Treasurer, was then also balloted for, and found to be unanimously chosen to that office. Bro. H. Grant was unanimously chosen as Tyler. Two gentlemen were then proposed for initiation in the Order at the next meeting. The ex-Treasurer (Bro. Jacob) alluded to the fact that St. John's Day and the usual meeting night in the ensuing month (December) fell upon consecutive nights; the brethren, perhaps, had better consider about incorporating the business of both meetings in one day. Bro. Everitt suggested that they should meet for the installation at four or five in the afternoon, instead of first early in the day, and a second time at night for the banquet. He would propose the annual meeting for four, and the banquet at six, and thought such an alteration would be found a great convenience. This was seconded by Bro. Larkin, J.W., and being put to the meeting was agreed to unanimously. Bro. Everitt, addressing the Worshipful Master, then said, that as he (the Worshipful Master) was not likely to be able to attend at the next assembling of the Lodge, for which they would all be sorry, he would take the present opportunity of proposing a vote of thanks from the Lodge to that excellent officer, for the way in which he had ruled the Lodge during the past year. No Past Master had ever fulfilled the duties in a better or more able manner. He felt great pleasure in making the motion, and he hoped it would be recorded on the minutes of the Lodge. Bro. Durant, P.M., said he had great pleasure in seconding the proposition. He was quite sure that since he had enjoyed the honour of belonging to the Lodge (some twenty or thirty years) he had never seen the business conducted more ably than during the last twelve months. Bro. Hasleham had done honour to the chair which he had occupied. He therefore had much pleasure in seconding the vote of thanks. The motion was carried with acclamation. The Worshipful Master said he felt deeply the kindness which had been shown towards him by the brethren of the whole Lodge; and he must admit that for that reason he quitted the chair with some degree of regret. But he should not cease to be an active and interested member of the Lodge, and he should always con-

[illegible], whilst he was blessed with health and strength, to do the best he could for the whole Craft. The interest he felt now for the Order must remain in his heart. He had a deep respect and veneration for everything connected with Freemasonry, and he need scarcely assert that for the Lodge of Œconomy in particular he wished most earnestly for their individual and collective health and prosperity. He deeply appreciated the universal kindness he had ever received from his brethren, and he offered them his sincere thanks for the handsome compliment just paid to him at the close of his official services. The Worshipful Master then announced to Bro. La Croix that in his absence he had been unanimously elected by the Lodge to fill the Master's chair during the ensuing year. While complimenting his brother on receiving the mark of confidence at the hands of his brethren assembled, he would take occasion to wish that he might meet with such good and able officers as had assisted him (the retiring Worshipful Master) during the past year. Bro. La Croix said he felt himself so placed that he ought to acknowledge a double compliment that he had received. First, his thanks were due to the Lodge collectively for the honourable manner in which they had made him the Worshipful Master elect; and secondly, he was deeply indebted to the Worshipful Master then in the chair for the approving mention of his services as one of the subordinate officers in the past year. It had not been his anticipation to become Master of the Lodge in so short a time after his initiation in Masonry, but he hoped the Lodge would not suffer in its interests while he occupied the position to which he had so unexpectedly been raised. It was his determination to do his best, and he only hoped he should at the end of the year retire with the same amount of good wishes from his brethren as the Worshipful Master did at the present time. Bro. Everitt thanked the brethren for their mark of respect and confidence expressed in electing him to the important and responsible office of Treasurer. He hoped to be found giving a substantial account of his stewardship, and rendering satisfaction to all the members of the Lodge. Some routine matters attended to, the Lodge was closed in due form. The brethren then repaired to the banquet room, and subsequently united in harmony, separating ultimately at the hour of high twelve.

[We shall feel obliged to Bro. Sherry by his pointing out any instance of want of impartiality in our reports—which we always endeavour to make as scrupulously correct as possible. If we have not advocated the voting by proxy it is not from any want of desire to do the fullest justice to the country brethren, but because, though approving of the theory of giving the country brethren a greater share in the election of the boards and the management of the Order, we have as yet failed to discover any means by which to secure the same Grand Lodge from being overwhelmed by proxies by the most industrious canvasser, without regard to the qualifications of the candidates for office or the importance of the question to be decided. Show us how to guard against this evil, and we will be found amongst the strongest advocates for the introduction of the proxy system; but it is not a little remarkable that, whilst the brethren are agitating for its introduction into Grand Lodge in England, in Scotland—where it to some extent exists—they are agitating for its abolition. Bro. Sherry must not suppose that we are opposed to reforms merely because we do not altogether agree with him on one or two questions.—Ed.]

LANCASHIRE (EAST).

Radcliffe Bridge.—*Lodge of Faith* (No. 430). — The monthly meeting of this Lodge was held on Tuesday evening, last, at the Bull's Head Inn, Bro. John Jones, W.M.; Bro. John Bentley, S.W.; and Bro. J. Lingard, J.W.; when Mr. Joseph Allen was initiated into Freemasonry, and Bro. Flowers was passed to the degree of Fellow Craft. A ballot was taken for the Worshipful Master for the ensuing twelve months, when the choice of the brethren fell on Bro. Samford Bolton. This Lodge at present numbers seventy-eight contributing members, and is continually making additions to its numbers.

MONMOUTHSHIRE.

Monmouth.—*Isca Lodge* (No. 983).—The monthly meeting of this Lodge was held on Thursday evening, the 1st instant. The Lodge being opened in due form, the minutes of the last Lodge were read and confirmed. The ballot was then taken for Messrs. W. Burton and F. Levick, jun., who were declared by W.M. duly elected; Mr. Levick was then admitted, and initiated into the mysteries of antient Freemasonry by the W.M., Bro. W. Middleton, and received the charge from Bro. Gold. The W.M. then called on the Secretary to read the list of names of brethen who were eligible for the Master's chair; the brethren then proceeded to the election, and, the votes being unanimous, Bro. R. Leyburn, S.W., was elected to that office; Bro. Leyburn returned thanks for the high honour the brethren had conferred on him by electing him the W.M. for the year ensuing, and stated that he would endeavour to fulfil the duties devolving on him as the W.M. to the best of his abilities. Bro. Henry Bridges being present, the W.M. stated, that as he had consecrated the Lodge and installed the first and second W.Ms. (and it being also the particular wish of the W.M. elect that Bro. Bridges should install him) he hoped that he would attend and install Bro. R. Leyburn, the third W.M. Bro. Henry Bridges said he should have much pleasure in attending the next Lodge to install not only an old and worthy friend but a most excellent Mason. The next business was the election of a

Treasurer, the ballot having been taken, was unanimous in favour of Bro. R. Cave, who returned thanks for the honour conferred upon him. The Lodge was then closed in due form.

SUSSEX.

Chichester.—*Lodge of Union* (No. 45).—The usual monthly meeting of this Lodge was holden on Thursday, December 1st, the W.M. Bro. G. Molesworth presiding. It being the regular meeting for the election of the Worshipful Master for the ensuing year, there was a full attendance of brethren. Two candidates for the second degree failed however to attend, the Worshipful Master therefore called on Bro. Jas. Powell, the Junior Past Master, to bring up the report of a sub-committee appointed to revise the by-laws of the Lodge. This being done, after some discussion the recommendations of the sub-committee were unanimously agreed to, and the Secretary directed to forward a copy of the amended, by-laws to the D. Prov. Grand Master for his approval. Bro. Powell brought forward a scheme to establish a charity fund, by means of a small annual subscription from each member of the Lodge, and fees of honour from the officers on their appointment. The proposition, which evidently met with general approval, was ultimately deferred until the installation of the Worshipful Master elect, when the recommendation of the Provincial Grand Lodge to elect a "member for the Charities' Committee" will be acted on. The Treasurer's account for the past year was then read, from which it appeared that more than twenty pounds had been paid to indigent brethren connected with the Lodge; besides two guineas being presented to each of the four charities, leaving including arrears, about twenty pounds balance in hand, a statement highly satisfactory to the brethren present. The Worshipful Master next called on the Secretay to read the names of the brethren eligible for the office of Worshipful Master; and a ballot having been taken, the Worshipful Master announced that he had much pleasure in stating that the choice of the brethren had fallen on Bro. R. Elliott. Bro. George Smith, P.M., was then elected Treasurer, in place of Bro. Charles Sturges Jones, resigned, and Bro. Beuford was re-elected Tyler. Bro. James Powell, jun., said, he felt certain the brethren would join with him in a hearty and cordial vote of thanks to the Worshipful Master for the ability with which he had discharged the important duties of his office during the past year, an ability that had been recognized by the D. Prov. Grand Master in appointing Bro. Molesworth Prov. J.G.D. The vote was carried by acclamation. Bro. Molesworth, in reply, said it was extremely gratifying to him to find he had so filled the office as to meet the approbation of the members of the Lodge. Their thanks he did not deserve, as without the cordial co-operation of the brethren generally, and the active and ever ready assistance of his officers, all exertions on his part would have been but vain. With reference to his appointment as Prov. Junior Grand Deacon, Bro. Molesworth assured the Lodge that he considered the compliment was not a personal one, but reflected through him on his mother Lodge. The Worshipful Master concluded by stating that in his comparative retirement his best exertions should at all times be used to promote the interests and maintain the efficiency of the Lodge of Union, No. 45. The Worshipful Master elect then proposed a vote of thanks to Bro. Jones, Treasurer, for the courteous and efficient manner in which he had filled that important office for the last three years. Bro. Jones acknowledged the compliment in a brief speech. The Lodge was then closed in harmony. The installation of the Worshipful Master elect will take place on Thursday, January 5th, 1860; and the members of No. 45 are not a little pleased that Bro. Gavin E. Pocock, G.S.B., and Prov. G. Sec., has kindly promised to perform that ceremony for their newly elected Master, who, although a comparatively young Mason, is an old and much respected resident in the city, holding, among other appointments, the honourable one of senior surgeon to the West Sussex Infirmary.

WEST YORKSHIRE.

Our R.W. Bro. Dr. Fearnley, D. Prov. G. Master for West Yorkshire, to whose untiring and able exertions the Lodges of the provinces owe much of their present prosperity, has just addressed the following circular to the Worshipful Masters of the various Lodges under his jurisdiction. We rejoice in the prosperity of the province, and doubt not that such a response will be made to his appeal that, at the next festival of the Girls' School, we shall be enabled to congratulate our R.W. brother and the province on the circumstance of their list of subscriptions being far a head of any other. Here is a noble field of emulation between the various provinces.

"W. Sir and Brother,—As the Masonic year is fast drawing to a close, I think it my duty to make a few observations respecting the Masonic state and condition of this important province.

"Before doing so, however, I am desirous of thanking you and the other Worshipful Masters of Lodges, for the uniform kindness and fraternal support I have received, in enabling me to carry out the business of the province, and assure you of my readiness at all times, to give, in return, my best attention and consideration to any matters with which you may think it desirable I should be made acquainted, or upon which you may wish my opinion.

"In the first place, we have cause for congratulation in the continued good health of our highly esteemed Provincial Grand Master, whose ardent desire for the prosperity of the Craft, and happiness of the brethren over whom he rules, is in nowise abated by advancing years.

"Secondly: I have to congratulate you on the steady progress and continued prosperity of our province. During the past year, we have had the addition of one new Lodge to our muster roll—one or two Lodges which had been languishing, have received new vigour, with every prospect of success, both as to respectability and numbers,—and there is every reason to suppose that, ere long, a warrant will be applied for to establish a new Lodge in one of our ancient cities, where once existed a good Lodge, but which, from the meetings being held at a tavern, and other equally debilitating causes, dwindled away, and was erased by vote of Grand Lodge. We have held four Prov. Grand Lodges, the members attending which prove, beyond doubt, the great interest felt by the brethren in the affairs of Prov. Grand Lodge, and fully justify us in continuing the practice of inviting Master Masons to be present at our meetings, although they cannot vote.

"And lastly, let me also congratulate you on our position with regard to the various 'Masonic Charities;' and although I cannot conscientiously affirm that we render them that amount of efficient support which might fairly be expected from so important and wealthy a province, yet, upon the whole, there has been a very considerable increase of late. Some sixteen years ago, there was not a single subscriber throughout the Riding to either Girls' or Boys' Schools, and but very few to the Royal Masonic Benevolent Annuity Fund. The fact of the committee of the Girls' School admitting, under such circumstances, the daughter of a deceased brother belonging to my own Lodge, not only proved their disinterestedness, and desire to do good—thereby entitling them to our warmest thanks—but had the effect of bringing under the notice of the brethren the actual existence of such institutions. Since that period, I am happy to say, that in addition to many private subscriptions (which only wanted asking to be freely tendered), you have made your Provincial Grand and Deputy Provincial Grand Masters (for the time being) governors in perpetuity to the Institution for Aged Freemasons and their Widows, and also of the Boys' School; it now remains for us to place ourselves in as good a position with regard to the Girls' Institution as we hold towards the other two charities. In furtherance of this laudable purpose, I have, at the urgent solicitation of many of my warmhearted and enthusiastic brethren, consented to act as steward at the Girls Festival, in May next. I trust therefore, you will kindly make this known in your Lodge, and amongst the brethren generally, and use every exertion on your own part, to raise as large an amount of subscriptions in that behalf as possible.

"In making this appeal, I am convinced it will be your pride and gratification to see your humble Deputy the bearer of such a list of subscriptions on the festival day as will redound to the honour of this province, and prove useful to an institution having the strongest claims on our warmest sympathies and support. I cannot help expressing my conviction that, with a very little trouble, it is possible in every Lodge to make the W.M., if not the Wardens also, governors of the institution, during its existence as a Lodge."

ROYAL ARCH.

PROVINCIAL.

Baildon.—*Chapter of Moravia* (No. 543).—At a regular Chapter holden on Nov. 23rd, present—Comps. Henry Smith, M.E.Z.; John Walker, H.; and G. M. Wand, J.; also Comps. W. W. Holmes, John Mann, Jno. Walker, P.Z., Joshua Bell, Jesse Denby; and as visitors, Comps. Thos. Hill, P.Z.; and James Lamb, of the Chapter of Charity, No. 379, Bro. R. L. Tetley was exalted. After the minutes of the last Chapter had been read and confirmed, a vote of thanks was moved and carried, to the Chapter of Charity, for their kind assistance on many occasions, but more particularly for their recent services on the occasion of the installation of the three Principals. The formal presentation of paraphernalia by several Companions was postponed in consequence of the absence of several of the donors. Notice was given that at the next Chapter a code of by-laws would be submitted for approval. It was also mentioned that the M.E. Comp. Dr. Fearnley, Prov. G. Supt. of West Yorkshire, had consented to act as steward at the next festival of the Girls School, when it is confidently hoped that a great effort will be made in this province to forward a large contribution. The Chapter was closed in due form at nine o'clock, P.M.

Chatham.—*Royal Kent Chapter* (No. 20).—A convocation was holden on Wednesday, Nov. 30th, 1859, at the Sun Hotel. Present—Comps. Windeyer, M.E.Z.; Clarke, H.; H. W. Moore, J.; Ashley, Isaacs, and Saunders, P.Zs., Spofford, White, Everist; and as a visitor, Comp. F. Southgate, M.E.Z. of the Hermes Chapter, No. 91. The minutes of the preceding convocation of the Chapter, when the officers were elected, having been confirmed, Comp. Charles Isaacs, at the request of the M.E.Z., installed Comps. Clarke, as First Principal; H. W. Moore, Second Principal; and Cooley, Third Principal. The following officers were also inducted into office:—Comps. Ashley, Treas.; Spofford, E.; G. A. Everist, N.; W. Everist, P. Soj.; Skiller, Janitor. Bros. Sly and St. John, of Lodge No. 20, having been balloted for and accepted, at the request of the M.E.Z., Comp. Ashley exalted them in a most solemn and impressive manner. There being no other business, the Chapter was closed. The Companions adjourned to dinner, presided over by Comp. Clarke. The usual loyal and Masonic toasts were given and responded to. This finished the proceedings, when the Companions retired at an early hour.

IRELAND.

GRAND LODGE.

The regular monthly meeting of the Grand Lodge of Ireland was holden on Thursday, the 1st instant.

The Grand Lodge was opened at eight o'clock, P.M., the R.W. Bro. John Fitzhenry Townsend, D.G.M., in the chair; there were also present, R.W. Bro. Thomas Mostyn, G. Treas., as S.G.W.; R.W. Bro. the Hon. George Hancock, G. Sec., as J.G.W.; W. Bro. Arthur Bushe, S.G.D.; W. Bro. William Acheson, P.M., No. 620, as J.G.D.; W. Bro. Lucius H. During, Asst. G. Sec.; Bro. Charles T. Walmisley, Asst. Sec.; Bro. James Adams, G. Purs.; Bro. William Glancy, G. Tyler.

There were about one hundred and fifty brethren present. The meeting was of unusual interest, in consequence of this being the night to elect the members of the Board of General Purposes, which stands as follows:—The M.W. Grand Master, the Deputy Grand Master, the Grand Treasurer, the Grand Secretary, Prov. Grand Masters, Prov. Deputy Grand Masters, are all *ex officio* members; and the following were elected:—Bros. Henry C. Hoyte, Henry Richards, Henry B. Haffield, Edward D. Thorp, Arthur Bushe, John Fox Goodman, Wm. G. Murray, Robert Prior Page, John Prescott, Richard Fitton, Edmond D. Latouche, Joseph F. Erlington, Henry L. Allen, David Armstrong, John Cottle, William Allen, Hubert Smith, Rev. J. J. Macsorley, Sir Edward Burrough, Bart.

The reading of the report of the former board followed.

An investment of £200 in stock was resolved upon.

Grand Lodge also determined upon reviving the Lodge of Instruction, which will in future meet on the second Thursday in each month, from December to May inclusive.

The warrant of Lodge No. 676 (at Ballymena) was cancelled, which has for some time been under sentence of suspension, for continued contumacy to Grand Lodge.

Bro. Elisha D. Cooke, of Kentucky, and Bro. John H. Goddard, representative from the Prov. Grand Lodge of Lisbon, were introduced by the R.W. Deputy Grand Master to the Grand Lodge, in a very eloquent manner, stating that Bro. Cooke would explain his mission. The Deputy Grand Master said that Bro. Cooke was the bearer of credentials to the three Grand Masters of England, Scotland, and Ireland. He (Bro. Cooke) had been warmly received in the two former countries, and he trusted the latter would not be wanting in showing respect to so distinguished a visitor.

Bro. Cooke was received with the grand honours. He then thanked the Deputy Grand Master and the Grand Lodge for the compliment they had paid him, and presented to the Grand Lodge a copy of the History of Masonry in Kentucky, with the especial compliments of Bro. Rob Morris; also a package of documents from the Grand Lodge of Kentucky. Bro. Cooke stated that the package was one selected for the Grand Lodge of Ireland four years ago, when Bro. Morris himself was preparing to come to this country, but got no further than the city of New York, in consequence of the hotel where he was stopping taking fire, and he (Bro. Morris) barely escaping with his life, the package was saved by mere accident, and he now had the pleasure of presenting it to the Grand Lodge.

The R.W. Bro. the Hon. Geo. Hancock, G. Sec., moved a vote of thanks to Bro. Morris, for the valuable presents; and to Bro. Cooke, for the manner in which he had presented them, which was unanimously adopted.

Grand Lodge was closed in form at about eleven o'clock, P.M.

ROYAL ARCH.

Skibbereen.—The Companions of the Chapter attached to Lodge No. 15, met on Monday last, the 5th instant, for the purpose of electing officers, when the following Companions were unanimously elected:—Paul Limerick, 1st Principal; John W. Potter, sen., 2nd Principal; William Wallace Henderson, 3rd Principal; E. J. Doherty, High Priest; Frederick P. E. Potter, 1st Scribe; Richard Beamish, 2nd Scribe; Dr. Hadden, 1st Sojourner; John Francis Levis, 2nd Sojourner; E. Dudley, 3rd Sojourner. It having been resolved to open the Chapter on the first Monday in every month, and there being no other business than the election of officers, the Chapter was closed at an early hour.

COLONIAL.

TRINIDAD.

On Monday, the 17th Oct., at two o'clock, P.M., the Prov. Grand Master, Bro. Daniel Hart, attended by his Prov. Grand Officers, and several members of the Royal Philanthropic Lodge, No. 585, left Trinidad in the steamer *William Burnley*, for San Fernando, on a visit to Trinity Lodge, No. 837, of that place. The steamer (which is commanded by Bro. Masters) was tastefully decorated with flags, having at the fore a large green flag, in the centre of which was the square and compasses. The steamer reached the jetty at a quarter to six o'clock, P.M., at which time a salute was fired from her. Bro. H. Crosbie, W.M., and Bro. Louis Romain, P.M., the mayor, went on board and welcomed the R.W. Prov. Grand Master, who, preceded by his Grand Officers, then landed, a salute being fired at the time from Mount Olive.

On the Prov. Grand Master's reaching the foot of the jetty, he was there met by the officers and members of Trinity Lodge, who immediately formed themselves into procession; the whole body then marched off. The houses of the streets through which the procession passed were all decorated with flags; it was an imposing scene, and being the first of the kind that had taken place there, a very large concourse of persons had assembled. On the procession arriving at the Lodge rooms, the Prov. Grand Master took the chair, and opened the Lodge in the three degrees, and closed it in the second and third. The minutes of the last meeting having been read and confirmed, the Prov. Grand Master then examined the whole of the members in the different subjects of the Order, and as connected with each degree. A beautiful explanation by the Prov. Grand Master himself of all the working tools, as also the jewels of the different officers, concluded the business of the evening. The Prov. Grand Master then addressed the Lodge as follows:—"My brethren, this being the second time that I have had the pleasure of visiting you, I embrace the opportunity to return you my most sincere thanks for the very honourable reception which you have been pleased to give me, and to assure you that I am determined, to the utmost of my power, to execute the great trust which has been reposed in me with fervency, freedom, and zeal. That I may be enabled so to do, let us unanimously concur in cultivating peace, harmony, and perfect friendship, striving who shall excel in brotherly love and benignity; then I doubt not, from your renewed assurances, and the assistance of my officers, I may be enabled to conduct the business of my province, and to discharge my duties to the general satisfaction of the Craft. To accomplish these desirable ends, let me, in the first place, intreat your strict attention to your by-laws, ever keeping in view the general regulations and constitutions and orders, of our antient and honourable Order. Let due regard be paid to your officers in their respective stations, whose duty it is to regulate the proceedings of the Lodge, and to carry the laws into execution: and may the only contention amongst you be a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The moral and social duties of life we should make a principal subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of our Order, 'laying aside all malice and guile, and hypocrisies and envyings, and evil speaking,' manifesting our love one to another, for 'love is of God, and he that loveth God loveth his brother also, and he that saith he is in the light, and hateth his brother, is in darkness until now.' Let us not, my brethren, sit down contented with the name of a Mason only, but walk worthy of that glorious profession in constant conformity to its duties. To become worthy of our antient institution we must devote ourselves to the study and discharge of the following duties which are more or less within the reach of every capacity—a knowledge of the mysterious problems, hieroglyphics, and symbolical customs and ceremonies of the royal art, together with the origin, nature, and design of the institution, its signs and tokens, whereby Masons are universally known to each other. Finally, let us live in strict amity and fraternal love with all mankind, and more particularly so with all just and upright brethren. That we may say with the royal psalmist "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Junior Warden moved, and the Senior Warden seconded, that the speech of the Prov. Grand Master be copied on the minutes, which was unanimously carried. The Lodge was then closed in due form and the brethren retired to the banqueting room, where a supper of the most *recherché* kind was prepared. The Prov. Grand Master presided, and proposed "The health of her majesty the Queen, the daughter, granddaughter, and niece of a Mason."

The Prov. Grand Master then, in a most eloquent speech, proposed "The health of the Right Honourable the Earl of Zetland, M.W. Grand Master," which was drunk with the most enthusiastic applause.

The W.M., Bro. Corbie, then proposed "The health of the R.W. Prov. Grand Master," dilating on the extent to which the province had benefited by his exertions and zeal for the good of the Order, and the strong affections of the brethren towards him, who not only looked upon him with every attachment and respect as their R.W. Prov. Grand Master, but as the father of Freemasonry in Trinidad, and a brother who was so much respected for his very many good qualities. The toast was drunk with deafening applause. The Prov. Grand Master returned thanks in a short but impressive manner. After describing the beauties of the Order, and all that tended to benefit our time-honoured institution, he stated that he had initiated, passed, and raised no less than fifty-three Masons; and, with the exception of one, they were all alive and many of them present at table. He thanked the brethren for their renewed civilities, and would do all he could to benefit the Order. The health of the W.M., Bro. Corbie, was then drunk with all the honours. Several other toasts were drunk, and the brethren separated all much pleased with the several duties they had performed at eleven o'clock, P.M.

THE WEEK.

The Court.—On Saturday morning the Queen and the Prince Consort, accompanied by the Prince and Princess Frederick William of Prussia, together with the Prince of Wales and the Princess Alice, left the Castle and travelled by the Great Western Railway to Paddington,

where the Prince and Princess Frederick William took leave, passed through the metropolis to the Bricklayers' Arms station, and thence were conveyed by a special train of the South-Eastern Railway to Dover, for Calais, which they reached about noon. Preparations were made for the departure of the Court from Windsor for Osborne on Monday morning, but several telegrams, conveying the intelligence of the boisterous state of the channel having been transmitted to the Castle, the royal journey was postponed to the middle of the day, and ultimately put off. The Queen took leave of the Duchess of Kent on Monday at Frogmore; and on Tuesday, the weather having moderated, the royal family journeyed in safety to Osborne. The Prince of Wales returned to Oxford on Saturday afternoon.

FOREIGN NEWS.—The Emperor and Empress of the French returned to Paris on Sunday afternoon, and have taken up their residence at the Tuileries for the winter. Four foolish brokers at Liverpool have lately taken upon themselves to ask the Emperor Napoleon whether or no it is his Majesty's intention to make war on England. A question of this kind asked by one government of another necessitates a categorical reply, and means that the government which asks the question is prepared to support all the consequences of a hostile or doubtful answer. But who are Messrs. Shaw, Melloz, Irving, and Blackwell, that they, like the three tailors known to fame, should assume the right to represent the English people? M. Mocquard, secretary to the Emperor Napoleon, has replied to their letter to the effect that there are no grounds for alarm on the part of the English as to the Emperor's intentions towards England, and that he had not ceased for one moment to show himself her faithful and irreproachable ally. The newspapers throw great and deserved ridicule upon the four Liverpool brokers who fondly imagined that the Emperor Napoleon would confide to them what his intentions are with respect to England. The Paris *Presse* also puts the conduct of these gentlemen in its true light, observing that it is obvious that feelings of trust would not have suggested the question, or would have forestalled the reply. The French Minister of Marine has ordered the construction of four floating batteries, and the press has been ordered to say they are intended for the new Chinese expedition.——The *Pays* states that England has consented to take part in the Congress. The *Pays* also believes itself in a position to state that the difficulties between Piedmont and Tuscany, on the subject of the regency of M. Buoncompagni, are not yet removed. It is certain that England has agreed to the proposal that the Congress shall be held in Paris. There is a rumour of a new imperial law on the press, specially aimed at the correspondents of the English papers; it is not difficult to predict its entire failure. In connection with the subject of restrictions on the press, it is stated that Austria has sent a despatch to Paris requesting the French government not to permit the discussion of Hungarian affairs in the journals—Hungary being an Austrian and not a European question.——The Spanish government, there is no doubt, has given garbled accounts of the action of the 30th, with the Moors, when the latter are said to have lost 500 killed and 1,500 wounded. So far from General Echague having been the victor on that occasion, he saw his men, although superior in numbers, beaten back with a loss of 100 killed and 540 wounded, the general himself being so severely wounded that he was obliged to return to Algesiras to have his wounds dressed. It seems it was a fair stand-up hand to hand fight. The *Gibraltar Chronicle* of the 29th ult., says—"Private letters from the Spanish camp in Africa represent the action as more serious and the loss of the Spanish army as much more considerable, than the published account admits. The loss fell chiefly, it is said, on the three battalions ordered by General Echague to sally from the entrenched position and charge the Moors. These battalions were fearfully cut up in the hand to hand fight with the Moors. It is also stated on good authority, that the Spanish army has lost upwards of 600 in killed and wounded, since the commencement of operations. The *Nord* of Brussels says that England, persisting in opposing the views of Spain in Morocco, has made a claim on Spain, "with a bitterness unworthy of a great nation," for payment of the warlike stores furnished to her during the civil war in the Peninsula.——From central Italy we learn that the affair of the delegation of the regency of Central Italy to M. Buoncompagni has been arranged to the satisfaction of all parties and that M. Buoncompagni will proceed immediately to Florence, with the rank of Governor General of the Provinces of Central Italy. The functions of the Governor General will extend to the command of the military forces of the line and to the relations of Central Italy with Piedmont and the foreign powers. The separate governments of the provinces of Parma, Modena, and the Romagna are to be suppressed from the 8th of December. These provinces will have one sole government, with a ministry sitting at Modena, and a legislative commission and commander in chief of the military forces of the line sitting at Bologna. Baron Ricasoli has arrived at Turin, and has had a long conference with the Minister for Foreign Affairs. The Austrians evacuated Rocca d'Anfo on the 29th ultimo. Ricasoli continues to oppose the appointment of Buoncompagni as Regent over Tuscany. The official sheet of Florence gives as a reason that such a state of affairs appears dangerous to the Tuscan government. The Governor of Lombardy, M. Vigliani, has taken leave of the people in a proclamation, in which he recommends them to manifest love, devotedness, and gratitude to "the august champion and author of their independence." The report that the Pope had already consented to be represented at the approaching Congress, and that his holiness had appointed Cardinal Antonelli first plenipotentiary, is without foundation.——From Trieste we learn that the Turkish troops lately stationed in Thessaly, on the Greek frontier, had been withdrawn.——A letter from Vienna, of the 4th, in the *Siécle*, represents the financial condition of Austria as most deplorable. We have received a letter from Pesth, from which it appears that the Hungarians are greatly exasperated at the treatment they receive from the Viennese government, and among other modes of expressing their feelings, at all public meetings they adopt the picturesque Hungarian costume. The Protestants persist in refusing to acknowledge the imperial patent for regulating their worship which Austria seeks to impose upon them, and protests against it have been sent from several parts of the kingdom. The fate of the Bishop of Munkacs was still a mystery. The *Siécle* also pours forth a lament over the fate of the oppressed Hungarians.——Advices from Berlin state that a congress of all the trade corporations and chambers of commerce is to be assembled in that city in February next.——By news from Copenhagen we learn that the new Danish ministry had been provisionally formed under the presidency of Councillor Rottwitt.——*The Asia* has arrived at Liverpool, bringing New York dates to the 23rd ultimo. She reports the total wreck of the steamer *Indian*, of Guisbro', Nova Scotia, on the 23rd. The excitement at Charleston relative to the Harper's Ferry affair had subsided. The Attorney General was about to foreclose and sell the New York and Erie Railroad, on the application of the holders of the first mortgage bonds. General Scott had reached Portland, and General Harney left soon after his arrival. The British naval forces had withdrawn from San Juan, with the exception of the *Satellite*. The New York stock and money markets are reported as active. The Japanese embassy will leave for Washington, by the *Powhattan*, on the 22nd of February. Trade is increasing.——The Brazilian mail, with advices from Rio Janeiro to the 8th ultimo, reached Lisbon on Friday. General Urquiza had routed the Beunos Ayrean army, and was marching on Buenos Ayres.——Notwithstanding the assurances of a peaceful policy by France towards this country, warlike preparations continue to be carried on there with great vigour. The request of Austria to check the French press in speaking of Hungary has been attended to, as an "invitation" had been given to the Havas agency office on the subject.——We have received telegrams stating that great dread was entertained that the natives both of Java and Borneo were plotting to murder the Europeans in those islands.——According to a telegram from Naples it appears that Commander Maniscaleo, director general of the Sicilian police, was walking with his wife and children in Palermo, when he was stabbed by an assassin. Happily the wound was not mortal, and the public tranquillity was not disturbed.

GENERAL HOME NEWS.—The approaching Congress and the state of affairs in the Mediterranean have rendered it necessary to hold several cabinet councils this week.——The commission to inquire into the existence of corrupt practices at the Gloucester elections resumed their labours at Fludyer-street, Westminster, this week. Several witnesses were examined, after which Mr. Julian Bernard was called. This witness was required to produce his pass and cash books, but failed to put in an appearance. The proceedings were therefore adjourned, to give Mr. Bernard another opportunity of answering the summons.——There was no increase in the mortality of the metropolis last week; the total number of deaths was 1304, which is a little under the estimated average. The births during the week numbered 1827. The number of deaths registered in the city was 70, being the exact average for the corresponding period for the last four years.——The volunteer companies all over the kingdom are daily increasing in numbers and efficiency, and a meeting has been held at the Freemasons' Tavern, at which the Marquis of Donegal presided, for the purpose of organizing a London Irish Volunteer Corps. Several resolutions in favour of the movement were carried unanimously, notwithstanding the interruption of some two or three Hibernians, who opposed the objects of the meeting. The speech of the noble chairman was one embracing many points of interest.——In the Consistory Court, on Saturday, Dr. Phillimore applied, on behalf of the Rev. Bryan King, rector of St. George's-in-the-East, to allow the office of judge to be promoted against certain persons for the offence of "brawling" in the church. The judge observing that a *primâ-facie* case had been made out, granted the application against a defendant named Rosier. Another application, *v.* Barnard was refused. In regard to this squabble also a man named William Jones applied to the magistrate at Thames Police-court for a summons against the Rev. Mr. Lowder, curate of St. George's-in-the-East, for assaulting him on Sunday last in front of the parish church. Mr. Selfe granted the summons.——At the adjourned inquest on the body of Mary Ann Moore, who was so horribly murdered at Finsbury-market on Monday week, James Moore, the assumed murderer, was in attendance, by an order of the Secretary of State. Witnesses were called to identify the prisoner, all of whom he cross-questioned very strictly, declaring that he would conduct his own case. A verdict of wilful murder was returned against Moore, who was then removed for examination before Mr. D'Eyncourt, at Worship-street Police-court. Here after a great deal of evidence being heard, a remand was ordered to complete the depositions for a formal commitment.——The suit of "Bell *v.* Bell and Marquis of Anglesey," has been tried before the Divorce Court. It was a case for a dissolution of marriage by reason of adultery. The petitioner was the son of a merchant and stockbroker, and the lady the daughter of Mr. Bernan, also a stockbroker of eminence in the city. The parties were married in 1851, previous to which certain settlements were made upon the wife to the extent of £5000, and it was in consequence of the doubtful state of the law upon that

point that Mr. Bell felt it necessary to ask for damages to meet that contingency. The fact of the adultery was clearly proved; and the jury returned a verdict that the adultery had been committed, assessing the co-respondent in £10,000 damages. The Court decreed dissolution of the marriage.——The case of "Allen *v.* Allen and D'Arcy," which was a suit for a dissolution of marriage by reason of adultery of the wife with the co-respondent, and which had occupied the whole of Friday and Saturday, was resumed. Mr. Justice Hill summed up the evidence at great length to the jury, explaining the law as to connivance and condonation, and left six questions to the jury, who after a deliberation of twenty minutes replied to them as follows:—1. That the respondent had committed adultery with Robert D'Arcy, or some other person. 2. That the petitioner, Thomas Allen, had connived at such adultery. 3. The jury were of opinion the adultery was not condoned. 4. That Thomas Allen had committed adultery with Mrs. Claverton. 5. That the petitioner had not committed legal cruelty. 6. That the respondent had condoned the cruelty. Mr. Justice Cresswell said the Court had no difficulty in decreeing judgment, the jury having found that the petitioner had connived at the adultery of the wife, and, having stated the law as to connivance and collusion, dismissed the petition with costs.——At the Middlesex Sessions, Sarah Dyer pleaded guilty to having robbed Messrs. Shoolbred, of Tottenham-court-road, of a number of small articles. This was a very melancholy case, and excited the deepest feelings in all who heard it. The prisoner was a widow, with one child, a boy, apprenticed to a tailor. She had worked incessantly morning, noon, and night, for many years, to support herself and son, but from the extreme distress in which she was plunged, was induced to commit the offence with which she was charged. The statement of her counsel, Mr. Sleigh, was fully made out, and Mr. Bodkin, the assistant judge, said that in this case he should pass no sentence, but order her to be discharged, which was done, on which she thanked the judge on her knees. A subscription of £2 was raised and given to her, and some measures are to be taken for her benefit.——James Hodgson, town traveller, was charged with robbing Mr. Bell of a watch and money. He ran away with prosecutor's wife, who took the property with her; but as it did not appear in evidence that the prisoner himself had taken the property, the assistant judge said he could not be legally convicted, and the jury acquitted him.——Robert Davis, clerk, was convicted of embezzling several sums of money from his employers and others. He had been ten years in his employers' service, and the reason that was given for the commission of the offence was the extravagance of a woman whom he had married, which, however, the wife denied, and attributed it to gaming, &c. Sentence, eighteen months hard labour.——Felix Newman pleaded guilty to stealing a cash-box, containing £232, from Thornton Moore. Mrs. Moore saw the prisoner take the box and tried to detain him, but he struggled with such violence to escape that he broke one of Mrs. Moore's ribs, and eventually he got away. The cash-box and its contents were recovered. The police asked for time to learn something more of the prisoner, and sentence was deferred.——An inquest was held at the City-road, to inquire into the death of a photographic artist named Edmund Shirley and a girl named Rosetta Greenwood, who were found dead in bed in a coffee house on Thursday last, The evidence showed that death resulted in each case from a dose of cyanide of potass, and that it had been voluntarily taken by both the deceased. Family quarrels on the part of the man account for his commission of the act, and the girl, being his sweetheart, had of her own will shared his wretched fate. Verdict, "Death from prussic acid while in an unsound state of mind."——The coroner's jury have returned a verdict to the following effect at the close of the inquest on the body of William Eaton, alleged to have been poisoned by eating sausages at Kingsland. That deceased was seized with illness from eating sausages, and died shortly afterwards, the immediate cause being unknown, and the jury thought that there ought to be an addition to the number of meat inspectors.——It was stated in Westminster Hall yesterday morning that Sir Henry Keating, the present Solicitor General, has been appointed to succeed the late Mr. Justice Crowder as one of the judges of the omm on Pleas, and that either Mr. R. P. Collier, the member for PlymoCh, or Mr. Atherton, of the Northern circuit, will succeed to the Solicito Generalship.

INDIA; CHINA; AND COLONIES.—The telegrams received at present in advance of the overland Indian mail expected this week, contain nothing of importance.——From Shanghae there is no political news. From Hong Kong, under date of October 29, we learn that a destructive fire took place there on the 20th, when property valued at 100,000 dollars was burnt. The *Yates Hartley* steamer was lost on the rocks eighty miles from Hong Kong, but the crew and treasure were saved. The ship *Inkermann*, of London, has also been lost. The exchange on London at six months has advanced to 4*s.* 10*d.*——Advices from Melbourne are to the 17th October. The parliament was opened on the 13th, and Mr. Murphy was elected speaker without opposition. The want of confidence debate was to commence on the 18th October, and a majority against the ministers was considered certain. Trade is dull; mports are in excess of consumption; and money is tight.——The news irom Sydney is to the 15th October. The quarter's revenue has increased £90,000. The capital of the Bank of New South Wales has been increased 50 per cent. Government debentures are easy. A resolution against the separation of Moreton Bay has been carried in council. Three Englishmen have been shot in the French colony of New Caledonia, being in arms against the government.——By the overland mail — have advices and journals from Bombay to the 11th ult. The taxation agitation still continued at Bombay. The Wagheers had evacuated Dwarka. Lord Canning had arrived at Lucknow, and addressed the talookdars.——The overland mail also brings us correspondence and journals from Australia. The dates are—Melbourne, Oct. 17, and Sydney, Oct. 13. The Parliament was opened at Melbourne on the 13th October, and a want of confidence debate was to commence on the 18th.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews from the manufacturing districts speak favourably of the appearance and progress of trade. Although not much activity has been manifested, the course of prices appears encouraging, the tendency having proved altogether healthy. With the exception of the department associated with iron there has been a steady business, the orders from the country dealers having increased. The transactions in Halifax and Huddersfield have exhibited better symptoms notwithstanding the approach of the holiday period. The report of the Manchester market is not discouraging, and the demand for cloths of costly manufacture has improved. In the neighbourhood of Leeds and Leicester the operations are represented to have been more numerous through the orders to supply fabrics for the volunteer rifle corps. There has been no recovery at Newcastle; trade is still dull, freights being lower for the southern ports. The lace houses at Nottingham have been more fully occupied, and in the hosiery branches the transactions have been on an enlarged scale. The Sheffield and Wolverhampton reports seem to be of a less satisfactory character. In the Irish linen markets the demand has augmented, and the advices from Dublin refer to the existence of a more stable position of things.——At the meeting of the Bank of British North America, the report and accounts, with a dividend at the rate of six per cent. per annum, free of income tax, were submitted and unanimously adopted. It was stated that the result of operations compared favourably with those of last year at the same period, an abundant harvest in Canada having given a fresh impulse to trade and general transactions. The completion of the Grand Trunk line of railway will, it is thought, extend the facilities for the transport of produce, and the increase of mercantile relations, and, if a favourable harvest should occur in the course of the next twelve months, the consequence must prove extensively beneficial.——At the meeting of the Peninsular and Oriental Steam Company, the report and accounts, together with the dividend and distribution at the rate of 7 per cent. per annum, making (with the 4 per cent. previously declared), a total of 11 per cent. per annum, were agreed to. A lengthened discussion took place on many minor points, but the explanations rendered on behalf of the board were generally satisfactory.

TO CORRESPONDENTS.

SHAKSPEARE LODGE (No. 356).—Bro. Machen, W.M., (not Manchie, as erroneously printed in our number of the 26th November), writes to correct our report of the last meeting of the above Lodge, in which he states, that not only was he not re-elected, but—the election standing for the next Lodge night—no allusion was made to re-election whatever. We do our best to insure correctness in our reports but cannot always avoid being misled, unless the Lodges will forward us official reports of their proceedings. As regards proper names, printers cannot be always correct, it being very difficult to decipher even the signatures of many of our correspondents.

WINTER LECTURES.—Bro. Donald King, or Bro. Matthew Cooke, will no doubt be happy to enter into arrangements for musical lectures—they are both well practised in the art of lecturing.

"A SUBSCRIBER."—The brother you mention is *not* a blood relation of the Manager of the *Freemasons' Magazine*.

"P.M."—The feature is not abandoned. We shall come out in full force in the early part of the year.

"P.S."—You must not listen to every idle rumour. We have no intention of abandoning the *Magazine*.

"R. R."—The union took place in 1813.

"JABEZ."—Prince Albert is not a Mason.

"P.Z."—You have no such authority.

"B."—We dare not publish it, even if we were inclined—which we are not.

"A YOUNG MASON" must learn to obey those placed in authority over him, or he will be no Mason at all.

"J.J."—If you have any real ground of complaint you can appeal to the Board of General Purposes. Learn to bear and forbear.

"MODEL LODGES."—A communication from "Z" will appear in our next.

LONDON, SATURDAY, DECEMBER 17, 1859.

CLASSICAL THEOLOGY.—VII.

JUPITER AND JULY (CONTINUED).

PTOLEMY ascribed to Jupiter, and his father Saturn, and to Mars, a separate epicyle of their own in the circumference of which he maintained that their planets were fixed; and that the epicycle of Jupiter and his proper heaven, were longer, and nearer us, than those of Saturn; but that those of Mars were of greater magnitude, and of less distance from the earth than those of Jupiter. Ptolemy, who lived about two hundred years after Hipparchus, discovered that his great predecessor had been exact in determining the latitude of the fixed stars with their longitude, but that the latter had increased two degrees. Astronomers, since the time of Hipparchus and Ptolemy, acknowledge the stellary motion from west to east, by which the longitude of every fixed star has become above twenty-nine degrees more than it was in the time of the Saviour. But this progress having been found unequal in different countries, different periodical data or times have been assigned.

Through the movements of the fixed stars not being regular, it is considered impossible to prescribe a precise determination of their revolutions. Still some have computed that it would occupy thirty thousand, and others forty-nine thousand years to complete an entire revolution of them. Thus it is said that a star is lost, or newly discovered, when it has only absented itself or returned from the blue concave of another hemisphere, after an intermission of three to four thousand years. Perhaps, therefore, at some far future day, old maps and charts, now impracticable, may find their dates restored and correct. These declared motions of the heavenly bodies did not agree with the opinion of the followers of Aristotle, whose system determined that the heavens could not be subject to any alteration. They imagined a heaven to exist between the firmament and the *primum mobile*, which, by its own appropriate motion, librated sometimes from east to west, and sometimes from west to east; by which means it accelerated and retarded the observable movement of the prefixed, or stated fixed stars. This new heaven was called the *Chrystalline*. It is further recorded that the ecliptic, which was in Ptolemy's time twenty-three degrees, fifty minutes, from the Equator, was then twenty-three degrees and a half. Therefore, to account for this alteration, they conceived another crystal heaven, which they made to librate from the north to the south, and from the south to the north. The mysterious dealings of Providence may well be called an incomprehensible problem, which can only be solved by the spirit of Christian revelation. The Talmud does not more clearly explain the doctrine of Essenism than the Gospels. Nicodemus was reproved, being a "ruler of the Jews," for not knowing the meaning of the words, "Except a man be born again, he cannot see the kingdom of God." Nicodemus was a Pharisee, yet we see he was not altogether ignorant of this doctrine of regeneration; nor did he fail to perceive that Christ could not perform the miracles he did, "except God was with him."

An angel of the Lord interrogated Manoah as follows: "Why askest thou thus after my name, seeing that it is secret?" Therein may it not be seen that the Deity contemplated some omnipotent object in thus withholding this great name? We shall more plainly elucidate for the general reader, as we proceed, the actual revelation of the mystery of the angel being seen, and then, in disappearing, being only heard. The motives of the Almighty proceed from his own inscrutable wisdom, and his thoughts are not as those of men. He visited and raised up judges for his acknowledged worshippers, whilst he still left the nations around them to be "as thorns" in their sides, and their gods "a snare" unto them. Indubitably, as the deficiency of the finite is within the infinite, Manoah apprehended what he wanted to know, and was not enabled to name.

When Romulus was fighting with the Sabines, and his little army, thrown into disorder, was about to retreat, it is related by Livy that he prayed to Jupiter in the following words:—"O father of the gods (*Divum Pater*) and of all mankind, take away the fear and stop the dishonourable flight of the Romans; at least at this place drive back the enemy, and I vow to erect here a temple that shall stand for an everlasting memorial, that it was from thy immediate aid and protection that Rome itself received its preservation." After this prayer his soldiers with one accord rallied, returned again to the battle, and obtained a complete victory, whereupon Romulus built and consecrated a temple to Jupiter Stator. When the Gauls besieged the capital of Italy, an altar was raised to Jupiter Pistor because, it was said, he told the Romans to throw loaves into the encampment of their hungry foe, by which contrivance the siege was raised. Through divine favour, Gideon was enlightened and instructed to defeat the Midianites by employing trumpets and pitchers containing lamps. But it was not till after he had seen the fire come up out of the rock and consume his offering that he knew he had been speaking face to face with an angel of God. "Then, Gideon" (let this text be well considered, as Jacob and Moses, long before him, had done the same honour to Jehovah) "built an altar there unto the Lord, and called it Jehovah-shalom."

This, to the uninitiated, unless in the credence of perfect faith, must be, if not acataleptical, at least unaccountable. Yet, sacred as is this record, profane writers have converted it into fables and made it the source of many fictions, although through their own acquaintance with religious ordeals which taught them little reverence, it would seem they were well aware of its truth. Joash named his son Jerubbaal, saying, "Let Baal plead against him because he has thrown down his altar." He had cut down his grove also at the command of the Almighty.

Never was the grove of oak and misletoe esteemed more vocal, inspiring, and sanctified by the administering Druids, than it was held oracular and sacred by the officiating Philosophi*—the Τομαραι Ελλοι, and its other diviners. There is no accounting for the uncertain etymology of the Dodona. Some have supposed it to be derived from the name of the son of Javan (Dodanim), who there, or in that direction of Epirus, settled a colony; others from the Dodonean river; and others from some less likely origins, excepting the nymph of the sea, or rather the prophetess, they named Dodona, who was brought from Phœnicia into Greece. This was none else, we should surmise, than the goddess Δοδονή, the daughter of Jupiter and Europa. From a period immemorial, there existed near a city called Dodone, in Chaonia, a grove of oaks consecrated to Jupiter Dodonæus, which was famous for the most ancient oracles of the whole of Greece. To those who consulted it, two doves, from the highest tree in the forest, gave responses, or, as it has been fabled, the oaks themselves, as it were, uttered sentences; by which is meant, that the Hamadryads and Dryads spoke there, and chanted forth oracles and prophetic verses, inspired by Jove. Within or close to this enchanted wood was the far famed musical and proverbial Dodonean brass† cauldron, and the sacred fountain, so remarkable for its torch extinguishing and relighting properties. The Trophonian oracle, not so old as that of Dodona, was scarcely less famous. It owed its fame to Saon, with regard to Pausanias, but had its name from Trophonius, the brother of Agamedes, a predicter of future events, who dwelt on an eminence overlooking the surrounding wood, in the neighbourhood of Lebadea, a city of Bœotia.

* These priests or Druidæ among the Gauls, and Philosophi among the Grecians, were the same as the Persian Magi, Indian Gymnosophistæ, Assyrian Chaldæi, and the Roman Sacerdotes; they all sacrificed under oaks.

† Χαλκειον Δοδοναιον.

In this subterranean abode he expired, and was, after his death, deified as an oracular god, or Roman saint; and was most consulted and evoked.

Futurity was made known in this cavern through the medium of the senses of vision or hearing. The seeker of its altar, or mysteries, had to undergo peculiar purifications and ceremonies. He was to offer the appointed sacrifices; with sweet oil of cleansing he was to anoint his body, and then to bathe in the river, or lave himself with pure water. These preliminaries ended, he approached the mouth of the cave with slow steps, clothed in a white linen robe, bearing in his hands a cake of honey mingled with butter and flour, on a salver or platter; he then descended the narrow underground passage, and on his leaving the cave he came out walking backwards. His appearance was wild, he looked astounded, dejected, and very melancholy. Hence the Latinized Greek proverb, *In antro Trophonii vaticinatus es.* The priest of Jupiter, Trophonius, conducted the neophyte through the temple to an elevated chair, called the seat of Mnemosyne: seated in which he rendered an account of what he had seen and heard. Next, his companions brought him to the chapel of *Bonus Genius*, or Good Fortune, in which they were not long restoring him to his usual cheerfulness. The temple, or high place of the oracle, was on the summit of the grove planted acclivity mentioned; at least so it is brought to the mind's eye by such classic authors as Plutarch and Tacitus.

BASILICA ANGLICANA—VI.

NORWICH CATHEDRAL.

The city of Norwich has from the earliest period held a very prominent place in British history; the capital of one of the most populous and most influential agricultural counties, and the seat at various periods of some of the most important of English manufactures, it has ever been the centre of political and polemical discussion. Naturally its most prominent feature, its cathedral, reflected the passions of the hour, and within its sacred walls the fanatic and the charlatan, the presbyter and the politician, have found audiences for their harangues, and sometimes enthusiastic followers for designs by turns praiseworthy and impious.

The cathedral church of Norwich, though not boasting the antiquity of many others of our English ecclesiastical edifices, is yet one of the most interesting, whether its history or its antiquities be considered. Inferior to some in point of design, to others it is superior in richness of detail, and in a few particulars stands alone of all our religious buildings. Its vicissitudes have been frequent and extreme, and its history is hardly less entertaining than instructive.

In a previous paper we mentioned the names of most of the principal Norman ecclesiastics who by their munificent endowments of abbeys, colleges, and religious edifices, generally caused themselves to be affectionately remembered by the faithful who came after them. Among those not the least eminent was Herbert de Losenge, or as he is sometimes called, Herbert de Losinga. This distinguished prelate was Bishop of Thetford, and was deposed from his bishopric in consequence of certain malpractices, of which the evidence is at the present time either incomplete or lost. One thing is, however, sufficiently well attested, namely, that he was unenviably known as "Herbert the Liar." Upon his degradation he made a pilgrimage to Rome, where he pleaded his cause before the then pontiff, and with such success that he was restored to his see, but only on condition that he should build a church in imitation of the example which had been set him by his brethren, and also a priory capable of giving accommodation to sixty monks. William of Malmesbury tells us that he was not a rich bishop, but other writers persist in the opinion that his wealth was enormous. It is not, however, improbable that the command laid upon him to build a church worthy of his title and rank was one which had a view to his avarice; for the times were such, and the encouragement given by the Norman Conqueror to those who undertook religious works, was so well known for princely munificence, that De Losinga must have fallen in with the fashion which had been set by his brethren in the church and the temporal peers, who could have no interest other than could be derived by the absolution of their rapacity whenever occasion required.

Accordingly when De Losinga returned from Rome in 1094, he removed the see of Thetford to Norwich, and purchased a piece of marshy land from the citizens of Norwich, upon which he employed himself for about two years in preparing it for the structure which he had resolved to raise upon it. This ground was called the "Cow Holm," and appears to have been used as common land, for the title to it was subsequently a matter in dispute. The foundation stone was however laid in 1096. Under the superintendence of Herbert the church soon rose to command the attention and at length the admiration of the clergy and architects of that time. For twenty-one years, until his death in 1119, the prelate laboured at his penitential work; he lived to see its walls nearly covered in, and he was enabled to utter his last prayers beneath its roof. Herbert de Losinga was succeeded by Eborard, who was also deposed. It should be remembered that in those days the church militant had many other enemies than Satan. As an illustration we may mention how the fighting Bishop Spenser was as accustomed to coat of mail and casque as he was to the stole and crozier—how he was not less conspicuous in the lists than in the pulpit—in proof whereof his monument exhibits in exquisite carving both helmet and mitre, with the effigy of St. Michael the archangel, armed *cap à pié*, and with drawn sword, in menacing attitude, sculptured above them. The soldier and the priest were sometimes convertible terms, with this difference, however, that the sword of the former was double edged, and was wielded by delegation from a power which was then unquestioned. The work therefore begun by De Losinga was continued regardless of cost by his successors. Before its completion, like others of our ecclesiastical structures, it was nearly destroyed by fire, but was at length finished by John of Oxford, bishop of Norwich, in the year 1200, who restored what had been consumed, and perfected the original design.

Norwich Cathedral has however suffered more from the fury of party rancour than from the hand of time or the ravages of the elements. In 1272 occurred riots during the King's (Edward I.) absence in Scotland; and on this occasion the mob rushed in, dismantled the church, and had well nigh completed its destruction. Their rage was however quelled by the vigorous, wise, but yet stern resolution of the king, who ordered the damage to be repaired, and attended himself, with Eleanor his queen, and all his court, to witness its reconsecration in the year 1278. The cathedral, under the royal favour, became still more magnificent. In 1295, the tower over the central transept was blown down and the injury done to the building was thought for a time to be irreparable. That which at present stands was erected by Bishop Percy, in 1361. The great central window was built by Bishop Alnwick, about 1430: in 1463 Bishop Lyhart raised the magnificent stone roof by which it is covered in. Bishop Goldwell raised the upper part of the east end of the choir, with the clerestory windows and flying buttresses about 1480, but it was not until 1510 that it was at length completed as it is now beheld, thus occupying in its construction a period of four hundred and sixteen years. Surely the perseverance of our forefathers in prosecuting their designs is hardly less astonishing and admirable than the grand and gigantic scale upon which those designs were formed.

But this noble edifice has had to pass through two memorable crises. The first was when Henry VIII. sent out his commission for inquiry into the state of the religious houses, with a view to their ultimate suppression. Mr.

Froude, in his History of England, has drawn a vivid picture of the panic which spread through all classes. Men lined the road armed with such weapons as the country afforded, determined to protect what then appeared to them institutions sacred and inviolable in their character. Cromwell, one of the commissioners, bore testimony to the popular wrath, and at last paid with his head the penalty of his vacillation in the service of the Tudor tyrant. The populace besieged the commissioners in the very church, a conflict ensued, and much injury was done. Under Mary the cathedral was repaired, and under Elizabeth new privileges were given to the city and to the see. James I. affected much partiality for the city and people of Norwich, and Charles I. found within its walls a welcome as hearty as ever monarch received. During the Commonwealth, however, the Cathedral of Norwich was nearly destroyed. Its painted windows were broken by the Puritanic mallet, its monuments mutilated, dragoons were quartered in the nave and aisles, and one pious soldier actually made a horsecloth of its altar cloth. Let us hear a contemporary and eye witness. Joseph Hall was at that time Bishop of Norwich. Like others of his class he was loyal to the king, and this virtue in his view was the deadliest crime in the view of the Puritans. Alas! those were sad times for the splendour of religious worship, and the fierceness of fanaticism blinded the mental view of men, animated doubtless by religious aspiration; but as has since been sorrowfully found sadly mistaken as to the effect of their fanatical iconoclasm.

"Truly," says Bishop Hall, "it is no other than tragical to relate the carriage of that furious sacrilege whereof our eyes and ears were the sad witnesses, under the authority and presence of Alderman Lindsey Toftes, the sheriff, and Greenwood. Lord, what work was here! what clattering of glasses, what beating down of walls, what tearing up of monuments, what pulling down of seats, what wresting out of iron and brass from the windows and graves, what demolishing of curious stone work that had not any representation in the world but only of the cost of the founder, what tooting and piping upon the destroyed organ pipes; and what a hideous triumph on a market day before all the country, when in a kind of sacrilegious and profane procession all the organ pipes, vestments, copes and surplices, together with the leaden cross which had been newly sawed down from over the green yard pulpit, and all the service books and singing books that could be had were carried to the fire in the public market place—a lewd wretch walking before the train, his cope trailing in the dirt, with the service book in his hand, imitating in an impious scream the tune, and usurping the words of the litany used formerly in the cathedral! Near the public cross all these monuments of so called idolatry were thrown into the fire; not without much ostentation of a zealous joy in discharging ordnance to the cost of some who professed how much they had longed for that day. Neither was it any news upon the guild day to have the cathedral, now open on all sides, filled with musketeers, waiting for the mayor's return, drinking and tobacconing as freely as if it had been turned into an alehouse."

Such were the doings of our forefathers, such the horrible rancour which religious hate begets. May it be hoped that the passions of one age are the overflowing which fertilizes the next, and of which the fruits are wisdom, brotherhood, and charity.

The cathedral church of Norwich consists of nave, transepts, and aisles, which run in a circular direction round the east end (corresponding in this respect with the form of the building), and four chapels. On the south side is a cloister, a feature which need hardly be called peculiar in the style of architecture of which this famous church is the type, but which in some instances is found wanting. The length of the building is four hundred and eleven feet, of the transepts one hundred and seventy-eight feet. The breadth of the nave and aisles is seventy-two feet. From the floor to the summit of the tower measures one hundred and forty feet, and to the top of the spire which tapers to a point and is elegantly crocketted at the angles, the height is three hundred and fifteen feet.

THE VARYING CHARACTER OF ENGLISH ARCHITECTURE.

BY JOHN WILSON ROSS.

We are not among those who believe that Englishmen have no sympathy with art or artists of any kind, but move only in the mild sphere of making steam engines and calico prints; that they are essentially a commercial, practical, peaceful people, who have an immense capital and fine large towns, which they do not possess the capacity to embellish with beautiful edifices. So far from being of opinion that there is want of skill in English architects, we think that, whenever a great event calls for their talents, they are equal to the occasion. Indeed, whenever there has been a universal invitation to submit designs, as at the Lille cathedral competition, and at that for new state offices in this country, they have carried off the first prizes, and no one has ever questioned the superiority of their designs. Doubtless there does exist a very foolish prejudice that foreign artists of every description surpass the English, although we have seen our own countrymen selected to do that which could not be done so well by the native architects. Thus, at Hamburg, an English architect was chosen to rebuild the cathedral and the town hall, both of which are the chief glories of that city. But though, when measured against the best men of foreign countries, our architects hold the foremost place, we must candidly admit that they influence very little for the better the style of our houses, particularly our secular public buildings. The causes, by which this is to be accounted for, are manifold; one of the chief is, that the question of style is treated by some as a matter of perfect indifference, and by others as a matter of paramount importance. Is there any clue by which an architect is to be guided? In what direction should he wend his way? It ought not to be, in our opinion, towards mediævalism; yet there is very little doubt, after recent experiences, that Gothic is chiefly aimed at. Gothic may be all very well in the erection of a church, or of such an ecclesiastico-secular structure as a nunnery, a monastery, a Jesuits' college, or even a college at a Protestant university. It would have been a very great pity if the Royal Exchange, or St. George's Hall in Liverpool, the Radcliffe Library at Oxford, or the Senate House at Cambridge, or any other important public building, had been erected in strong contradistinction from modernism; and bearing upon it the stamp of archaism, had been chargeable with anachronism, instead of being impressed, as it is, with all but the precise Anno Domini date of their erection. We are puzzled to know why architects should affect so much mediævalism for our contemporary secular architecture, when in all other secular matters, whether of business or amusement, we are every day removing further and further off from the characteristics of our earliest civilization.

The advocates of Gothicism assert, apparently without a shadow of truth, that the perpendicular is essentially the style of England, and that if it be not the best, it is, at any rate, the home style. True enough, it did not come to us from another land; certainly it never went away from us to another climate, for assuredly the men of other countries never had the bad taste to choose to imitate it from us. But, after all, it is only a variety of the Gothic which in its due season was transplanted into our country; and even as the Roman, the Saxon, the Norman, the pointed or early English, and the decorated styles passed away and yielded place one to the other, so the perpendicular, the successor to the decorated, wore itself out in turn in the days of the Tudors, by which time it had stiffened and straitened itself up till nearly every flowing line was lost. During the reigns of Henry VIII. and Queen Elizabeth the last lingering traces of the Gothic disappeared. Circular and square forms began to take the place of the perpendicular, and the Italian style came into fashion, and—in a debased form it is true—continued in use for somewhat more than a century—that is,

from the commencement of the sixteenth to the commencement of the seventeenth centuries. But about 1620 a more pure Italian style came into vogue, and was continued, with various degrees of success, until the middle of the reign of George III. Since then our principal buildings have been chiefly copies or adaptations of the Florentine, Roman and Venetian schools. Of the latter we have splendid copies and even original productions in great numbers in London—nowhere to such an extent and in so small a space as in the club houses in Pall Mall and St. James's Street.

If we give as the duration of the various architectural phases in England since the time of the Roman invasion, 400 years to the Roman style, 600 to the Saxon, 150 to the Norman, 350 to the varieties of the Gothic, 100 to the Elizabethan, and 200 to the Italian, we find that the architecture in England in its general form and detail has been more than 1,400 years of a different character from the Gothic, while the latter universally prevailed for only three centuries and a half. The Gothic then can in no sense be called a national style of building. It did not originate in England; it was the Byzantine architecture improved by the Christians; during the period when cathedrals, churches, and domestic buildings were erected in this country in that style, similar structures in France, Belgium and Germany were raised in the same style; the buildings of the four countries have all the same recognizable characteristics, so that if the national style of architecture in England be Gothic, the national style of architecture in Germany, France and Belgium is also Gothic. The fact is, we can claim for ourselves no particular style as national. At several periods we have adopted different styles, and the existing races have varied them with those little differences which they thought suited to their peculiarities.

We may be here allowed to glance aside to observe that the architectural remains in this country are very valuable as aids not only to the progressive development of the arts, but to the knowledge of our history and the changes in our domestic habits and social condition. It is easy enough to perceive from the distinctive character of the principal remains from the time of the Normans to the thirteenth, fourteenth and even fifteenth centuries, on account of all the houses being then strongly fortified, that we were a fighting people; that from no attempt at fortification being made in building the brick houses in the reigns of the Tudors and the Stuarts, that we were then abandoning warfare, and gradually betaking ourselves to the arts of civilization; and, from the comfortable domestic character of private dwelling-houses during the last two hundred years, that our time was devoted entirely to commerce and the industrial arts; that life was preserved to a large extent, and that on every hand social comforts were daily improving.

It is only indeed of very late years that difficulty as to choice of style has arisen, it having been safely taken for certainty, that no other than classic, or some modern modification of it ought to be thought of for secular public buildings. A few years ago the great advocacy was for the classic style; and buildings in styles not Gothic were raised with great beauty and rapidity in London, Edinburgh, and Dublin, at Oxford and Cambridge, and in such great provincial towns as Liverpool, Manchester, and Birmingham. Nowadays a railway station, or a savings bank, a training college, or barracks, are Gothic and castellated, not quite what a true lover of art likes to see in point of taste, nor a member of a society for improving dwellings in point of sanitary requisites. The windows are of course very small; perhaps there is a confined inner court if the building be large enough to admit of a court; the healthfulness of the building is consequently made to yield to the idea of some imitation of the mediæval castle, and that cannot be for good result in art, which either represses the utilitarian development, or which seeks to combine with a different use the decorative characteristic of something else. Architecture seems in these days to be never prepared for a new class of buildings, or a new invention or material. The art is more than at a standstill, it is going backward; for we cannot help thinking that to build in the classical style is to *modernize* and advance, and to build in the Gothic style is to *archaize* and retrograde.

THE CRAFTSMAN'S DUTIES.

[The following is an abridgment of an eloquent and valuable oration delivered before the Grand Lodge of Iowa, U.S., by the Rev. Geo. B. Jocelyn, Grand Orator.]

For a few moments we have been called from labour to refreshment, that we may gather around our Masonic trestle board, compare the work of the past year with the designs there traced, and see what yet remains to be accomplished by those of us who are still permitted to labour in the forests, or in the quarries, or in carrying up the walls of our increasingly beautiful temple. On our trestle board we shall find many designs traced by the hands of those who long since mouldered to dust—designs which, from their universal application, have been the guide of the Craft from time immemorial—and as we gather around it, now nearly six thousand years since the God whose we are and in whom we trust, said, "Let there be light, and light was," we shall discover that those designs, in their spiritual, moral, and practical application, have lost none of their beauty or adaptability to our race by the flight of years or by the ever changing phases of the mental and moral condition of mankind. Centuries since, Masonry lost its distinctive features, as a society of operatives, but retaining its ritual and ceremonies, still redolent of the perfume of the incense that filled the temple of God on Mount Moriah, more than three thousand years ago, when, at the base of that altar on which the ark so safely reposed, were placed level and plumb line, and trowel and gavel, and compass and square, it has gathered Masons who, collecting the scattered implements of the ancient operative profession, are building a moral temple whose foundations the vandal hand of war shall never overturn, and whose walls, and pillars, and halls, and domes shall never be tarnished by the touch of time.

To-day, as a part of the great Masonic Craft now scattered over the world, we have gathered around the ancient trestle board found in the old temple, to revive past associations, repledge our fealty to the practise of those virtues so nobly illustrated in the life, character, and death of him who first traced designs thereon; and, by a few moments' meditation, renew our love and zeal for our time honoured institution.

The antiquity and deeds of Masonry have given it a prominence before the world enjoyed by no other merely human institution. To this history I need scarcely allude to-day, for it is within the reach of all intelligent persons, whether they are Masons or not. It is a part of the history of the world; it is engraven on all the monuments of antiquity, in all lands; it is interwoven in all those vast designs by which the race has been elevated, and by which liberty and human rights have been secured. To the thoughtful Mason it would be a pleasant task to trace the influence of Masonry on the progress of the world in the liberal arts and sciences, and in the inculcation of those purely humanitarian principles which have modified the rigour of monarchical governments, and cultivated the sentiment of human brotherhood, and expanded the soul of man with correct notions of a liberty in which due deference shall be paid to rulers, and in which the subjects may exercise the appetites and passions within due and proper bounds. I need not refer to the simplicity, beauty, truthfulness, harmony, and merit of the rites and ceremonies of Masonry, for all these are demonstrated in the fact that they originated in the purest and most refined ages of antiquity—survived, like burning centres of unfading light during the night of barbarism that for more than a thousand years settled down like a pall of almost impenetrable gloom upon our whole race, and now unchanged, command, in the noon of the nineteenth century, the admiration and wonder of many of the brightest intellects of the day. Of the purity of its teachings and the righteousness of its motives, it is sufficient evidence to point you to the many pure and noble men of all ages and of all lands who have surrounded its altars and cherished them at the risk of life, and fortune, and honour. These and other kindred facts form themes, the elucidation of which would cause a just pride to swell in the heart of every Mason here. But these themes, so full of food for the intellect and the heart, I propose to lay aside to-day, and from the trestle board take some of its many designs that have a practical bearing, and which shall come home to the heart and conscience and life of every brother. Theories

may be beautiful—forms and ceremonies sublime—but unless they can be made practical, and can affect the ordinary duties of life, or can assist in the discovery or elucidation of new facts in art and science, or in the mental or moral elevation of the race, of what benefit are they? They may tower up before us as beautiful as the floating iceberg of the northern seas, sparkling in all the grandeur of variegated light as reflected by the sun's declining rays, and they may be as cold as beautiful; or, what is a still more appropriate illustration, they may be as beautiful as the vision of Jacob, when, reclining his weary head upon the cold stone of the desert, he saw, at midnight, heaven opened and a ladder let down from the skies above, on which the angels of God descended and ascended; but if the vision were all, it would only remain a sweet memory of the night, to cheer by its remembered beauty; but when of that ladder, whose three principal rounds are "faith, hope, and charity," we construct a highway to the skies, on which not angels but redeemed men may ascend, and hold communion with the God unseen by natural eye, the vision remains not only a remembered "thing of beauty," but a practical "joy for ever."

Masonry properly appreciated is an element of power. The design of all its forms and ceremonies is to improve and elevate, not only its votaries, but the world. It appeals to some of the strongest elements of our nature, and wherever Masonry fails to make men more thoughtful and better, the fault must lie in those who impart the mysteries or in those who receive them; generally in the former. I state two facts I wish you each to bear in mind: Whenever the lectures, oral and written, scientific and moral, traditional and historical, any or all of them, are omitted in the conferring of a degree, that degree is imperfect to the amount of the omission, and the candidate has not been properly dealt with. This is one fact. Whenever a brother Mason fails to square his life according to the lectures and obligations he has received, to the full amount of that failure he lacks in being a Mason. This is fact number two. Pardon the plainness of speech; and recollect that one duty of a Mason is to speak the truth in love. You know as well as I do that while our ceremonies are secret, our duties have been spread before the world from the pulpit, the forum, and the press, and that there are very few who are ignorant of the claims and requirements of our beloved Order. I shall not aim to present you anything new—for I shall feel safest in pointing you to those designs on our trestle board, traced, indelibly traced, by the pen of inspiration, and embalmed in the lives of the noblest patrons of the art that ever knelt at a Masonic altar. Masonry needs nothing new to add to her wisdom, strength, or beauty; and the more closely, in this day of change and professed reforms, we adhere to the antient landmarks in ritual and in duties, the more successful shall we be in accomplishing the design of our Order. Masonry needs nothing new—for her ritual is simple, impressive, unique, and sublime, and her inculcations are truths, immortal truths, with an adaptability to our race that must exist until wrong is banished from the world and virtue reinstated on her ancient throne—"until suffering has no want to relieve and sorrow no tear to dry." Masonry needs nothing new, for that which has endured the mutations of time, the vandalism of war, the fires of persecution, the edicts of kings, the bulls of the popes, and the anathemas of the fanatical of all ages, certainly possesses those elements of perpetuity and success that must command the respect of its opponents and the love of its adherents; elements that it would be fatally unwise to cast aside for anything novel and untried, no matter how beautiful it may appear. Man, as he is by nature—the rough ashlar—is the material Masonry designs to work upon; man, as he should be—the perfect ashlar—is the result she designs to produce. To accomplish this, each individual man—like each particular stone from the quarry—must pass through the transition state ere the mass of society can stand the test of the square of the Grand Master Overseer.

The first, middle, and last duty, then, of each Mason, is to know for himself the nature and extent of the obligations assumed by him in becoming a Mason. This comprises the all of his knowledge as a Mason—the fulfilment of these obligations comprises the all of his duties as a Mason. These propositions are so self evident that I should feel I was insulting your intelligence to attempt to prove them. These practical duties (for theoretical and ceremonial Masonry belong to the Lodge room) embrace man's obligations to himself, his fellows, his country, and his God.

In the name of the Order, I demand of each one the improvement of the talent given him, in the elucidation of the designs on our trestle board, that our Grand Master above may have pleasure and the whole Craft profit thereby. Our Order forbids all that tends to degrade the body or the soul, and enjoins whatever will enlighten, improve, and elevate them; the Masonic obligations demand to the fullest extent possible, with means and opportunity, the subjugation of the unholy passions and appetites of our nature, and the development, according to the same standard, of all those virtues and graces which can adorn the intellect and the life. This is part of the work to which, by solemn rites and ceremonies, you have been consecrated. See that you fail not to meet your high dedication.

But there are other duties of a still more practical nature, embraced in these obligations—they stop not with yourself. You are but one of a race to which you are bound by ties you cannot sever. Masonry could not, and does not, ignore these associations: That which is demanded of you individually, is only to qualify you for the relations of life in which you are placed. You cultivate virtues in the heart, only that you may exhibit them in the life. Of what use, as sentiments, are truth, brotherly love, relief, justice and charity, unless they find expression in words of cheer and deeds of love? The world is tired of metaphysical disquisitions. In fact, can you separate these virtues from some object on which to bestow them? The very qualities out of which they are formed require these objects. Does Masonry teach them as abstractions? Nay verily. She acknowledges the ties of brotherhood, and the weakness of the individual by her associations in the Lodge room. It wars against the spirit of intense selfishness by which man is so liable to be governed. It teaches the fatherhood of God and the brotherhood of the race, and in an especial manner does it inculcate this sentiment among those who are united by the same mystic tie. It makes his rights our rights; his interests our interests; his pleasures our pleasures. However much we may differ in matters of opinion, it says, "we are brethren," and this sentiment is to be exhibited in all our actions and tempers towards each other. We are to cherish the reputation, the property and the life of a brother as our own. It forbids all that will injure; it silences the tongue of slander; it stays the hand of injustice; it destroys strifes and heart-burnings, and bickerings of all kinds. Children of the same family, there must be no quarrels. He is my brother! This is the sentiment of Masonry, and only when we act up to the requirements of this sentiment are we Masons in deed and in truth. Apply this principle in all the minutia of life—let it enter all the departments, social, civil, commercial, and we should have a state of society such as clearly pointed out in the teachings of our Order.

Take another sentiment—relief. Is it an abstraction? Does it not necessarily imply an object; and in the connection in which I now use it, is not that object a brother? Is a brother in difficulty, or distress, or danger? What is its voice? Stop and inquire how that difficulty, or distress, or danger was produced? No, this is now a secondary matter. Give the immediate relief, and then inquire the facts—and if those facts demand reproof, censure, suspension or expulsion, administer it, and administer it promptly. Relieve first, then correct.

Truth; what is it? "Conformity to reality or fact." Admit it. This conformity must be applied to some object. It must be real. Is not this one of the corner stones of our edifice? Can a man be a Mason and not be a true man in all his relations? His actions must accord with the facts; his words must be as good as bonds—something on which you may depend—something to which you may give your own personal pledge, as a voucher. In a world where much is outside appearance and sham, where falsehood and chicanery and fraud are frequently installed in high places—where trickery and keen trading, and sharp practise, and illicit financiering rule the many, this Masonic virtue is a jewel that will always command the admiration of the pure and the worthy. Shall we hide that jewel? Shall Masons' words ever be any thing else than bonds? Shall it ever be said that Masons are no better than other people? Shall it ever be said that this cord by which we are united is a rope of sand? The answer lies with us, my brethren! We and our compeers are the exponents of Masonry throughout this state. Our halls have been dedicated, our vows have been voluntarily assumed, our principles are known to the world. Can we profess and not practise? Dare we do it? Should we not stand condemned as unworthy the name we bear? This is a virtue we cannot confine in its operations to ourselves—it is an element of character that lies at the basis of our whole structure. A Mason! and false to himself, false to his brethren, false to his race, false to every true relation! Can such a thing be? A Mason and a liar, by word or deed, for emolument or fear or gain—for revenge or love! Were such an abhorrent doctrine or practice ever to obtain among the Craft, would not the spirits of the departed Hiram, and of those other patrons of our Order, who yielded life at the hand of violence or expired on the rack or amid the flames rather than be false to themselves or their fellows, haunt our guilty minds, and rise before us in every middle chamber, and before every altar, and strike more terror to our

perjured souls, than did the ghost of Banquo to the guilty Macbeth? Guard well the passes to this virtue; tyle every avenue of temptation; demand the *shibboleth* from every thought and deed that would approach this foundation, for once undermined, the whole superstructure of your Masonic character is as baseless as the unsubstantial fabric of a dream.

Permit me to allude to one other tenet of practical Masonry. I refer to charity. And I now use it in a broader sense than brotherly love, or relief to a suffering Mason. To the duties under these points I have already referred. Charity is a practical thing, not only so far as the brethren and their families are concerned, but so far as all men are concerned. I am aware that we should have the first claim on each other—this is not only brotherly, but right; but shall charity stop there—can it stop there?

"Want is on every side; woes are on every hand."

Engrossed as the Mason may be in the business and cares of life, he must not forget that it is his duty to relieve and assist all who may be in distress as far as God has given him ability. This is the very spirit of Masonry—the life it would breathe over all the world—the profession it makes everywhere, and at all times. It recognizes but one nation—the earth; but one family—the race of man. This is one of its boasts—one pillar of its strength. Its universal adaptation to the wants of man in the demonstration that its principles are inspired—its doctrines divine. As practical Masons can we ignore these facts? Are we not bound to assist the unfortunate and the erring, even though they may be unworthy to kneel at our altar and assume our vows. Time will not wait on you; misery will not withhold its bitter cup; hunger will not cease its clamour for food; temptation to do evil will not fail to be present; sorrow will not check its tears that we may rest; death will not stay its dart, that we may dally on our way to the bedside of the dying. You must thrust yourself into the tide of misery and rescue those that are perishing. I know the field is a hard one and your means limited. But recollect a cup of cold water, a morsel of bread, a kind word, a helping hand, may save many a one. You need not go out of your own daily walks—nor out of your own neighbourhood to perform such deeds of love.

But there is another, broader charity than this you must exercise—the charity of thought—the toleration for opinion's sake. It costs but little to furnish money to the poor and destitute—it may be no self denial to assist even our enemy that is suffering. Kindness of feeling may prompt you to cast a bone to some starving cur; but can you tolerate difference of opinion, when it comes in conflict with your own? Can you rise above the prejudices of education, of party, of sect, and recognize all who are labouring for the right as your brethren beloved? Does not Masonry require this? Are you infallible in theory or in practise? May you not be wrong in one and err in the other? We cannot all see alike—it is not designed we should—but we can differ and be brethren. Men of all faiths and parties and creeds can assume our vows, and become Masons. As practical Masons we should cultivate and practise a spirit of liberality that will tolerate everything but wrong. Charity like this will put down strife and discord in the Lodge room and in the community—it will acknowledge the common tie of brotherhood that exists among all men; it will put out the fires and scatter the fagots of persecution; it will break the iron arm of war; it will throttle at its birth proscription for opinion's sake; it will send peace over all the world, into every community and neighbourhood, and reinstate the scenes of ancient Eden in the hearts and homes of all men. Can you practise this Godlike virtue? Can you look with favour and affection on him who may differ ever so widely from you in opinion? Can you give the warm right hand of fellowship to your antipodes in sentiment while their hearts are right, and they labour for the cause of virtue and humanity? Can you do all this without stopping to inquire nation or creed, religious or political, and say, "Is thy heart as my heart, if so give me thy hand?" This is practical charity, a charity of which too little is seen in our world of strife and bigotry—but it is a practical charity that must sooner or later dawn upon the whole world. If, as Masons, we perform our duty, God will own us as honoured instruments in hastening the good time coming.

I might refer to many other practical duties relating to ourselves and fellows, but on this point I must not impose longer on your patience.

Work.—There is a perennial nobleness, and even sacredness, in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair.—*Carlyle.*

ARCHÆOLOGY.

BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the recent meeting on the 23rd ult., the chair was taken by T. J. Pettigrew, Esq., one of the vicepresidents. Thirty-three associates added to the list since June last were announced, including the Bishop of Oxford, J. Walter, M.P., J. H. Markland, D.C.L., Drs. Palmer, T. Read, C. Rooke, Rev. Messrs. Jackson, Levy, Ridley, Messrs. Benyon, Jortin, Madden, Godwin, Hughes, Hodson, Kears, Alexander, &c. The mayor of Reading exhibited two pommels of swords found at Silchester, one globular, gilt, and ornamented with silver, similar to two in the Faussett Collection found in Saxon graves, but considered to belong to the Renaissance period; the other presenting a singular head dress, and filled with lead. Mr. Wright exhibited several casts from the impressions of the feet of dogs on Roman tiles, made before the tiles were hardened, obtained from Wroxeter; also a small Roman painter's pallette, in alabaster, with the name either of the maker or of the painter to whom it belonged incised in small characters on the back; and a small iron box of Roman workmanship, with its cover on, and hermetically sealed by the progress of decomposition, but through an accidental fracture at one edge the interior appears to have been fitted with some kind of wood. Mr. Bateman forwarded an account, together with the drawings of several Anglo-Saxon antiquities, preserved by him from a spot near Caistor, in Lincolnshire. The remainder of the evening was occupied in the reading and discussion of the Rev. Mr. Jenkins's paper "On Cæsar's Passage of the Thames, and his Route afterwards."

DISCOVERY IN DERBYSHIRE.

A very remarkable painting, with an inscription over it, has been recently found in cleaning the walls of Melbourne Church, Derbyshire. The painting consisted of a figure of the devil, underneath whom were two human figures; other figures were represented in various parts of the painting. The inscription is written in singular characters, and has puzzled several eminent linguists. The most probable construction of it is that rendered by Professor Bosworth, author of the "Anglo-Saxon Dictionary," and the Rev. Samuel Fox, of Morley, Derbyshire, both eminent scholars, and likely to give an accurate opinion. They consider that the painting is a very rude illustration of our Lord's temptation; that the inscription is Latin, much abbreviated; and that when the necessary letters are supplied it reads thus: "Hic est relictus a diabolo;" "Here he is left by the devil," or perhaps more literally, "Here the devil leaveth him."

THE LATE MR. ROLFE.

The local journals have reported some additional particulars of Mr. W. H. Rolfe, of Sandwich, who was a gentleman well known in antiquarian circles, and particularly in connection with Kentish archæology. No one, indeed, has contributed more liberally towards antiquarian researches in the Roman and Saxon departments in Kent than Mr. Rolfe. For years his residence at Sandwich was the rendezvous of a choice circle of scientific explorers, who were hospitably entertained and aided by the intelligent conversation of their amiable host, while a generous hand was ever ready to contribute to the expenses of practical researches.

Mr. Rolfe was the grandson of Boys, the historian of Sandwich. He early imbibed antiquarian tastes, and, in the course of time, succeeded in forming a valuable museum of local antiquities, some notion of the extent and importance of which can be formed from Mr. Roach Smith's "Antiquities of Richborough, Reculver, and Lymne," and the "Collectanea Antiqua." The former work (dedicated to Mr. Rolfe) is chiefly illustrated from his collections; and the Saxon antiquities from Osengal, together with many rare coins discovered in Kent, appear in the latter work. Referring to it, it is curious to notice that, upon a point of money for the illustration, the Society of Antiquaries declined the offer of the report for the discoveries at Osengal! We can only infer then that the liberality of Mr. Rolfe helped to do what this rich society would not consent to.

The valuable collections made by Mr. Rolfe were ceded to Mr. Mayer, of Liverpool, the purchaser of the Kentish Saxon antiquities excavated by Faussett, which had been twice refused by the trustees of the British Museum, several of whom belong to the said Society of Antiquaries. The antiquities of Richborough are now placed by the side of the rejected Saxon remains, and will be often referred to by future antiquaries for types and examples. The county may now lament the loss of such a collection: but Mr. Rolfe was resolved to keep it in its integrity, and where it

should be accessible. It is luckily fully illustrated in the volume abovementioned.

Mr. Rolfe had reached his eighty-first year a few weeks since. His illness was of short duration, and he expired on Sunday without a sigh. His amiable qualities have endeared him to all who knew him, and his loss will be felt not only in the town of Sandwich, but wherever he was known. A respected correspondent adds:—"In Mr. Rolfe our Kentish archæological researches lose a true patron, for he was not one of those who figure only in the decorations and feastings of societies, but he was earnest and sincere for the sake of science, affable and hospitable, and under his friendly roof and auspices were often assembled some of our ablest archæologists, who by his encouragement have substantially forwarded the study of the early antiquities of our country. Some of his most valuable coins found at Richborough, we understand, are at the present moment being engraved by his friend Mr. Fairholt."

MASONIC NOTES AND QUERIES.

FINCH'S CYPHER.

IN the year 1802 W. Finch, of Canterbury, well known to the Craft as a dealer in Masonry, published *A Masonic Treatise with an Elucidation on the Religious and Moral Beauties of Freemasonry, Ziydvjxyjxyjpix, Zgjistn, Wxstjin, &c., R.A., A.M., R.C., K.T., M.P., M., &c., for the use of Lodges and Brothers in General. Dedicated by Permission to William Perfect, Esq., Provincial Grand Master for the County of Kent. By W. Finch, Canterbury (Second Edition, with many Valuable Additions). A List of Subscribers, with an Explanation to this and Two other Plates, is given in the Book of Elucidations on the Plates. Please to observe that every Book has here on the Title Page, ty Qxzf, and Oivjjxg Qvwgzjpix.* Wanted a key to the cypher in which a great portion of these two books are printed. NZGGSVD YLLPV.

KNIGHTS TEMPLAR.

What is the best work to consult for the history of the Knights Templar?—CHEVALIER. [If "Chevalier" is a Templar he can or ought to know the history of his Order. If not, and the question is merely to be taken in a literary point of view, see Nicholas Gurtler's *Historia Templariorum, Observationibus Ecclesiasticis aucta;* 8vo., Amsterdam, 1691; a second edition, with additions, 1702; Peter du Puy's *Histoire de l'Ordre Militaire des Templiers, ou Chevaliers du Temple de Jerusalem, depuis son Etablissment jusquà sa Decadence et sa Suppression*, 4to., Brussels, 1751; the Abbe Vertot's *Histoire des Chevaliers Hospitaliers de Saint Jean de Jerusalem*, which is full of interest to the student; and also *An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe, to which is prefixed a Critical Dissertation upon the Ancient and Present State of those Equestrian Institutions, &c., &c., by an Officer of the Chancery of the Equestrian Secular and Chapteral Order of Saint Joachim*, 2 vols., London, no date].

GERMAN MASONIC SONG.

Wishing we had a translation of some of the foreign Masonic songs, I should be glad to be informed if a German song called "Laszt uns ihr Brüder" can be procured in an English dress? I heard a German brother sing it in his own language, and afterwards give an explanation of it, and it seemed worthy of adoption. —FRANCIS. [The song our brother inquires for was translated some years since, and both words and music are printed in the Rev. Dr. Render's *Tour through Germany*, 2 vols. 8vo., London, 1801. In the introduction the worthy doctor writes thus:—

"If an Englishman wish for almost instant acquaintance with the first ranks in Germany, his being a Freemason will render his introduction more easy and agreeable to the parties as well as to himself—Masonry being there held in the highest estimation. But it is somewhat different from that of England; I do not mean in point of science, but in the choice of members. It is on this account by no means easy to become a Mason, as the qualifications are extremely nice and numerous; the difficulty of choice, however, is not confined to foreigners, but extends even to natives, the mutual consent of every member in different Lodges being necessary to make a Mason, and it often happens that a German is excluded because one single member gives a negative. This accounts for the advantage of being a Mason, in order the more easily and speedily to acquire an acquaintance with persons of the greatest respectability. A man will then be introduced to the *literati* as well as to the first ranks of nobility, and consequently will never repent having been initiated into this mystery in his own country; and as the English and German Lodges are so closely connected with each other, words are inadequate to describe the advantages and pleasures which an Englishman derives from such an union. What delight must a foreigner feel in passing some hours in a German Lodge where everything is conducted with decorum and the greatest solemnity! There he will meet the first princes of the German empire, nobility, and men of learning, and, to heighten the charms and conviviality of the scene, music—all powerful music—is called in to accompany the choicest songs. I shall here take the liberty of presenting my reader with a specimen of a German Masonic song which is adopted in all the Lodges in the empire. I am the more induced to publish it in this work as I have often sung it in several Lodges in this kingdom and been requested to publish it with the music and an English translation.

The original and translation are here appended:

"1. Laszt uns ihr brüder, Weisheit erhöhn; Singet ihr Lieder Feurig und schön.	"1. Come brothers sing with me, Join brethren all; Wisdom our goddess be, List to her call.
"2. Lachet der Thoren, Die Weisheit schmähn; Wir sind erkohren, Wahrheit zu höhrn.	"2. Laugh at the foolish throng, Heedless and vain; Wisdom inspire our song, Blest be her reign.
"3. Maurer euch bindet, Heilige Pflicht; Suchet ihr findet Wahrheit und licht.	"3. Masons we are all bound, Heart, voice, and hand, Her laws to spread around O'er ev ry land.
"4. Götter der Erden Steigen vrom Thron; Maurer zu werden, Das ist ihr Lohn.	"4. Gods quit their thrones above, And at our shrine Seek holy peace and love, Gifts most divine.
"5. Menschen beglückln, Lehrt uns Natur; Folgt mit Entzücken, Brüder der Spur.	"5. Nature directs us still Mortals to aid; This we with joy fulfil; Well we're repaid.
"6. Strahlen zu borgen, Brauchen wir nicht; Uns leicht von Morgen Göttliches licht.	"6. We need no borrowed beams, Brethren behold! From the bright east still gleams Radiant gold:
"7. Es leicht uns nieder, Bisz in die Grufft; Wo Gott uns wieder Schöpferish rufft."	"7. Which in our joyful way Is to us given Till an eternal day Greets us in heaven."]

FREEMASONS' LODGE AT BATH.

In the year 1807 there was a Freemasons' Lodge held in Bath, registered in the Grand Lodge books as No. 243. Can any brother kindly state the Lodge now existing in Bath which formerly bore that number, also who were its W.Ms. from 1807 to 1826?—A.

Literature.

REVIEWS.

On the Causes of Irregularity of the Permanent Teeth; and their Mechanical Treatment Considered. By JAMES ROBINSON, D.D.S.; Senior Dentist to the Royal Free Hospital, &c., &c. London:

MR. ROBINSON, who has for many years been known as one of the most judicious advisers and expert operators among the dentists of London, has of late years contributed to various scientific periodicals some valuable papers upon subjects connected more immediately with the technicalities of the profession. The pamphlet before us is a reprint from the *Dental Review*, and is marked by the same careful study and acute observation as the author's former treatises. The subject is so purely one of professional interest—being intended only as a manual for students—that our readers will not be much disappointed by our leaving them in ignorance as to the details of the subject. To those, however, who may have youngsters whose ivories are not quite so even as their parents may desire, Mr. Robinson unfolds sundry mysterious processes for straightening the crooked, making even all irregularities; and in fact points out the best way to treat any vagaries which Dame Nature may indulge in with regard to incisors, bi-cuspids, canines, or *dentes sapientiæ*. The work is illustrated by explanatory engravings of irregularities and apparatuses, which are enough of themselves to give an innocent unprofessional reader the tooth ache; and while we close the book with a slight (but we hope pardonable) shudder, we are bound in justice to the author to say that the learning and ingenuity which he displays are sufficient to make us thankful that "in case of an accident" we know where a cunning leech is to be found who can repair disasters to our jaws, whether of an ordinary or extraordinary character.

Reminiscences of Scottish Life and Character. By E. B. RAMSAY, M.A., F.R.S.E., Dean of Edinburgh. Third edition, much enlarged. Edinburgh: Edmonston and Douglas.

THIS new edition of a very amusing book has been so greatly enlarged that it "might, in fact, almost have been issued as a new work." Anecdotes, jokes, and witticisms have always been considered pleasant reading, and it is well known that every good story finds its way into almost every language in the known world, whilst, after a few years, the nationality of the joke is entirely lost, and it tells equally well in all tongues. The anecdotes in this volume cannot all be said to be new, as we recognize many that have been before us on more than one occasion, yet they are told so graphically that we do not become impatient at their reappearance. The book is very nicely got up, and is dedicated to Lord Dalhousie. The anecdotes are classified under five heads—Religious Feelings and Observances—Old Scottish Conviviality—The Old Scottish Domestic Servant—The Scottish Language and Dialect—and Scottish Stories of Wit and Humour. The first example we shall select is one on

PARENTHETICAL PREACHING.

"An officer of a volunteer corps on duty in a place, and very proud of his fresh uniform, had come to Mr. Shirra's church, and walked about as if looking for a seat, but in fact to show off his dress, which he saw was attracting attention from some of the less grave members of the congregation. He came to his place, however, rather quickly, on Mr. Shirra quietly remonstrating, 'O man, will ye sit down, and we'll see your new breeks wben the kirk's dune.' This same Mr. Shirra was well known from his quaint, and, as it were, parenthetical comments which he introduced in his readings of scripture, as for example, on reading from the 116th psalm, 'I said in my haste all men are liars,' he quietly observed, 'Indeed, Dauvid, an' ye had been i' this parish ye might hae said it at your leesure.'"

The conviviality of our ancestors has been the subject of many an essay, but of all the jovial souls who loved to drown dull care in the flowing bowl, the Scotchman of the last century stands preeminent; and as there are some very good anecdotes which show the manners and customs of the days gone by, we have marked three to extract for our reader's amusement. In the following we have a very fair insight into a Scotchman's

"DRINKING CAPACITY.

"Lord Cockburn was fond of describing a circuit scene at Stirling, in his early days at the bar, under the presidency of his uncle, Lord Hermand. After the circuit dinner, and when drinking had gone on for some time, young Cockburn observed places becoming vacant in the social circle, but no one going out at the door. He found that the individuals had dropped down under the table. He took the hint, and by this ruse retired from the scene. He lay quiet till the beams of the morning sun penetrated the apartment. The judge and some of his stanch friends coolly walked up stairs, washed their hands and faces, came down to breakfast, and went into court quite fresh and fit for work. The feeling of importance frequently attached to powers of drinking was formally attested by a well known western baronet of convivial habits and convivial memory. He was desirous of bearing testimony to the probity, honour, and other high moral qualities of a friend whom he desired to commend. Having fully stated these claims to consideration and respect, he deemed it proper to notice also his convivial attainments; he added accordingly, with cautious approval on so important a point, 'and he is a fair drinker.'"

To such an extreme did the drinking customs of the age go that we have the following melancholy picture presented to us:—

"Nothing can more powerfully illustrate the deep rooted character of intemperate habits in families than an anecdote which was related to me as coming from the late Mr. Mackensie, author of *The Man of Feeling*. He had been involved in a regular drinking party. He was keeping as free from the usual excesses as he was able; and, as he marked companions around him falling victims to the power of drink, his attention was called to a small pair of hands working at his throat. On asking what it was, a voice replied, 'Sir, I'm the lad that's to loose the neck-cloths.' Here, then, was a family where, on drinking occasions, it was the appointed duty of one of the household to attend, and when the guests were becoming helpless, to untie their cravats in fear of apoplexy or suffocation."

Nor was the usage confined to the upper classes of society, for all persons were considered as "hail fellow, well met," when there were signs of drinking about. One of the most capital stories in the book turns on this point, and is so excellent that we cannot refrain from giving our readers a glimpse of

"THE CHARON OF THE DEE AT BANCHORY.

"Boaty was a firstrate salmon fisher himself, and was much sought after by amateurs who came to Banchory for the sake of the sport afforded by the beautiful Dee. He was perhaps a little spoiled, and presumed upon the indulgence and familiarity shown to him in the way of his craft; as, for example, he was in attendance with his boat on a [illegible] who was both skilful and successful, for he caught salmon after salmon. Between each fish catching he solaced himself with a good pull from a flask, which he returned to his pocket, however, without offering to let Boaty have any participation in the refreshment. Boaty, partly a little professionally jealous perhaps at the success, and partly indignant at receiving less than his usual attention on such occasions, and seeing no prospect of amendment, deliberately pulled the boat to shore, shouldered the oars, rods, landing-nets, and all the fishing apparatus which he had provided, and set off homewards. His companion, far from considering his day's work to be over, and keen for more sport, was amazed, and peremptorily ordered him to come back. But all the answer made by the offended Boaty was 'Na, na; them 'at drink by themsells may just fish by themsells.'"

The liberties taken by old and attached servants is a theme often dwelt upon, and in many instances they give rise to really humorous situations. The great bulk of this description of anecdotes we have read before, but there are some quite new to us, which may also amuse our readers; take the following as specimens:—

"The charge these old domestics used to take of the interests of the family, and the cool way in which they took upon them to protect those interests, sometimes led to very provoking, and sometimes to very ludicrous exhibitions of importance. A friend told me of a dinner scene illustrative of this sort of interference which had happened at Airth in the last generation. Mrs. Murray, of Abercairney, had been amongst the guests, and at dinner one of the family noticed that she was looking for the proper spoon to help herself with salt. The old servant Thomas was appealed to that the want might be supplied. He did not notice the appeal. It was repeated in a more peremptory manner, 'Thomas, Mrs. Murray has not a salt-spoon;' to which he replied most emphatically, 'Last time Mrs. Murray dined here we *lost* a salt-spoon.' An old servant who took a similar charge of everything that went on in the family, having observed that his master thought he had drunk wine with every lady at table, but had overlooked one, jogged his memory with the question, 'What ails ye? at her wi' the green gown.'

"A characteristic anecdote of one of these old domestics I have from a friend who was acquainted with the parties concerned. The old man was standing at the sideboard and attending to the demands of a pretty large dinner party; the calls made for various wants from the company became so numerous and frequent that the attendant got quite bewildered, and lost his patience and temper. At length he gave vent to his indignation in the remonstrance, addressed to the whole company, 'Cry a' thegither; that's the way to be served.'

"I have heard of an old Forfarshire lady who, knowing the habits of her old and spoilt servant, when she wished a note to be taken without loss of time, held it open and read it over to him, saying, 'There noo, Andrew, ye ken a' that's in't; noo dinna stop to open it, but just send it aff.' Of another servant, when sorely tried by an unaccustomed bustle and hurry, a very amusing anecdote has been recorded. His mistress, a woman of high rank, who had been living in much quiet and retirement for some time, was called upon to entertain a large party at dinner. She consulted with Nichol, her faithful servant, and all the arrangements were made for the great event. As the company were arriving, the lady saw Nichol running about in great agitation, and in his shirt sleeves. She remonstrated, and said that as the guests were coming in he must put on his coat. 'Indeed, my lady,' was his excited reply, 'indeed, there's sae muckle rinning here and rinning there, that I'm just distrackit. I hae cast'n my coat and waistcoat, and, faith, I dinna ken how lang I can thole (bear) my breeks.'"

We have purposely forborne adducing any of the Scotch humour, which is plentifully introduced into the above volume, because southerners do not always understand the dialect, and to seek for the pith of a story by the aid of a glossary, totally destroys the point of a good thing. But to those who can avail themselves of a knowledge of lowland Scotch, we would add, that the *Reminiscences of Scottish Life and Character* is a storehouse for their amusement, and those who, like ourselves, have but a wee smattering with the Scottish idiom, will yet find in Dean Ramsay's book a mine of good tales easy to be retained, and very many well worthy of being retailed in the family circle.

Twenty Years in the Church. An Autobiography. By the Rev. JAMES PYCROFT, B.A., Trinity College, Oxford. London: Booth.

THE author of this volume is favourably known as a writer by his *Recollections of College Days*, and some part of that work may be said to be remodelled and incorporated in the present bulky volume, consisting of more than four hundred pages. Under the guise of an editor, the Rev. Henry Austin, the author tells the story of his life from his childhood, through his school days, college life, struggling, unbeneficed ministrations, his subsequent induction to a living, and his now comfortable and domestic home. It might be expected in a work like the above, and perhaps it would be pardonable, that Mr. Pycroft should have tinged it with his views on church matters; but he appears to belong, as far as we can gather from his pages, to the Broad Church party in the

establishment, and while he looks upon what he chooses to call Tractarians, as some of them earnest, and others as ecclesiastical fops, he yet steers a *via media*, and sees as much harm in the *un*-evangelical Low Churchman. Mr. Pycroft belongs to neither of these schools, but contends that the church is wide enough for both, whilst he contents himself by remaining an active parish priest, ready at all times to minister in sacred things, and no less ready to advise, launch, and work in secular things. Mr. Pycroft has, as we confess to a similar leaning, a favourable opinion of corporal punishment; he feels no mawkish sentimentality in recording the "brushings" of such a severe disciplinarian as the late Dr. Keate, head master of Eton, and we hold with him in thinking the old saw, "spare the rod and spoil the child," to have lost none of its truism, although the feeling of the age has thought proper to vote all necessary punishment "degrading brutality."

These then are the points from which Mr. Pycroft takes his views of society, and keeping them in view, he carries his reader with him through some of the most amusing incidents that fall to the lot of one person to witness. The funeral baked meats of "Hamlet" have often met their companions in the memory of most of us, and Mr. Pycroft tells us:—

"I can tell you that, as to widows, I have learnt of late to hold my sympathies a little better in hand. There was our squire's wife at my first parish, who kept me in a painfully melting mood for a whole week, and, after all, it turned out to be only what they call 'a happy release.' Literally, at the end of ten months, old Davy, our clerk, came to me one morning and said, 'Please sir, you are wanted. Our lady is coming after a licence.'

"'A licence!' I replied, astonished: 'a certificate of her husband's death you mean.'

"'No, sir, I do not,' said Davy; ''tis a licence. And 'tis the captain who came so regularly for the shooting in the squire's life time; and they won't wait no longer to please any one, says my lady's maid.'"

In a rural parish the clergyman is generally looked up to as an arbitrator on all disputed points, but on one which more nearly concerned his sacred calling, we will let him tell his story in his own way, premising for our reader's information that the dispute was concerning the right to a grave, and was being argued by a farmer and the sick sexton who had risen from his bed to decide the following case of circumstantial evidence:—

"This he said standing by an open grave, and using no little eloquence to persuade Farmer Woollen that the grave opened for Betsy Small was the Small's, and nothing near the Woollen's grave. This Woollen denied, and stoutly maintained that his father's bones were those thus ruthlessly disturbed. He even handled a thigh bone with much filial indignation; and, though the said bone might have belonged to any other body, still, as they say 'seeing is believing,' it carried weight with the crowd.

"How was I to settle the dispute? To tell the truth, I knit my brows with concentrated essence of thought as I approached the grave, ambitious, by remarking sex of skeleton, or apparent age, or time of burial, to show the superior wisdom of the church. But all in vain. Nothing could I make out of it, still less stop the quarrel.

"Words waxed warmer. The farmer laid down the law with his supposed paternal thigh bone, and Simon found that numbers were taking part against him: for anything so demonstrative as this bone seemed he sought in vain on his side. At last Simon was well nigh condemned to fill up the Woollen grave, to replace the scattered bones, and hide his diminished head as a false pretender to all mortuary lore, when all of a sudden a bright thought flashed from beneath Simon's beetling brows.

"'I'll soon tell ye,' he cried out: 'I'll show ye—every mother's son of ye—a set of gaping, stupid, nasty, make believe chaps, to think to talk to sich as me!' he said, groping among the mould at every epithet. 'But, I say, I'll let ye see. There!' holding up a bit of the coffin, 'what d'ye ye call that? Oak—oak—Farmer Woollen! this be oak!' Still, I could not see the logic of the matter. 'Yes, oak! Now your father was buried by the parish,' he said, with a sarcastic thump in the ribs, 'and we all knows they don't give oak. This ain't no grave o' yours.'

"This turned the tide of popular opinion in a moment. Farmer Woollen was crest fallen, and Simon was triumphant, and so happy in the victory that I had some trouble to make him go home and take care of himself."

Mr. Pycroft can also write forcibly, and the character of the good, kind, dear old aunt is so touchingly given that we refrain from quoting any portion, as we should like our readers to peruse it for themselves, assuring them if they do they will have had a perfect picture placed before them, well calculated to make them both wiser and better men.

It is an admitted fact that the clergy do not read well in general; that the effects of their sermons are often lost for want of a winning way to tell their story, and that the vulgar should be talked to in a way that would shock the more refined. Mr. Pycroft tells us—

"Another observation about Norlands was, that the poor are hard of hearing, and comparatively deaf, as also slow of hearing or of receiving strong impressions. The barrister knows this, and the dissenter knows it, and both adopt a style to suit their dull and sleepy nature. They are lucid and energetic—they limit themselves to a few and striking topics—they are not afraid of putting the same fact in an almost tedious variety of ways.

"'Suppose, I say'—this is the remark of an intelligent dissenter—'My brethren, 'the heart is deceitful above all things, and desperately wicked.' Honest John says to himself, 'What's that! I was't quite listening; let us hear that again.' Well, soon it comes a second time, and he thinks 'Very well; now I like that, as much as I can catch of it.' In a minute or two it comes a third time, and he can say both parts of the text over to himself. Then I divide it into two parts and pound away with, first: the heart is deceitful, with a remark or two, and an appeal to John's own experience. After that I tell the story of David, and how Nathan made David feel the deceitfulness of his heart; for David had overlooked in himself the very sin he so heartily condemned in another. John remembers that story, and tells it again at the stile or the almshouse as he goes home. I end with pounding away that the heart is also desperately wicked, and remind John of murders, and lying, and cheating, and swearing—all signs of a wicked heart; and then I wind up by saying, Who can alone make the heart less deceitful and less wicked, and who alone can blot out of God's book all the deceit and lying, and all sin and wickedness now written so black against us?

"'Now, sir,' he continued, 'pardon me; but in one of your sermons you will say ten times as much, but not give John time to swallow and not a chance of digesting any one thing that you tell him. You think it is not like a scholar to use many words; but remember, the barrister does not think so: he uses more words or few, according as he addresses a common jury of farmers or a special jury of educated men. Nay more, if you hear the same barrister arguing before the judges, he seems almost independent of all rules of speech. Reference to well known cases and brief suggestions convey as much as a long argument.'"

Mr. Pycroft winds up with a piece of advice to the young clergyman, which is equally good for the laity, and brings to mind the copy slips of our school days, when we were compelled to write that "procrastination is the thief of time." He says:—

"The idea of being settled and free from distractions in the path of duty is a vain dream and expectation—that the quiet little retreat imagination pictures, wherever the distant spire rises above some lofty elms is not too quiet to have cares and anxieties peculiarly its own—and that we all must strive manfully against those little ties and greater hindrances from which, in some form or other, we never can be free. And, as to looking for a more convenient season, and waiting till we are 'settled,' to perform our several parts in this life, it is like waiting till the river shall have passed away; for a man never is 'settled' in this world till he is settled at the bottom of his grave."

In taking leave of *Twenty Years in the Church*, we cordially recommend its perusal to our readers, feeling assured that in its pages there is much to be learned suitable both for cleric and layman.

NOTES ON LITERATURE, SCIENCE, AND ART.

LORD BROUGHAM is about to issue his Mathematical Works in one volume, dedicated to the University of Edinburgh. The announcement is thus made:—"In the press, and speedily will be published, in one vol., 8vo., dedicated to the University of Edinburgh. 'Tracts, Mathematical and Physical.' By Henry Lord Brougham, LL.D., F.R.S., Member of the National Institute of France, and Chancellor of the University of Edinburgh." The tracts or essays are in number eleven.

Mr. John Veitch, M.A., author of the "Memoir of Dugald Stewart," in the new edition of his works, and joint editor with Professor Mansel of "Sir William Hamilton's Lectures," is a candidate for the chair of Logic in the University of St. Andrew, vacant by the death of Professor Spalding.

Mr. W. H. Russell, the *Times* correspondent in the Crimea and India, is publishing, through the Messrs. Routledge, a diary of his residence in India, which will be a work quite independent of any edition of his Indian letters to the leading journal.

Messrs. Thacker and Co., of Newgate-street, announce "Rural Life in Bengal; illustrative of Anglo-Indian Suburban Life, more particularly in connection with Planters and Peasantry, the varied Produce of the Soil and Seasons; with a detailed account of the Culture and Manufacture of Indigo. By the Author of 'Anglo-Indian Domestic Life,' 'Rough Notes of a Rough Trip to Rangoon,' &c." This, we are told, is "the first work giving a popular and pictorial description of native life and character, the industry and productions of Bengal, and the position and influence of Europeans among the people." If the promise of the prospectus be kept, it cannot fail to be a successful publication.

During the Christmas holidays Professor Faraday will deliver, in the Theatre of the Royal Institution, six lectures on "Various Forces of

Matter," in the style of Christmas, and to the capacities of a juvenile audience.

The Council of University College, London, at their session on Saturday last, appointed Syed Abdoolah, Professor of Hindustani in the college. The chair had been held, in conjunction with that of Tamil, by the Baron Von Streng, who, however, on learning that Syed Abdoolah was willing to undertake to instruct the class, and after bearing testimony to his high qualifications for the office, offered to make way for him for the reasons urged on another occasion by Sir Henry Rawlinson, that although the dead languages are best taught by European professors skilled in the science of grammar, and with some knowledge of comparative philology, a native should be preferred for all the living dialects of India.

The eminently useful individual who goes about "calling people's attention" has brought under the notice of Mr. T. C. Newby the statement of "George Eliot," and the remarks of the press upon that lady or gentleman's letter. Mr. Newby says, in a letter to a contemporary, "That I have advertised a book, entitled 'Adam Bede, junior, a sequel,' is true; that I have endeavoured to delude the public into a belief that the work was written by Miss Evans or George Eliot, is false."

Messrs. Hogg announce that their magazine, *Titan*, will not be published after the present number, with which number it concludes its twenty-ninth volume.

The second edition of "The Life of Sir Charles Bell," by Amédée Pichot, is just announced for publication—the first having been eagerly caught up by the great man's admirers on the continent. "At the present moment" (says a Paris letter) "a vast spirit of inquiry has arisen in France concerning the right assumed by science in England to claim an equal share of the world's gratitude with that of France, and the publication of this "History of Sir Charles Bell" has done a great deal to dissipate the ignorant opposition with which such claim has sometimes been met. Society, the only rightful judge of medical skill, and whose judgment, being founded on self-interest, is seldom in fault, has chosen in France to adopt the renown of many a British physician with as much good will as that accorded to those belonging to the French school. Buchan and James in the last generation—Simpson and Clerk in our own—are as well known and frequently quoted as the most popular professors of the Academie de Medicine.

The Academy of Inscriptions and Belles Lettres has just announced the subjects for the prizes to be given in 1860 and 1861. The Bordin gold medal, of the value of 3,000fr., is to be conferred, next year, on an essay on the knowledge of the ancients respecting that part of Africa situated within the tropics, and particularly Nigritia and the region of the Upper Nile, from the time of Herodotus to that of Pliny and Ptolemy. In 1861 it is to be given to the best history of the language and literature of the Ethiopians, with a list of the original works and translations, an account of the various epochs of the literature of Abyssinia, and of the characteristics that mark the dates of questionable writings. The Louis Fold prize, which consists of the interest on 20,000fr. for three years, will be given, next year, to the author of the best history of the arts of design, their origin, progress, and transmission; to be written in French or Latin, and open to the competition of all the world.

A collection of the principal poems, prologues and addresses that have appeared on the occasion of the Schiller Festival is being made at Munich. The first number has appeared already, and seven more numbers are expected to follow.

It is reported that M. Empis, the ex-manager of the Theatre Français, has been appointed Inspector-General of Public Libraries. The post, which was originally created for M. Romieu, as a consolation for the loss of the direction of the Beaux Arts, has not hitherto been filled up since his death.

The death of John Fincham, author of several works in the literature of the dockyard, is announced in the papers. For many years Mr. Fincham was the superintendent of the School of Naval Architecture at Portsmouth. His principal works are, a "History of Naval Architecture;" "Outlines of Ship-building;" a "Treatise on Laying-off Ships;" and an Essay on "Masting Ships." All these books have a certain professional value.

A Paris correspondent says—"The arrival of the copy of the famous picture, "The Aldobrandini Marriage," in Paris, has set all artists, amateurs, *savans*, and dealers by the ears. Is it by Apelles? Is it not by Apelles? That is the question, and already has the war begun. The fresco was discovered at Rome, in the arch of Galba, on Mount [illegible]in, about a century ago, and it was not till the year 1808 that it [illegible]oted as being possibly the production of Apelles. The exhibition of this new copy to the susceptible Paris public will be a valuable opportunity of fresh discussion, hatred, malice, and vengeance amongst the *savans*, which, of course, in these days of business, will not be lost."

Sir John Herschel has deposited with the Astronomical Society three manuscript volumes of observations of the solar spots, made by the late M. Pastorff. These volumes were originally presented by the author to Sir John Herschel. They are now transferred to the Society, on the understanding that they shall be considered as belonging to Sir John Herschel during his lifetime; but after his decease shall become the property of the Society. In the mean time, Fellows of the Society interested in the subject of those observations will always have the opportunity of consulting them.

CORRESPONDENCE.

[The Editor *does not hold himself responsible for any opinions entertained by Correspondents.*]

THE MASONIC CEREMONIAL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am very sorry to find that Brother Tweddell is offended at the use of the word "secular," as applied to the ritual of our Lodges, in a short note of mine to you a fortnight since about Sunday Lodges of Instruction; but he will see, at once, that his argument would apply in fullest force to the circumstance of "Mr. Speaker at prayers" in the House of Commons; or to the ordinary and praiseworthy custom of saying grace at our social banquets. More particularly does the force of his argument subside when viewed in reference to the Lodges of Instruction. Truly and fraternally his and yours,

Z.

MORE ABOUT "MODEL LODGES."

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—It is well that the present state of our Lodges, whether that term be applied to the material Lodge (the building) or the "spiritual" Lodge (ourselves), should be ventilated in your columns. Our brother of Skibbereen is not happy in his selection of the word "inspection," signifying, as it does, prying into, or at the least a supervision; it being contrary to the spirit of Masonry, the W.M. of each district Lodge being, and accounted to be, a perfect "Solomon" in and within his own proper person. He has, however, in his letter hit on an expedient which has weighed with me for some time in another form, viz., the appointment of some "discreet and learned" brethren, who shall hold themselves in readiness to make a tour of the provinces whenever invited, to explain the drift, purport, spirit, and essence of speculative Masonry, and who shall be well paid for their trouble by the Lodges so inviting them. There should be a course of lectures on two or three consecutive Lodge nights, and might include remarks on the working of Lodges also, a history of Masonry as of old, and an advocacy of the Masonic charities as they exist should also form a part of the course.

This method cannot be too soon adopted in the present state of the public mind, inquiring as they are everywhere about Masonry; and, moreover, it should have the countenance of the several provincial Lodges; and I believe it would lead to material improvement.

Knowing your willingness to insert well meant suggestions, and your general courtesy, I venture to send the above, and subscribe myself, yours fraternally,

Z.

THE SKIBBEREEN MASONIC HALL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Sir and Brother,—I perceive, by an advertisement in last week's *Magazine*, that the brethren of Lodge No. 15, of Skibbereen, County Cork, are endeavouring to raise funds for the purpose of erecting a Masonic Hall in that town. I know a little of Skibbereen, having visited it once, and I certainly must say that it is the last place in the Green Island where I should have supposed that such a spirited enterprise would emanate from. However, I wish the brethren every success, as I am confident such a movement is calculated to be of immense advantage, not to Masonry alone, but to the country generally, as it would probably

be the means of inducing numbers to avail themselves of the truths and virtues inculcated by our valuable Order; which, I am persuaded, is destined, at no distant period, to exert a most beneficial effect on the world at large. The world is every day becoming more convinced of its salutary workings on society, and is also beginning to see through the claptrap denunciation of those who make political capital out of its existence.

Masonry, I say, has a great and glorious mission, and its silent footsteps may be traced in every portion of the habitable world; it is stealthily making its way into the minds and hearts of men of every clime and colour, leaving an impression not to be eradicated until the final scene, which transforms this temporal world into one huge blank. As fruitless would be an attempt to banish the Holy Scriptures from these realms, as an endeavour on the part of any to stay the onward march of Masonry, which is destined to revolutionize the world for its spiritual welfare. Therefore, sir, I rejoice at the rapid strides it is making in the sister isle, and as nothing, I maintain, will tend more to unite us into a "band of brothers," let us assist the shining light, and thus promulgate our noble institution.

As I am advanced in life I probably may never read of the consummation of the project to which I have alluded—nay, not even of the laying of the corner stone; however, I shall cast my mite into the treasury, in the hope that when the pulsations of my heart shall cease, and the hand which now guides my pen shall be stiff and motionless, there will be reared up in honour of our beloved Order, a miniature King Solomon's temple in a remote and secluded locality, which will redound to the credit of my worthy brothers of Lodge No. 15. I fear I have trespassed too much on your valuable space, but I remain, yours fraternally,

Finsbury, Dec. 8th, 1859. P. J. W.

THE MASONIC MIRROR.

MASONIC MEMS.

The first meeting of the Committee for the approaching festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, was held at the Freemasons' Tavern, on Friday, the 10th inst., when Col. Burlton, *C.B.*, P. Prov. G.M. for Bengal, who serves from No. 10, was appointed as President; Bro. Josh. Smith, G. Purst., who serves from No. 1082; and Bro. Farnfield (the Secretary to the Institution), as Secretary. There are now forty-eight stewards.

Bro. Distin, Sen. (the eminent trumpeter), takes a farewell benefit at Exeter Hall on the 4th of January, under the highest Masonic patronage.

METROPOLITAN.

Old Concord Lodge (No. 201).—The monthly meeting of this Lodge was held on Tuesday, December 6th, at the Freemasons' Tavern, Bro. Maney, W.M.; Bro. Swainston, S.W., and Bro. the Rev. J. Laughlin, J.W. The Lodge was very numerously attended, and amongst the visitors were Bro. James Bennett, of the Lodge Jerusalem des Vallées Egyptiennes, Paris; Bro. Isidore Vallet, of the Lodge Jerusalem Ecosse, Paris; Bro. W. Newman, P.M. of the John D. Wellard Lodge, No. 250, New York, U.S.; Bro. Warr, S.D. of the St. Andrew's Lodge, No. 281, and several other metropolitan brethren. The Lodge having been duly opened, Bros. Tyrrell, Jecks, and G. Maddick answered the necessary questions, and were in a very solemn and impressive manner raised to the sublime degree of Master Mason. Bros. Chaplin, A. D. Maddick, Levisohn, and Taylor, were passed to the second degree. Afterwards the Worshipful Master proceeded to initiate Messrs. Henry Avery, William Leighton, George Walkins Tulmer, Richard W. Woodward, and Edwin Adolphus Masterman, into the mysteries and privileges of antient Freemasonry. The next business was the election of a Worshipful Master for the ensuing year, and the votes being quite unanimous, Bro. Swainston was elected to that office, who returned thanks for the honour conferred upon him, hoping that during his year of office the brethren would not be too severe in their strictures upon him, and that the Past Masters would assist him in the performance of them. Bro. Kennedy was reelected Treasurer of the Lodge, and Bro. George Gurton, Treasurer of the Benevolent Fund. Bro. Emmens having alluded to the long services of Bro. Maney, W.M., and his anxiety at all times to promote the interests of Freemasonry (he had lately consented to serve as steward at the next festival of the Royal Benevolent Institution), moved that £5 be voted from the funds of the Lodge for the purpose of presenting him with a jewel on his retirement from the office of Worshipful Master, which was seconded by Bro. Jackson, P.M., and carried unanimously. Bro. Vallet said before the Worshipful Master closed the Lodge he wished, as a foreigner, to express the great gratification he had experienced at being present at the gathering that evening, and most cordially did he rejoice at the Masonic alliance which existed between England and France, even if there were no other. It was the desire of their brethren in France to become acquainted with their mode of working, and to know what difference there was between them, and he had been sent over as a deputation, to listen and learn, and when he went back to give his French brethren the benefit of what he had learned. He must say that he had learned a good deal that evening from the excellence of the working of that distinguished Lodge, and he begged most cordially to thank them for the honour the Lodge had conferred upon him in being present to witness it that evening. The Audit Committee having been appointed, Bro. Beckett was reelected to the office of Tyler for the ensuing year. The Lodge was then closed and the brethren retired for refreshment, when seventy-five sat down to a banquet served in the usual style of excellence. The regular loyal and Masonic toasts having been disposed of, the Worshipful Master gave "The Initiates," and congratulated them on being brought to the light of Freemasonry in that Lodge. Bro. Avery thanked the brethren for the kind manner in which they had drunk their health, and for the very kindly feeling with which they had been received, and trusted that they would never prove a discredit to the Lodge. The beautiful ceremony of his initiation, he could assure them, impressed him with feelings of respect and reverence, and he must confess that it had been so fixed on his mind that he should vividly remember it to the latest hour of his existence. He hoped they would receive their best and earnest thanks, and that they might prove a credit and honour to the Lodge. Bro. Vallet said he could not refrain from expressing his delight at the feeling of loyalty which the brethren showed towards the reigning power, whether it was that of royalist or republican, and when he saw such unity among them he could not help shedding a tear. He did not feel ashamed of it, for if he did he should think that he was unworthy of the feelings of a man. (Cheers). The Worshipful Master next gave "The Visitors," connecting therewith the names of Bro. Newman, from the United States; Bro. Vallet, from France; and Bro. the Rev. J. Shaboe, for England. Bros. Newman, Vallet, and Shaboe severally returned thanks. Bro. Jackson, P.M., proposed "The health of Bro. Maney, W.M.," who he said was not only a good working Mason, but was a friend of all their Masonic charities. He had now offered to become a steward at the festival for the Benevolent Institution, and he hoped the brethren would rally round him. Although they might be in good health at the present time, there was no telling how soon they might be reduced to the lowest ebb of poverty and distress, and therefore he hoped that they would support Bro. Maney on the present occasion. Bro. Maney said he required the eloquence of Cicero or Demosthenes adequately to return thanks for the kind manner in which they had received his health, as he had only endeavoured during his year of office to promote the interests of the Lodge for the benefit of the Craft; and the honour which they had done him for such trifling service was far greater than he deserved, and as long as the G.A.O.T.U. might spare him he would continue to do all in his power, although he had not done as much as he desired to do. He thanked them sincerely, and could assure them that as long as the Old Concord Lodge required it, Bro. Charles Maney would always be its supporter. The Worshipful Master next gave "The health of Bro. the Rev. J. Laughlin, J.W." Bro. the Rev. J. Laughlin said it had been his pleasure many times during the last five years to hear proposed the health of the Worshipful Master, and said, when he heard that Bro. Jackson had been entrusted with the gavel to do so, he almost wished to be in his place to have the pleasure of proposing it. He had long known him as a kind and personal friend; he was introduced by him to be initiated into Freemasonry, and the friendships he had formed in that Lodge would last as long as he lived. He congratulated him that during his year of office he had initiated thirty-three gentlemen into Freemasonry, a greater number than had been admitted into any other Lodge during the same period, and he trusted that his successor would be equally fortunate, and follow in the steps of Bro. Maney, and if he did so he could not go wrong. He congratulated the Lodge that three nations which ought by nature to be united, were there represented that night. He had no idea whatever of trenching upon the dangerous ground of politics, but the best guarantee for maintaining concord with their cousins on the other side of the Atlantic was, to unite with each other in brotherly love, and thereby promote the reign of the Prince of Peace upon earth. He congratulated them on the number of initiates that evening and the sentiments which had been expressed by them. In Freemasonry they would find the great and inestimable principles of truth, and if they went on in the practise of it for thirty years they would discover that they had not exhausted the subject or become acquainted with the unfathomable depths of knowledge which it contained. Let him recommend them to be punctual and regular in their attendance at their Lodge, and also to visit Lodges of Instruction, since there is not a syllable expressed in the Lodge but what would be satisfactorily accounted for in their lectures. He should never have another opportunity of saying to their present Worshipful Master that they had spent a most delightful evening on the expiration of his year of office, the funds were in a most satisfactory state, and the Lodge had that evening paid to him a well deserved tribute of respect, and although they had been liberal in the year, the benevolent fund had not been saddled with a single sixpence, or had suffered thereby. The longest yarn must have an end

and so must his, but he would say in conclusion—may brotherly love, relief, and truth abound both for their own honour and the promotion of the mission of their great Master on earth, and so fulfil his will and promote his glory. (Cheers). Several other toasts were given, and the evening was spent in a most harmonious manner, assisted by the vocal and instrumental abilities of Bros. Woollans, Davis, Amos and Maddick.

PHŒNIX LODGE (No. 202).—The last meeting of the year of this Lodge was held at the Freemasons' Tavern, on Saturday last, Bro. Williams presiding. Owing to the absence of candidates for advancement, the business was purely formal, and the brethren adjourned at an early hour to refreshment, and after hours were much enlivened by the exertions of Bros. Genge, T. Distin, and Weekes, who gave some beautiful glees with good effect; nor were the amateurs, with Bro. P. M. Webber as their chief, wanting in their endeavours to please.

DOMATIC LODGE (No. 206).—The anniversary meeting of this Lodge was held on Monday evening, Dec. 12th, at the Masonic Hall, Fetter-lane; Bro. Robert Baker, W.M.; Bro. Hayden, S.W.; and Bro. Moore, J.W. The minutes having been read, Bros. Thorne and Knight were most impressively raised to the sublime degree of M.M., and afterwards Bro. Taylor was passed to the second degree. Mr. Clement Brown was then introduced, and in due form initiated into the privileges and mysteries of antient Freemasonry. The next business was the installation of Bro. Haydon as W.M. of this Lodge, in the presence of a numerous body of the brethren and members. Amongst the latter were Bros. Adlard, P. Asst. G. Dir. of Cers. for Essex, and P.M. of No. 7; Ernest, P.G. Dir. of Cers. for Kent; Collard, P.M., No. 168; Larbourg, P.M., No. 281; Stacey, W.M., No. 211; Wade, No. 318; Fraser, (Scone and Perth), No. 3; Avery, S.W., No. 902; Earle, Confidence, No. 228; Harrison, No. 52; Quelch, S.D., No. 902; St. George, W.M., No. 219; Dickie, S.W., No. 53; Jones, P.M., No. 183; Howell, No. 183; Alexander, No. 223; Poller, P.M., No. 11; J. R. Warren, P.M., No. 1022, &c. Bro. Brett, P.M., having taken the chair, Bro. Haydon, W.M. elect was, in a most impressive manner, installed into the chair of King Solomon, and the customary salutes having been given by the brethren, the W.M. proceeded to appoint his Officers, as follows:—Bro. Moore, S.W.; Bro. Russen, J.W.; Bro. Wilson, S.D.; Bro. Forge, J.D.; and Bro. H. Thompson, I.G. The Lodge was then closed, and the brethren adjourned to banquet, to which eighty sat down. The W.M. gave the loyal and Masonic toasts, Bro. Smith, P.M. and Treasurer, returning thanks for the Grand Officers. The W.M., in proposing the health of the visitors, said it was always a toast most agreeable to give in the Domatic Lodge, and he felt highly honoured that night by the presence of some of the most distinguished members of the Craft. It would be unnecessary to go over their names in detail, but should give them the toast, coupling with it the name of Bro. Adlard. Bro. Adlard said he thought he might speak not only for himself but the rest of the visitors, and say how highly pleased they were with their reception there that evening, and from what he saw of it he was always able to speak of the Domatic Lodge in the highest terms. Bro. Collard, P.M., said he was delighted in visiting the Domatic Lodge, which had produced some of the greatest luminaries in Freemasonry. From what he knew of their W.M., and from what he had seen of him in Lodges of Instruction, in his performances of the ceremonies, and his knowledge of the Masonic ritual, he felt assured that he would prove a most excellent Master of that Lodge. He also wished to allude to the talent displayed by their P.M., Bro. Brett, in his installing their W.M. into the chair, which must have given great satisfaction to every one who witnessed it, and not the less reflected credit upon himself. Bro. Potter, P.M., also acknowledged the honour conferred upon them. Bro. Robt. Baker, immediate P.M., proposed "The health of their W.M.," wishing him long life, health, and prosperity. The W.M. said he was desirous of taking the earliest opportunity of saying how much he was obliged to them, and of relieving himself of a burden which almost pressed him down, for the very flattering encomiums passed upon him by Bro. Collard, which he really did not deserve. He had not entered upon the office of W.M. of that Lodge without being fully impressed with the responsibility of its duties; and felt bound to acknowledge the excellent rendering of that ceremony by Bro. Brett, believing that few could equal him, and not many excel him. He was not going to say that he would do this or that, or perhaps as much as might be expected of him as to a solemnity of manner, but he could assure them, in all the essential particulars of Freemasonry, they would not find him wanting. The W.M. next gave "The P.Ms. of the Domatic Lodge," for which Bro. Smith, P.M. and Treasurer, returned thanks, regretting the absence of Bro. Carpenter, who usually undertook that duty. The W.M. said he had now a special toast to propose, which required special attention at their hand, which was "The health of Bro. Baker," and he wished to state to the visitors who that night honoured them with their presence, that the brethren of the Domatic Lodge, to mark their sense of Bro. Baker's services, had voted him a jewel, which it was their pleasing duty to present to him for his painstaking attention during his year of office. It bore an inscription, which he could readily endorse, and it ran thus:—"Presented by the Domatic Lodge, No. 206, to Bro. Robert Baker, P.M., in testimony of their esteem, evincing the high sense they entertain of his distinguished and efficient services rendered to the Lodge during his year of mastership. 12th December, 1859." That was the testimony the brethren had stamped upon the jewel; but he hoped it would be stamped deeper still upon his heart. In placing the jewel upon his breast, he trusted he would ever remember the occasion with pride, and that he might be blessed with long life to wear it. Bro. R. Baker said he felt considerable embarrassment in his inability to find words which should adequately convey his feelings for the kindness the brethren of the Domatic Lodge had shown to him. For the jewel they had that night placed on his breast, he heartily thanked them, and trusted he should never wear it one moment longer than while he acted in a manner which should be no disgrace to Freemasonry. He thanked them most cordially for the honour which they had conferred upon him. The W.M. next gave "The Officers of the Lodge," for which Bro. Moore, S.W., responded; and afterwards "The Treasurer and Secretary of the Lodge, Bros. Smith and Elme," for which they severally returned thanks. Several other toasts were given, and the evening was most agreeably spent, being diversified by some excellent singing by Bros. Beckett, Weston, Hart, and others.

PERCY LODGE (No. 234).—At the usual monthly meeting held at the Ship and Turtle, Leadenhall-street, the 13th Dec., the W.M. Bro. Tyerman very ably raised a brother to the third degree, passed three brethren to the second degree, and initiated a gentleman into the Order; after which the election of Worshipful Master took place, when Bro. J. R. Warren, S.W., was elected for the ensuing year; Bro. Thorn, P.M., the highly esteemed father of the Lodge, reelected Treasurer, and the veteran Rice, Tyler. After a superb banquet and very pleasant evening the brethren separated at an early hour.

LODGE OF UNITED STRENGTH (No. 276).—At a meeting of the above Lodge, on the 13th instant, Bro. J. N. Frost, the J.W., was elected W.M. for the ensuing year.

ROYAL UNION LODGE (No. 536).—At the regular meeting, held on Wednesday, December 7th, at the White Horse Hotel, Uxbridge, Bro. Joseph Wright, W.M., in the chair, Bro. Alfred Pratt, S.W.; Bro. J. B. Newall as J.W., Mr. Richard Gurney was initiated into Masonry. A ballot was taken for Bro. Wm. Smith, of No. 38, which proving unanimous, he was elected as a joining member. Bro. Alfred Pratt was unanimously elected Worshipful Master for the year ensuing, and Bro. Fassanidge was reelected Treasurer of the Lodge. The business ended, the brethren adjourned to a slight repast, and separated at half-past nine.

WELLINGTON LODGE (No. 805).—The monthly meeting of this Lodge was holden on Tuesday evening, December 13th, at the Lord Duncan, Broadway, Deptford, Bro. Bailey, P.M. (in consequence of the indisposition of Bro. Wadeson, W.M.), presided; Bro. Ouden, S.W.; and Bro. Bennett (*pro tem.*) J.W. The Lodge having been opened in due form. Bros. Pearce, Tee, and Smith (the latter a man of colour) were raised to the sublime degree of Master Mason, after which Bros. Wilton and Leask were passed to the second degree. The next business was the election of Worshipful Master for the ensuing year, and the votes being unanimous, Bro. Ouden, S.W., was elected to that office; Bro. Hobbs was reelected Treasurer for the ensuing year. On the motion of Bro. Bailey, P.M., it was resolved that a jewel of the value of five guineas be presented to Bro. Wadeson, at the next Lodge, as a testimonial of the respect the brethren entertain towards him for his courteous conduct and his services as Worshipful Master during his year of office. It being intimated by Bro. Prowse, the Hon. Sec., that in consequence of his professional duties at Greenwich Hospital, he was compelled to resign his office as Secretary of the Lodge, on the motion of Bro. Simmons, P.M., it was agreed that a jewel of the value of three guineas should be presented to him on his retirement, with a suitable inscription expressing the feelings of respect entertained towards him by the Lodge. The Lodge was then closed, about forty of the brethren sat down to supper, and the evening was passed in complete harmony and good will.

INSTRUCTION.

ANNUAL FESTIVAL OF THE LODGE OF PROSPERITY.

(No. 78).

THE annual festival of this, which may be called *par excellence*, the Hebrew Lodge of Instruction, held its annual meeting on Thursday, Dec. 8th, at the White Hart Tavern, Bishopsgate-street, Bro. Henry Isaacs, P.M. of No. 247, and Prov. G. Org. for Herts, presiding as W.M.; Bro. Jer. Isaacs, P.M., No. 247, as S.W.; and Bro. A. Sydney, as J.W.; there being also a large attendance of the brethren. The first four sections of the second degree were most ably worked, the questions being put by the W.M., and the replies given by Bros. Sydney, Abrahams, D. Marks, and S. Watts. Several joining members were elected, and the brethren adjourned shortly before eight o'clock from labour to refreshment—a most *recherché* dinner admirably put upon the table by Bro. Morris, who personally superintended the arrangements for the comfort of the brethren.

On the removal of the cloth,

The W.M. rose to propose the health of her Majesty, which was never more cordially received than amongst Masons. From the earliest period of time their assemblages had been patronised by the most distinguished of sovereigns, and if they had not now a royal head, he believed it was from the accident of sex; but if that accident had prevented her Majesty becoming a Mason, it had not prevented her becoming a liberal patroness of the Masonic charities. He gave then "The Queen and the Craft." (Applause).

The W.M. next proposed the Earl of Zetland, M.W.G.M. of Masons, than whom he felt assured no brother took a greater interest in the prosperity of the Craft, and under whose rule it had flourished beyond all precedent. (Cheers).

The health of Lord Panmure, R.W.D.M., and the rest of the Grand Officers having been drunk—

Bro. M. Hart, Secretary to the Lodge, rose and said that he had to propose a toast which he was sure would be most cordially received, as it was in some measure identified with themselves, "Prosperity to the Prosperity Lodge of Instruction," and if he wanted any apology for proposing it he should find it in the circumstance that he intended to couple with it the name of the brother who presided over them with such ability as to render the Lodge of Instruction a perfect school of Freemasonry, equal, if not superior, to any other. He looked upon Lodges of Instruction as most important, inasmuch as they superinduced a kindliness of feeling and made them acquainted with the true principles of Freemasonry in a manner, which, for the nature of circumstances by which they were surrounded, it was impossible to obtain in their mother Lodges. The prosperity of the Lodge he felt to be mainly due to the talent and perseverance of their lecture master who then presided over them, and whose ability as a Mason and courtesy as a brother it would be impossible to surpass. He congratulated them that they were presided over by such a lecture master, by a brother so distinguished for his zeal and ability; and whether it was known by the name of the Prosperity or any other,* he felt assured that so long as Henry Isaacs presided over it it must be one of the most successful of the Order. (Cheers). This Lodge of Instruction had known adversity, but through the talent and zeal of Bro. Isaacs it now enjoyed a state of unrivalled prosperity. The young blood in Masonry could never attain a proper knowledge of the duties of the Craft excepting through Lodges of Instruction, and, feeling deeply as he did the importance of this Lodge, he begged to propose "Prosperity to the Prosperity Lodge of Instruction and Bro. Henry Isaacs their lecture master. (Loud cheers).

Bro. Isaacs said that they might easily imagine the difficulty he must experience in having his name coupled with a toast of so much importance—a toast which it would require the eloquence of a Cicero properly to acknowledge. That toast embraced a theme which the most eloquent poet, the most sage philosopher, or learned historian, might be excused for not venturing to approach, it having the impress of kingly and godlike wisdom—King Solomon having told them to "take fast hold of instruction; let her not go; keep her, for she is thy life." It might be urged that the instruction to which Solomon alluded was not such as that which they offered, but he maintained that it was very similar, as it taught them their duty to their God, made them good men, just neighbours, and useful citizens. (Cheers). No man could be a good Mason who was not a faithful servant of God; and that was what they taught in their Lodges. Lodges of Instruction were most necessary, as in the present day the men most eminent in science—the men most distinguished by their literary abilities—the deepest of historians, and the sagest of philosophers were all to be found in their ranks; and, like the Olympians, they were bound to exert themselves to compete honourably with them by whom they were surrounded. (Cheers). He felt bound to acknowledge most gratefully the support he had ever received from the brethren, and assured them that nothing gave him greater pleasure than in devoting one evening of the week to promote the best interests of the Lodge of Prosperity. (Cheers).

The W.M. next gave "The Visitors," to each of whom he paid some well timed compliments, and associated with it the name of Bro. Alex. Levy, P.M. of the Lodge of Tranquillity, his dear friend "Alex," whose name commanded the respect of all men, and who was either on the committee, or had been on the committee, of every philanthropic institution connected with the interests of the Hebrew people, and whose charity, regardless of sect, knew no bounds but those of prudence. (Cheers).

Bro. Alex. Levy returned thanks, and assured the brethren, that from his earliest entrance into Masonry he had been much struck with the principles inculcated, and endeavoured to carry them out in the utmost of their integrity. He could take no credit to himself for anything he had done to aid the cause of charity, as it having pleased the Great Architect of the universe to make him one of His stewards, all he had endeavoured to do was to perform his duty, and endeavour to assist in promoting the greatest possible happiness amongst his fellow men. (Cheers).

The W.M. next gave prosperity to the Masonic press, coupling it with the name of Bro. Warren, and especially thanking him for the great support he had given to the Masonic charities.

Bro. Henry G. Warren having briefly acknowledged the compliment,

The W.M. rose to propose the health of their indefatigable Secretary, Bro. Morris Hart, who had been the head and right hand of the Lodge. (Cheers). In the time of its adversity—at a time when in consequence of the illness of his late revered father, he (Bro. Isaacs) was unable to attend the Lodge, Bro. Hart had steadily persevered to promote its interests, and had never objected to pay from his own pocket any necessary expenses to keep the Lodge together. Such a brother deserved their warmest gratitude, and he was sure they would enthusiastically respond to the toast which he now proposed. (Cheers).

Bro. Hart replied, thanking the brethren for the compliment and assuring them that he had always felt the utmost confidence in the ultimate prosperity of the Lodge. If it temporarily declined it was only in consequence of the unavoidable absence for a time of their lecture master, Bro. Isaacs, who no sooner returned that it regained its wonted lustre. (Cheers).

Bro. Joseph Jackson next proposed "The health of Bro. Saul Moss, the assistant lecture master," who, though but a young Mason, had conferred great benefits on the Lodge.

Bro. Moss, S.D. of the Lodge of Tranquillity, acknowledged the toast, and returned thanks, not only for the compliment thus paid him, but also to a young Mason the more pleasing one of having been deemed worthy to be elected an honorary member of so distinguished a Lodge of Instruction. He felt that Masonry did much to improve the mind of man, and, by bringing him into closer communion with his fellow man, to smooth down any ruggedness in his behaviour or demeanour, and thereby render him a better member of society. He should always have great pleasure in serving the Lodge to the utmost of his ability, and whatever the name by which it was known, he trusted it was destined to enjoy a long lease of prosperity. (Cheers.)

One or two other toasts having been given, the brethren separated, the harmony of the evening having been much enhanced by the excellent singing of Bros. Isaacs, Levy, Davis, Johnson, and many others.

* We understand that owing to the Lodge of Instruction being almost entirely neglected by the parent Lodge, it is proposed to place it under the warrant of the Lodge of Tranquillity, the members of which are its chief supporters.

PERCY LODGE (No. 234).—A meeting of this Lodge was held on Saturday evening, Dec. 10th, at the Masonic Hall, Fetter-lane, Bro. J. R. Warren, P.M., No. 1022, and S.W., No. 234, presided; Bro. H. Thompson, No. 206, S.W.; and Bro. Farmer, W.M., No. 165, J.W. The business of the evening was the working of the fifteen sections, which were worked by the following brethren:—First lecture—first section, Bro. Gilchrist; second, Bro. H. Thompson; third, Bro. Stewart; fourth, Bro. M'Nelly; fifth, Bro. Anslow; sixth, Bro. Thomas; and seventh, Bro. W. Warren. Second lecture—first section, Bro. Gilchrist; second, Bro. M'Nally; third, Bro. Stewart; fourth, Anslow; fifth, Bro. Thomas. Third lecture—first section, Bro. H. Thompson; second, Bro. Thomas; and third, Bro. Anslow. Bro. Newman, P.M. of the John D. Wellard Lodge, No. 250, New York, United States, was admitted a member of this Lodge, and he afterwards gave the brethren an illustration of certain signs used in the United States, enforcing the necessity of a knowledge of their being obtained, and alluded to the fact that on his voyage, in consequence of it, relief was given to an almost sinking vessel, the master, mate, and twelve of the crew being saved, mainly from his Masonic knowledge, being the only one on board his vessel who understood those signals made from the foundering ship. A vote of thanks was ordered to be recorded to the W.M. for presiding, and the Lodge adjourned.

ANNUAL FESTIVAL OF THE EMULATION LODGE.

The anniversary festival of the Emulation Lodge of Improvement, holding under the Lodge of Unions, No. 318, was celebrated on Friday, December 9th. The Lodge was opened in the Masonic Temple, at seven o'clock, Bro. S. B. Wilson, P.G.D., presiding, supported by a large number of distinguished brethren, including Bros. Savage, S.G.D.; Slight, J.G.D.; Clarke, G. Sec.; Havers, P.G.D.; W. P. Scott, P.G.D.; T. R. White, P.G.D.; Hopwood, P.G.D.; Le Veau, P.G.S.B.; Farnfield, Asst. G. Sec.; C. Isaacs, Prov. G. Sec. for Kent; and nearly two hundred others. Bro. Wilson, as W.M., then proceeded to perform the ceremony of consecrating the Lodge, the petition and warrant being read by the Grand Secretary, and the customary oration most admirably delivered by Bro. Fenn, who acted as Grand Chaplain. Bro. Horsley, G. Org., presided at the harmonium, and was assisted by Bro. Donald King and other vocalists in the choral portion of the ceremony. At the conclusion of the consecration, Bro. Wilson proceeded to perform the ceremony of installation, and inducted Bro. Savage, S.G.D., into the chair, when he proceeded to appoint the various officers, and address them on their respective duties. The Lodge was then closed.

Shortly after nine o'clock, the brethren reassembled to the number of nearly one hundred and eighty in the Grand Hall, to partake of supper, which had been amply provided, Bro. Savage, S.G.D., presiding.

On the withdrawal of the cloth, "The pious memory of Bro. Peter Gildas," the founder of the Lodge, was drunk in solemn silence.

The Worshipful Master rose to propose the health of their much beloved sovereign, the Queen, who enjoyed the veneration and love not only of the Masonic body, but of all her subjects. (Cheers.) She had never given them any reason of regret in her conduct as a sovereign, whilst her admirable example in all the domestic relations of life had most justly endeared her to her people. He gave them "The Queen and the Craft." (Applause.)

The Worshipful Master had now to ask them to drink to the health of a nobleman who had presided over the Craft for a period of fifteen years. It was not necessary for him to dilate at any length on the merits of the Grand Master, as they were well known to the majority of those whom he saw around him, especially to those who were in the habit of attending Grand Lodge. It would be most gratifying to the brethren to recognise his lordship's merits without stint, and in a true Masonic spirit. (Applause). He was convinced, from what he knew of the noble lord, that he had the best interests of the Craft at heart, and he always performed the duties of his high office in a truly Masonic

spirit and love for the fraternity; and how well his merits and efforts were appreciated was shown by the circumstance of his having been so often re-elected from year to year. (Cheers). He recollected the time when they deemed the loss of their late lamented Grand Master as almost irreparable—and doubtless it was great; but he sometimes felt that if it pleased Providence to deprive them of their present Grand Master, they would sustain even a greater loss, and that it would indeed be most difficult efficiently to supply his place. The Craft had never been in a more prosperous condition than it had assumed under the rule of their noble Grand Master, and he trusted it would long continue to flourish under the mild and benignant government of the M.W. Grand Master, the Earl of Zetland. (Applause).

The Worshipful Master said that the next toast he had to propose was one which he was assured would meet with a warm and hearty reception, as it embraced the names of many illustrious individuals, who by the manner in which they had discharged the duties of their respective offices commanded the respect and admiration of the brethren. First and foremost he must allude to the R.W. Deputy Grand Master. (Applause). Those who were members of Grand Lodge he thought would agree with him that in Lord Panmure they now possessed the advantage of the services of one who was not only willing but able at all times efficiently to fill the place of the Grand Master, should he be absent. (Cheers). A few evenings since they had the pleasure of seeing him in the Grand Master's chair, and observing how well and with what courtesy he discharged his duties, and preserved the order of debate. He thought it most fortunate for the Craft that they had been enabled to find a nobleman like Lord Panmure, willing to devote his time and talents to their service. He was sure, that since he had been called to his present position, there was no one who had more sincerely the interests of Freemasonry at heart than Lord Panmure. (Cheers). He should connect with the toast he was about to propose with the name of his right hand supporter, Bro. Fredk. Slight, J.G.D.—(cheers)—whom they had only to know to respect, and who he was sure endeavoured most zealously, successfully, and efficiently, to perform the duties which devolved upon him. (Cheers). Of the other Grand Officers he felt it would ill become him to speak individually; but he could truly say that they had generally by their excellent example shown that industry and perseverance led to honour, and had given their valuable time and services most freely to promote the interests of the Order. (Cheers).

Bro. Slight, J.G.D., had great difficulty in returning thanks on behalf of the Deputy Grand Master and the past and present Grand Officers, many of whom he was happy to see present. Bro. Savage had most truly said that Lord Panmure was an excellent Mason, who had the best interests of the Craft at heart. He succeeded to his post under peculiar and difficult circumstances, as following a nobleman who was well and deeply beloved throughout the Craft. He trusted that that nobleman had not left the Craft entirely, though severe illness had deprived them of his services, as no brother was ever more deeply or sincerely beloved by the members of the Order than the Earl of Yarborough. (Applause). In following so beloved a Mason, Lord Panmure had a most difficult task to perform; but he had shown himself fully equal to the task, and had obtained the respect and admiration of every brother. With regard to the other past and present Grand Officers, he would only say that he was sure they endeavoured to perform their duties truly and conscientiously. He could not altogether however follow the example of Bro. Savage, and abstain from alluding to any one of them individually, as there was one of whom he must speak—the esteemed instructor of the Lodge, Bro. Stephen Barton Wilson. (Cheers). He regretted that owing to ill health that brother was not then present; but the brethren had that evening had an opportunity of seeing how excellently and admirably he performed all the duties of the Lodge; and he was sure they would agree with him that when Bro. Wilson was called upon to rank with the Grand Officers, he conferred as great an honour upon that body as was conferred upon him. (Cheers). He felt assured that the past Grand Officers had ever performed their duties honourably and consistently; and the present Grand Officers could not do better than seek to emulate those who had gone before them, and do all in their power to deserve and merit the good opinion of the Craft. (Applause). After a short pause—

Bro. Slight again rose, and said the Worshipful Master having entrusted him with the gavel, he had to ask them to join him in a toast, which he was sure would be generally acceptable—the health of the Worshipful Master (cheers); and with it he would couple success to the Emulation Lodge of Improvement. (Applause). With regard to the Worshipful Master it was difficult to speak of him in his presence as he might desire; but Bro. John Savage was so well known to them all as to render it unnecessary that he should say anything in recommendation of the toast. With regard to the Emulation Lodge of Improvement he held it in high esteem, as to its teachings he was indebted for what little knowledge he had of the ceremonies; and he wished all Masons desirous of advancing in the Craft could attend that Lodge, as he was sure they would derive benefit from the manner in which it was worked and conducted. No one could fully appreciate the beauties of the Craft without they had the opportunity of observing how their master minds worked the ceremonies, and having their lectures properly and efficiently delivered, and the principles of the Order thereby efficiently illustrated, which they would always find in this Lodge. Here he was reminded that in closing the Lodge that evening they had omitted to return their sincere thanks, as he was sure all would desire to do, to Bro. Stephen Barton Wilson, for the very able manner in which he had discharged the duties of the Lodge that evening; and he trusted that there were those present who would convey to that brother that the omission was purely accidental; and that it was acknowledged with regret after the close of the Lodge. (Applause). He trusted that the Lodge would long continue to flourish as one of the best, if not the best, Lodge of Instruction in the metropolis; and that they would join with him in cordially drinking to the health of Bro. Savage, S.G.D. of England, and prosperity to the Emulation Lodge of Improvement. (Cheers).

Bro. Savage, S.G.D., said—Most cordially do I thank you for the reception which you have given the toast of my name, on the proposition of my friend and brother officer, Bro. Slight, and assure you my attachment to the Emulation Lodge of Improvement is undiminished, and I look back with the most pleasing recollection to my past connection with it, for I am under a deep debt of gratitude to it. It was here I first learned the rudiments of Freemasonry, and was induced to undertake the duty of making myself proficient in the mysteries of the Order. I was so gratified, twenty-four years ago, when I saw our esteemed friend, Bro. Stephen Barton Wilson, as we saw him to-night, most ably superintending the work of the Lodge, and the other officers of the Lodge performing their duty (at that time each officer was called on to work his section)—and when I saw my old and esteemed friend, Bro. Pike, go through the ceremony of raising, I was so struck with the working of the Lodge that I said to myself, "Why cannot I, too, become a working Mason?" From that, and from the kind assistance of Bro. Wilson, I learned a little of the working of Freemasonry, and was able, after a few years, to give instruction to others in my turn. Therefore it is that I say I am under a deep debt to this Lodge, and I never think of it except with the kindest feelings, for it was there I found the most pleasant and most gratifying way of spending many a Friday evening. I am delighted to see that it is so well supported, and that there are so many here animated with a warm feeling in its prosperity. I am gratified for the support you render it, and also for the support you have afforded me in the chair this evening. I receive it as a compliment to myself, for I know, that in the warmth of your feeling you here welcome me, although for some time past an absentee, and ask me to preside over you. Most sincerely do I thank you, and hope I have done nothing to forfeit your confidence. All I can say is, that if Grand Lodge have changed the colour of my apron, I have not cooled in the warmth of my heart, or in my love for Freemasonry—(hear, hear)—and I am ready to join in every way to promote the prosperity of the Lodge. If I have been promoted to high office in the Craft, I neither feel myself unduly exalted, nor forget myself, but remain firm in feelings of attachment to the Emulation Lodge of Improvement and Freemasonry in general. Bro. Savage then observed, that the next toast he had to propose, might be considered the toast of the evening, as it embraced the name of that old and distinguished brother to whom allusion had been so often made in the course of the evening. When he (Bro. Savage) gave the toast of the Grand Officers, he had omitted to mention Bro. Wilson's name, as he knew that he would have a better opportunity of passing a just tribute to his merits, when he came to ask them to drink the health of the managing committee of the Lodge. They had already heard from Bro. Slight an expression of the feeling with which he regarded Bro. Wilson, and which he (Bro. Savage) would not repeat, because it had been so well and so ably put by Bro. Slight himself, and he felt that to so great an extent did Bro. Wilson enjoy their respect and esteem, nothing he could say could induce them to entertain a higher opinion of his character than that which they had formed on their own acquaintance with the man. Too much could not be said of him in his praise, for on him had descended the mantle of their late brother Peter Gilkes. He knew of Bro. Wilson's services for more than twenty years, during which, he had continued, as it was hoped for a longer number of years he would continue to be, the head of the Lodge, and they had that night in listening to him as he went through the ceremonies of installation and inauguration, an opportunity of obtaining a large amount of Masonic knowledge. He had to regret that the state of his health did not permit the worthy brother to remain with them throughout the evening, but still there were present three other members of the committee of management, namely, Bros. Barrett, Stephen Barton Wilson, jun., the worthy son of a worthy father, and Bro. Artus, the excellent Secretary of the Lodge. He would therefore ask them to be upstanding, and drink the toast of the Managing Committee.

Bro. Barrett, in replying to the toast, also regretted that Bro. Wilson's health had not permitted his remaining with them to the close of the evening, but the fact of his attending the Lodge at all or performing the ceremony which he did, entitled him, when all matters were considered, to a larger share of their gratitude. Speaking for the committee of management, he had to observe that their aim was to so conduct the business of the Lodge as to make it the means of bringing about a uniformity of working in the Craft.

Bro. Savage then said that he had now to ask them to drink a toast, which he felt the greatest pleasure in proposing. They all knew that there was a sister Lodge of Improvement in the city, and with that Lodge it was at all times a pleasure to the members of the Lodge of Emulation to join in the interchange of courtesy or kindness. They all, in fact, felt interested in its prosperity, and that interest was not diminished now that there was more than a probability that differences of working between the two Lodges would be shortly adjusted. But be that as it

might they would always continue bound to it in the purest Masonic regard, and he was happy to see present that night the representative of that Lodge in the person of his esteemed friend Bro. Muggeridge. What Bro. Stephen Barton Wilson was to the Emulation Lodge of Improvement, Bro. Muggeridge was to the Stability Lodge of Instruction. As the mantle of a Peter Gilkes had fallen on the one, so had the mantle of a Peter Thompson and of a Broadfoot fallen on the other, and well did he follow their example now that they had ascended to the Grand Lodge above, for although dead they spoke through him. He (Bro. Savage), when he attended the Lodge of Stability was always gratified and delighted to hear Bro. Muggeridge work, but regretted that there should exist any difference of expression between the ritual he taught and that which was inculcated in the Emulation Lodge. He would ask them then to drink "Prosperity to the Stability Lodge," and couple with the toast the name of their worthy friend Bro. Muggeridge.

Bro. Muggeridge, in returning thanks, stated that he was truly grateful for the many kind things which Bro. Savage had said of him, and he could assure him and the brethren present that he felt obliged to them for giving him an opportunity of witnessing the working of the Lodge; and he was also much gratified to find so numerous and so zealous a meeting of the brethren assembled together to support it. For his own part he could assure them that it was his firm wish and that of many members of the Lodge of Instruction over which he presided that the Emulation Lodge might continue to prosper for many years to come.

Bro. Barrett, in proposing the Masonic charities, regretted that neither Bro. Crew nor Bro. Thiselton were present, but they had among them Bro. Farnfield, who, as Secretary of the other charity of the Order, (the Annuity Fund and Old Man's Asylum), was its fitting representative there, and who did everything in his power to promote its prosperity; and he (Bro. Barrett) trusted that ere long it would receive that amount of support from the brethren that it would cease to be a disgrace to the Craft.

Bro. Farnfield briefly returned thanks, advocating increased support not only to the charity of which he is the Secretary, but also to the Girls School and to the Institution for Boys. They were about to have a festival on behalf of the Croydon Asylum, and he was happy to say that he had already obtained the names of forty-seven brethren who were willing to act as Stewards.

The Tyler's toast was then drunk, and the proceedings terminated.

PROVINCIAL.

BERKSHIRE.

MAIDENHEAD.—*St. John's Lodge* (No. 1097).—This Lodge was regularly held on Monday last, when Bros. Williams, Boyer, Hodges, Merritt, Skindle, and Greenhalf, were examined in the first degree, and having exhibited progress in the science, were promoted to the degree of Fellow Craft. Mr. Robert Arthur Ward, Mr. Henry Hodson Durrant, and Mr. Frederick Henry Cooper, of Maidenhead, were severally balloted for, and unanimously approved as candidates; the two former being present, were duly initiated into the mysteries of the Craft. The ceremonies were performed with the W.M.'s (Bro. Cossens) usual perfect and impressive manner. The correspondence with the Grand Secretary, relative to spurious Lodges at Stratford, in Essex, and other places, was read in open Lodge, and the brethren duly cautioned. Several joining members and initiates were proposed for the next meeting. The new pedestals, with the new jewels, lately furnished by Bro. Platt, and the platforms, prepared by Bro. Nichols, were uncovered, and met with the decided approbation of the brethren. An improvement in the W.M.'s pedestal, was the omission of the Past Dep. G.M.'s emblem, and the substitution of the W.M.'s emblem. Each pedestal forms a repository, and the W.M.'s is provided with slides in the capital, to rest the working tools on. The W.M. appointed and duly invested the following officers:—Bros. R. Nichols, S.D.; H. H. Hodges, J.D.; G. Boyer, I.G.; T. Greenhalf, Tyler. Bro. R. A. Ward was duly elected Treasurer, and invested with the insignia of his office. The brethren partook of refreshment, and separated in due season. We understand it is the W.M.'s intention to deliver lectures on the Craft, and to institute a Lodge of Instruction, to enable the junior brethren to progress in their studies.

NEWBURY.—*Loyal Berkshire Lodge of Hope* (No. 839).—At the regular meeting of this Lodge, on the 2nd inst., Bro. W. H. Cave was re-elected as the W.M. for the ensuing year. Bro. Marr, S.W., proposed that the thanks of this Lodge be offered to the Secretary, Bro. E. S. Cossens, for the zeal he had exercised on behalf of the widow of a deceased brother of the Lodge, for whom he had obtained a grant from the Fund of Benevolence although the time for making such application had been exceeded. The voting was unanimous, but the motion was ultimately withdrawn until there was a larger attendance of the brethren, in order to give them the opportunity of participating in the proposed expression of approbation. The annual meeting in January is expected to be numerously attended.

BRISTOL.

BRISTOL.—*Moira Lodge* (No. 408).—At the meeting of the Lodge, holden on Wednesday, the 7th instant, Bro. Thomas Bell (engineer of the city waterworks), was installed as Worshipful Master. At the conclusion of the ceremony, the very objectionable practice was resorted to of introducing refreshments into the Lodge during the period devoted to labour; a practice which would certainly be more honoured in the breach than in the observance, and which has many strenuous opponents in Bristol. In the course of the proceedings some very strong remarks (amounting almost to abuse) were made with regard to the *Freemasons' Magazine* and its correspondent in that city; but as neither the integrity nor the veracity of this journal were impugned, it is not worth while further to notice the adverse criticism of some brethren, who perhaps spoke with greater warmth than they would have done under other circumstances.

CAMBRIDGESHIRE.

CAMBRIDGE.—*Scientific Lodge* (No. 105).—The usual monthly meeting of this Lodge was held on Monday last, and was attended by a very large muster of brethren. Bros. Evans and Bendyshe (Fellows of King's College) and Bro. Ransom were raised to the third, and Bro. the Rev. C. S. Drake, *M.A.* (Fellow of Jesus College), and Bro. Davenport (Trinity College), passed to the second degree. A ballot was taken for the following candidates, who, on being unanimously elected, were initiated into the mysteries of the Order, viz.—the Duke of St. Albans, Mr. C. Newton, Mr. J. W. Hawksworth, Mr. E. A. Hambro, Mr. W. Speer, Mr. W. Coode (all of Trinity College), and Mr. J. A. Willis of King's College. The various degrees were most ably performed by the W.M. Bro. Westmorland, *M.A.* (Fellow of Jesus College). The brethren then proceeded to the election of a Master for the ensuing year; and their unanimous choice falling on the present W.M., he was declared duly elected. Eight gentlemen, members of the University, were then proposed for next meeting. Business being concluded, the Lodge adjourned to refreshment, and the proceedings brought to a close. We should mention that a dispensation was read to the Lodge assembled, to enable them to initiate more than five brethren in one evening, from Bro. the Rev. A. R. Ward, *M.A.*, Grand Chaplain of England, the D. Prov. G.M. of the province.

CAMBRIDGE.—*Lodge of the Three Grand Principles* (No. 645).—The members of the above Lodge assembled at their Lodge room, at the Lion Hotel, on Monday, the 5th instant. Bro. King (Trinity College) was passed to the second degree, and Messrs. Vail and Bell having been elected, were initiated into Masonry. The ceremonies were most correctly and efficiently performed by the W.M., Bro. J. Deighton, (Pro. S.G.W.) Bro. the Rev. A. R. Ward, Grand Chaplain, gave notice that at the next meeting he should propose that a member of the Lodge be appointed to serve as one of the "Provincial Committee for the Masonic Charities." The brethren then proceeded to elect one of their body to fill the chair of King Solomon for the year ensuing, and their choice fell on the present W.M. Bro. Deighton has done much towards raising this Lodge to its present state of efficiency, and the compliment paid him by the brethren is well deserved; the Master's chair could not be in better hands. After labour came refreshment, and the evening was spent in brotherly love and harmony. We cannot conclude our report of the meetings of the above Lodges without congratulating the brethren of the province on the most satisfactory state of Masonry among them, and on the evident signs that there are of those taking an interest in it who may, perhaps, hereafter be called on to fill the highest offices in church and state.

GLOUCESTERSHIRE.

STROUD.—*Sherborne Lodge* (No. 1,004).—The annual meeting of this Lodge was holden at the Masonic Hall, on Tuesday, the 6th inst. Bro. Henry R. Luckes, *A.M.*, having opened the Lodge at three o'clock precisely, the minutes were read and confirmed, when the Worshipful Master initiated Bro. Wilberforce Heclas into the mysteries of the Order, in a most impressive and clear manner, eliciting the warm approbation of the numerous P.Ms. present; after which ceremony the gavel was entrusted to Bro. G. F. Newmarch, D. Prov. G.M., and P.M. of the Sherborne Lodge, who proceeded with the beautiful ceremony of installation. Those who have seen this exceedingly clever Mason work will not be surprised to hear that it was performed with the most exact accuracy and to the letter, affording a rich Masonic treat to the visitors from other provinces. After the business of the Lodge the brethren dined together, at six o'clock. The cloth having been removed, Bro. Jos. Gainer gave in a neat and terse manner the following toasts:—"The Queen and the Craft," "The Earl of Zetland, G.M.," "Lord Panmure, D.G.M.," "Hon. Jas. Dutton, Prov. G.M." Bro. Luckes then proposed the health of Bro. Newmarch, D. Prov. G.M. of the province, remarking that one of the most pleasing duties which it had ever been his privilege to perform had fallen to his lot that day; it presented the anomaly of being both difficult and easy. It was easy when he proposed the health of Bro. Newmarch (cheers) for them to appreciate the many reasons why it should be drunk with the utmost Masonic enthusiasm (cheers); but it was difficult for him to find words that should adequately convey to Bro. Newmarch the high esteem in which he and the members of the Sherborne Lodge held him. Freemasonry under the auspices of the Hon. James Dutton had thriven in the province most extraordinarily, but he was sure the Prov. G.M. would say, and had said, that he owed a great deal of this success to Bro. Newmarch, his very able Deputy. The time was when the light of Masonry was well nigh extinguished; but Bro. Newmarch had fanned the expiring embers into a flame which extended now a brilliant and steady light. Within three years two new Lodges had been opened—the Sherborne their own Lodge, and the St. John's, at Dursley—whilst the Berkeley Lodge, which had not met for years,

now met constantly, and the good work of Masonry was making rapid progress, not only there but throughout the province. The far larger number of the members of the Sherborne Lodge had been initiated into Masonry by Bro. Newmarch; and they that day had met to commemorate the event by presenting Bro. Newmarch with a handsome loving cup; and although they had engraven his name thereon, Bro. Luckes assured the D. Prov. G.M. that his name was inscribed on all their hearts, and enshrined amidst a crowd of the happiest associations of the many Masonic gatherings at which they had derived so much pleasure and instruction from him. (Cheering). Bro. Newmarch on rising was much affected. He said he could not find words to express the extent of his feeling on that occasion. He had taken the chair as first Master of the Lodge because he felt it his duty, and that he deserved no praise for that. (No, no). He had also derived a large amount of pleasure during his tenure of office because he had met on all sides so much kindness and cordial support. He felt a high and great respect for every member of the Lodge; but they would excuse him, he was sure, if he alluded especially to Bros. Luckes, Gainer and Smith, who had founded the Lodge; and he was certain the last named two brothers would further excuse him if he referred more particularly to Bro. Luckes, who by his Masonic zeal and ability, combined with his cordiality of manner and disposition, had rendered such essential service to the Sherborne Lodge. Although they had kindly presented him with that handsome testimonial, which he should ever prize and value, yet he believed the Lodge were still more indebted to Bro. Luckes than to himself; and not only the Lodge but the province. The time and attention he had given to promoting the interests of the charities would, he had no doubt, lead to a great result next year; and he would therefore ask them to well charge, and drink his very good health as a Past Master of the Lodge. Bro. Luckes, in replying, said that the pleasure and gain was all on his side; he was not only happy to perform his Masonic duties, but he had so much regard for Masonry, and valued it so highly, that anything he could he would do. He much regretted that they did not meet at Gloucester; it only wanted this to make the Masonic circle complete. He saw a brother who could give them every information, and he would ask Bro. Page to do so; he was happy to lend any aid to the Lodge he could in carrying out its business. Before he sat down he must say a few words for the charities; he was, they were aware, their Honorary Treasurer, and he had also accepted a similar office for the province of Herefordshire, and he hoped it would result in the mutual advantage of both provinces. They were aware that at the last Provincial Grand Lodge meeting at Berkeley, the Grand Lodge had resolved to double their subscriptions. He had also other large promises of support, and had resolved, if he could, to send sixty pounds to the charities next year, and he then desired to give every brother notice that at the commencement of the year (*D.V.*) he should make application to them for support, and hoped they would not deny it, but contribute liberally. Bro. Newmarch proposed "The health of Bro. Gainer, the W.M." He was sure the Lodge had made the best possible selection; Bro. Gainer came forward most liberally both with his time and means at the formation of the Lodge, and he had always displayed a large amount of Masonic zeal and ability; he had no doubt during his year of office the Lodge would maintain the high position of being second to none in the province. Bro. Gainer, W.M., said that he felt the high honour they had done him in electing him to the important office of W.M., on whom depended the success and prosperity of the Lodge. He felt his was a position of peculiar difficulty; their first W.M., the much respected Bro. Newmarch, was so proverbially distinguished as a most clever Mason, that he could not hope to follow him but at a very humble distance, and Bro. Luckes, the immediate P.M., had taken up the cause with so much earnestness and zeal, and they had seen with what ability he had worked that day, that although he would use his utmost endeavour, he felt he should not overtake him; but he would do his best, so that if the Lodge did not prosper under his administration it should not be for the want of the most exacting attention and diligence on his part. (Cheers). Bro. Gainer then proposed "The Visitors," which was received with that enthusiasm which the brethren of the Sherborne always extend to those brethren who visit them from other provinces. This was replied to in behalf of the visitors by Bro. Sleed, P.M. of different Lodges, and Prov. G.S.B., in a humorous and pleasing speech; and with that distinguishing frankness which makes Bro. Sleed so much respected by the brethren who have the pleasure of his acquaintance and friendship. "The health of the Treasurer, Bro. W. Playne," was also proposed and replied to briefly and amusingly by him. Bro. Page then gave some interesting information as to the position of Masonic matters in Gloucester, and we may now expect that ere another year elapses that Lodge will also be resuscitated. The proceedings of the day terminated at nine o'clock, and too much praise cannot be given to Bro. Ellis for the excellent arrangement of the banquet, which was served with his usual liberality.

HAMPSHIRE.

Southampton.—*Royal Gloster Lodge* (No. 152).—A very numerous meeting of this Lodge was held on Thursday, the 8th inst., at Freemasons' Hall, Bugle-street. The W.M., Bro. F. Perkins, having invited the R.W. Prov. G.M., Sir Lucius Curtis, Bart., and the Provincial Grand Officers to a banquet, the R.W. brother, supported by the D. Prov. G.M., Bro. C. E. Deacon, and the whole of his officers, arrived at an early hour, and were received by the Lodge with full Masonic honours. A candidate for initiation was balloted for and elected. Bro. T. P. Payne was then chosen unanimously to serve the office of Worshipful Master for the ensuing year. Bro. H. Abraham, P.M., was reelected to the office of Treas., and the serving brethren were also reelected. Bro. H. Abraham, in a very eloquent speech, moved a resolution expressive of the pleasure it gave the brethren to again receive a visit from the R.W. Prov. G.M., supported as he was on this occasion by so many of his provincial officers, congratulating him on his renewed health, and expressing a wish that the G.A.O.T.U. might grant him many years of health and strength to continue those exertions which so effectually promoted the interests of the Craft, and from which he, as Prov. G.M., always appeared to derive such high gratification. His motion was seconded by Bro. T. P. Payne, W.M. elect, and carried by the Lodge in a most enthusiastic manner. The R.W. Prov. G.M., in reply, said that as an old member of the Lodge he felt the greatest pleasure in being again among them. There was not a Lodge in the province which received him with more honour and genuine Masonic feeling. He often had the gratification of seeing Bro. Perkins, the W.M., discharge the duties of his office, and he could say that he was always so ready and correct, that he regretted he was not able to experience the pleasure of seeing him work his Lodge much more often than he did. The Worshipful Master must attribute that absence to the onerousness of his duties elsewhere; and after complimenting his R.W.D., and other members of the Lodge at considerable length, he resumed his seat amidst the acclamation of the brethren. The Lodge was then closed, and about sixty brethren sat down to the banquet, the Worshipful Master presiding, supported by the R.W. Prov. G.M.; Bros. C. E. Deacon, D. Prov. G.M.; Ford, Prov J.G.W.; a long array of other Prov. Grand Officers, and Bros. Payne, Fletcher, G. W. Clarke, with a large attendance of visiting brethren. The cloth having been removed, and grace said by Bro. the Rev. G. Bradshaw, the usual Masonic toasts were proposed, and in giving the health of the Prov. G.M. and his officers, Bro. Perkins, W.M., alluded to the pleasure he felt in entertaining them once more before he left the chair, in which he had spent two most pleasant years of office. The venerable Prov. G.M. responded in equally pleasing terms, and concluded by proposing the health of the Worshipful Master, complimenting him very highly upon the manner in which he had discharged the duties of his office, the prosperity of the Lodge, and expressing his belief that nothing would disturb the harmony which prevailed so long as the brethren were true to the old landmarks of the Order, and were governed by those who took a proper interest in the progress of the Craft. Bro. Perkins, W.M., thanked the Prov. G.M. for the very kind manner he had alluded to him. He had many things to thank that R.W. brother for—his presence there that evening, supported as he was by his officers, the honour he had conferred upon him by making him S.G.W. of the province, the interest he always took in the career of the Royal Gloster Lodge—these were all matters which he was unable sufficiently to make any return for, except by showing his devotion to Masonry. Bro. C. E. Deacon, D. Prov. G.M., proposed the health of Bro. T. P. Payne, who had that evening been unanimously elected to the office of Worshipful Master for the ensuing year. He said that nothing could give him more pleasure than that event. Bro. Payne had shown by his conduct that the precepts and principles of Freemasonry were imprinted on his mind and his heart. He was a most deserving brother, and would discharge the duties of his office so as to maintain that brotherly love and harmony which now prevailed throughout the province, as well as in that Lodge. He called upon the P.Ms. to give him all the support they could; he promised to do so himself. By such means they would be rendering the coming year of office most pleasant to Bro. Payne, and most serviceable to the Lodge. The Worshipful Master elect returned his sincere and heartfelt thanks not only for the kind manner in which his health had been drunk but for the honour they had conferred on him that evening, there was nothing he esteemed so highly as the good opinion of his brother Masons. He could assure them that he should not enter upon the duties of office in a light or careless spirit, for he felt it was a high and honourable position to be placed in, and one of great responsibility. When he looked back at the past seven years in the history of that Lodge and called to mind the individuals who had filled the chair, the conviction was forced upon him that no Lodge in the Province of Hampshire, and he had almost said throughout the United Kingdom, had been favoured with more worthy and efficient Masters than the Royal Gloucester, first there was Bro. Douglas, who first introduced him to the light of Masonry, and as a P.M., was still rendering the most invaluable services to Masonry; and with many other happy allusions to the talent of P.M. Abraham and the present W.M., he said it was a happy day when the choice of the brethren fell upon Bro. F. Perkins, because he not only was an able occupant of the chair, but his Masonic and social virtues had come so prominently before them in that capacity that he had the hearts and affections of all the brethren; with his assistance, and with that of the other P.Ms., he would endeavour, to discharge the duties of his year of office so that the brethren might say, when he left the chair that their interests had not suffered in his hands. Bro. Ford, P.M., of the Phœnix Lodge in replying to a toast, with which his name was coupled, alluded to the W.M. having been chosen mayor of Southampton, and could assure him that he would find, as he Bro. Ford had while filling the civic chair in Portsmouth, that his Masonic knowledge and position would be of material service to him even without the walls of a Mason's Lodge, and in a speech of considerable length and fluency,

referred to the influence of Masonry being advantageous to men in every phase of life. The proceedings were protracted to a late hour in consequence of the number of toasts and the length of the speeches. Bro. Klitz, Prov. G. Organist, presided at the piano, and several of the members contributed to the music of the evening.

KENT.

Ashford.—*Invicta Lodge* (No. 1011).—The monthly meeting of this Lodge was holden on Wednesday, the 7th instant, Bro. Thorpe, W.M., in the chair, supported by all his officers. Bro. F. R. Hartley, Robert Burns Lodge, No. 25, was present as a visitor. Mr. F. C. Hallowes, of Tunbridge, was impressively initiated in the mysteries of Freemasonry by the W.M.; Bro. B. K. Thorpe, J.W., giving the charge, and Bro. J. S. Eastes, S.W., a very ample illustration of the tracing board of the first degree. It was unanimously resolved that in future the Lodge should be held in the Assembly Rooms, a change very desirable, not only because the rooms are more commodious, but also removing the Invicta Lodge from the list of those meeting in taverns. It was also resolved that the Lodge should meet on the first Friday in the month, instead of the first Wednesday, to enable the brethren occasionally to attend Grand Lodge. Two gentlemen were proposed as candidates.

LANCASHIRE (EAST).

Bury.—*Lodge of Relief* (No. 50).—On Thursday evening, the 8th instant, the monthly meeting of this Lodge was held at the Hare and Hounds Inn, Bro. E. Barlow, W.M., and (both the Wardens being confined to their beds by illness) Bro. Thomas Fishwick, P.M., officiated as S.W., and Bro. George M. Tweddell as J.W. The Lodge being opened to the second degree, Bro. Richard Grimshaw was passed to the degree of F.C., the ceremony being performed by Bro. Binns, P.M.; after which, the Lodge being closed to the third degree, Bro. John Parkes, *M.R.C.S.*, was unanimously elected W.M. for the ensuing twelve months. On the motion of Bro. Binns, seconded by Bro. Tweddell, the sum of £5 5*s.* was unanimously voted to the Provincial Benevolent Fund, which, with the sum of £10 10*s.* given by the brethren two years ago, will entitle the Lodge to eight votes in connection with that charity during the existence of the Lodge. The brethren all seemed highly delighted that their worthy old Tyler, Bro. Cooper, had just been relieved with the sum of £15, granted him at the last quarterly meeting of the Provincial Grand Lodge, held at Middleton, on the 2nd instant. The Lodge being duly closed, the meeting was declared adjourned until the 27th instant, when the officers for 1860 will be installed, and the Feast of St. John the Evangelist will be celebrated.

Bury.—*St. John's Lodge* (No. 226).—On Wednesday, the 7th inst., the monthly meeting of this Lodge was held at the White Horse Inn, when Bro. Benson was raised to the sublime degree of Master Mason, the ceremony being performed by Bro. John Redfern, P.M. of No. 50.

Heywood.—*Lodge of Napthali* (No. 333)—The monthly meeting of this Lodge was held at the Brunswick Hotel, on Wednesday evening, the 7th inst., when Mr. Thomas Wolstenholme was initiated into Freemasonry, the ceremony being performed by Bro. Binns, P.M. of No. 50, assisted, as Deacon, by Bro. Kenyon, P.M. of the same Lodge. It being the evening for choosing the Worshipful Master for the ensuing year, Bro. Taylor, W.M., was elected to that office.

LEICESTERSHIRE.

Ashby-de-la-Zouch.—*Ferrers and Ivanhoe Lodge* (No. 1081).—The usual monthly meeting of this Lodge took place at the Town Hall, Ashby-de-la-Zouch, on Monday, December 12th 1859; present Bros. Bowley, P.M., of No. 907 as W.M.; Richard Warner, S.W.; T. H. Bobart, J. W; J. Denton, Chaplain; Henry T. Bobart, Sec; J. Redfern, S. D.; W. Mason, J. D.; W. Bithrey as I. G.; W. Canner, Tyler; Bros. G. F. Brown, F. Hamp, W. Woodward, John Upton of No. 907. The Lodge was opened in the first degree. The minutes of the last meeting were read and confirmed. Bro. Woodward was examined in the questions appertaining to the first degree, which he answered to the satisfaction of the brethren present. The Lodge was opened in the second degree. Bros. Brown and Hamp, were examined to the satisfaction of the brethren present. The Lodge was opened in the third degree. Bros. Brown and Hamp were raised to the sublime degree of Master Mason. The Lodge was resumed to the second degree, Bro. Woodward was passed to the second degree. The Lodge was closed in the second degree. Bro. Henry T. Bobart, read to the Brethren present the notice that appeared in the *Freemasons Magazine* of the 3rd inst. page 436, respecting the Lodge by-laws. The Lodge was then closed, and adjourned to the Monday after the next full moon.

NORTHAMPTONSHIRE.

Peterborough.—*St. Peter's Lodge* (No. 646).—The brethren assembled at their Lodge room, on Thursday, the 1st inst. The Lodge was opened in the first degree, when the minutes of the previous Lodge were read and confirmed. Mr. Richard Elwin Jones, of London, was then balloted for, and unanimously accepted as a candidate. The Lodge was opened in the second and third degrees, and Bro. W. Wells was raised to the sublime degree of M.M. The Lodge was closed to the first degree, when Mr. R. E. Jones was initiated into the mysteries of antient Freemasonry. It was then proposed by Bro. Jas. Ruddle, and seconded by Bro. Waite, that two pounds be subscribed to the Widows' Fund. Bro. Bays proposed, as the Master for the ensuing year, Bro. Henry Porter, *M.D.*, S.W. of the Lodge, who was elected unanimously. Bro. W. Hart was also duly elected Treasurer. A strong desire having been expressed for another Masonic ball this winter, the Prov. Grand Master having given his sanction thereto, a committee was formed of the W.M., the Wardens, and Bro. Buckle, with power to add to their numbers, to make the necessary arrangements for holding the same. It was also ordered that new collars be provided for the officers. The Lodge was then closed, and adjourned until the 27th of Dec. (St. John's day), when the W.M. elect will be installed, and the brethren will celebrate the occasion according to ancient custom.

SOMERSETSHIRE.

Crewkerne.—It will be remembered that we some time ago noticed an application for a warrant to hold a new Lodge at Crewkerne. This application was refused in consequence of no recommendation from the Prov. Grand Master accompanying the prayer of the petition. Circumstances have since occurred which remove the difficulties previously existing, and we may now safely announce that the brethren who have interested themselves in the matter are in a fair way to see their endeavours crowned with success. The report is that a brother from a neighbouring Lodge, who holds a high provincial appointment, and who is universally respected and beloved, has consented to take the Master's chair. This, in itself, will be a valuable start for the new Lodge, and a guarantee for its respectability. Crewkerne is a small town with plenty of public spirit, and being on the line of the Yeovil and Exeter railway, will shortly be within easy distance of the former place. It is to be hoped that the two Lodges, which may almost be called mother and daughter, will work together and derive that benefit from their intercourse which always accrues from a community of labours and interests.

Yeovil.—*Lodge of Brotherly Love* (No. 412).—The regular monthly meeting was holden at the Three Choughs Hotel, on Wednesday, 7th instant, when several brethren were to have taken the second degree, but accident prevented their attendance. Bro. Cave, P.M., who occupied the chair, then addressed the brethren before proceeding to the election of W.M. for the ensuing year, reminding them of the great importance attaching to a judicious selection, and how much the honour and prosperity of the Lodge were dependent upon the conduct of its Master. The result of the ballot was the election of Bro. Bruttan, S.W., and Prov. G. Reg., and it cannot be doubted that a more worthy brother, or one more capable of filling with dignity the somewhat arduous position of W.M. in this Lodge, could not be found. The stewards were requested to arrange for the celebration of St. John's festival on the next regular Lodge night, (4th January), when the Officers will be appointed and invested, &c., and doubtless the new year will be inaugurated by a proper display of that good fellowship which characterizes the intercourse of the members; moreover it will commence under favourable auspices, the unavoidable absence of the present W.M., during the greater part of the year, having proved a serious difficulty.

SUSSEX.

Brighton.—*Royal York Lodge* (No. 394).—The members of the Lodge of Instruction, in connection with this Lodge, supped together on Monday evening, November 28th, at Bro. Saunders's, (the Treasurer), the W.M., Bro. Moppett, occupying the chair, supported by his officers, numerous members of the Lodge of Instruction, and several visiting brethren. There is not a doubt that the instruction gained by frequent meetings has tended to ensure good working in Lodge No. 394. The usual toasts were given, and a few hours friendly passed. The funds have enabled the members from time to time to assist the charities and do a little local good. On Tuesday evening, November 29th, the Worshipful Master, officers, and brethren gave a Masonic bespeak to Bro. H. Nye Chart (No. 394), at the theatre, when, we are pleased to add, the fraternity mustered in good numbers, and an excellent house was the result, which Bro. Chart is deservedly entitled to, from the respect generally entertained for him. On Tuesday evening, December 6th, the monthly meeting of the Royal York Lodge was held at the Old Ship Hotel, Bro. Moppett presiding, supported by the whole of his officers, several P.Ms., and visitors. Bro. Willard was raised to the sublime degree of M.M.; Bros. Dyer, Robinson, Muller, and T. Ancock passed to the degree of F.C.; and Mr. Botting initiated into the mysteries of the Craft. The W.M. most ably performed his duties, which were necessarily very laborious. A tribute to the memory of Bro. Bell (many years Secretary of the Lodge), in the shape of a grave head stone, with inscription, and foot stone, was unanimously voted. Three gentlemen were proposed for initiation, and the labours of the evening concluded at a late hour.

MARK MASONRY.

SOUTH WALES.

Cardiff.—The Mark Master's degree was introduced into South Wales on Monday, the 5th instant, by the opening of a Mark Master Masons Lodge named the Langley Lodge, No. 16 (S.C.), in connection with the Glamorgan Lodge, No. 43, Cardiff. The brethren having assembled at Freemasons' Hall, St. Mary-street,) a new and most commodious building which still awaits consecration), the Lodge was opened

at seven o'clock, P.M. Bro. R. M. Langley, P.M. and P.Z. No. 43, Prov. J.G.W., read the charter for holding this Lodge, granted by the Grand Chapter of Scotland, and appointing himself R.W.M.; Bro. Thos. Hodge, (P.M. and P.Z. No. 43), S.W., and Bro. I. G. South, (W.M. No. 43), J.W. The Right Worshipful Master expressed his conviction that this was the only legally constituted body which had the authority of granting warrants for holding Mark Master Lodges in this country, and sincerely thanked those brethren who, with himself, had been instrumental in obtaining this charter, for the high compliment they had paid him, personally, by associating his name with the first Lodge in this degree which had been holden in the principality. He also stated that he had called this Lodge simply to ballot for three brethren who, together with himself and Wardens, had been advanced in the Cannynge Lodge, No. 7, Bristol, and also to ballot for and (if accepted) advance three brethren of the St. David's Lodge, Aberdare; and that the ceremony of consecration would be deferred until the increase in their number would admit of the Lodge being more fully officered and numerously attended. Bros. W. J. Gaskell, J.W. No. 43; Alf. Cooper, S.W. No. 43, and E. J. Thomas, Sec. No. 43, were then accepted as joining members, and appointed by the R.W.M. to the offices of Conductor, S.D., and T.K., respectively. A ballot was also taken for Bros. Jas. Gawn, W.M. No. 979; W. Davies, J.W. No. 979, and Thomas, No. 979. The two former brethren being in attendance, were advanced to the degree of Mark Masters, the ceremony being performed in an admirable manner by the R.W.M. with all that fluency of language for which he is remarkable, and which adds so much to the effect of everything he undertakes, whilst, thanks to the highly commendable attention which the Conductor had devoted to the beautiful ritual (and which drew the warmest eulogiums from the R.W.M.), everything worked as smoothly as it was possible to conceive in a Lodge long accustomed to the working of the degree. The Right Worshipful Master appointed Bro. Gawn, Secretary. Bro. Thos. Hodge, S.W., proposed "that a record be placed on the minutes of the Lodge, stating that the same had been named the Langley Lodge in honour of their R.W.M. and as some slight recognition of the very able and efficient services which he had long rendered the cause of Masonry in this province generally, and to the Glamorgan Lodge, No. 43, in particular." The resolution was seconded by Bro. Thomas, and carried by acclamation. Two brethren having been proposed for advancement, the Lodge was closed at nine o'clock, P.M., and the brethren adjourned to the Queen's Hotel, where an excellent supper had been provided by the widow of a Mason. The usual Masonic toasts were then given, including "The health of the R.W.M., Officers, and Brethren of the Cannynge Lodge, No. 7, Bristol," which was very warmly received by the brethren, and in response to which Bro. F. A. Ware, Conductor, No. 7, stated that this was the second Lodge of Mark Master Masons, the opening of which he had the gratification of attending which had emanated from the Cannynge Lodge.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

BRISTOL.—We rejoice to announce that the first decisive step towards the establishment of a legitimate Encampment of Knights Templar in this province has at length been taken. Bro. Samuel Bryant, P. Prov. S.G.W., &c., universally acknowledged by the brethren who know him to be one of the most able and intelligent Masons in the province, has held the appointment of Provincial Grand Commander for nearly two years, but, with that spirit of conciliation which characterizes every good Mason, he has hitherto, to the regret of many brethren in the province, refrained from taking any step which might appear hostile to the body holding meetings at Bristol, and designating themselves "The Camp of Baldwyn," which body is now in the last stage of decline. At a meeting of the governors of Freemasons' Hall, held on Monday, the 5th inst., Bro. Bryant proposed "That authority be granted for the holding of an Encampment of Knights Templar, under the authority of the Grand Conclave of England, in that hall." The proposition was seconded by Bro. Thos. Sainsbury, W.M., No. 81, but as we have not the authority of those brethren to report their very able speeches in support of the proposition, we refrain from so doing. The motion was lost, as might be supposed in a body composed with few exceptions of illegitimate Knights, but we trust the Prov. Grand Commander, whose fame is something more than provincial, will not be deterred from immediately taking the requisite measures towards the attainment of so desirable an object as that of putting the Order in this important province upon something like a respectable footing. His progress will be watched with intense interest by brethren not only here but in the adjoining provinces, particularly in South Wales, where very many are awaiting the opportunity of entering into this degree under a legitimate authority, and with some chance of being recognized in that capacity otherwise than by a small party fast falling into oblivion.

MASONIC FESTIVITIES.

TRIENNIAL MASONIC BALL AT BRADFORD.

THIS ball was held on the 25th ultimo, in the large rooms of the Exchange Buildings, under most distinguished patronage, and under the direction of a committee selected from the two Lodges No. 379 and No. 874. The public were admitted, to a limited extent, by written application. Some days before the ball took place the whole of the tickets were disposed of, and the committee were obliged somewhat to increase the number, the applications being so pressing, and this being justly regarded as the most brilliant assemblage of the season. The Freemasons mustered in strong force, in full Masonic costume, with a fair sprinkling of Knights Templars, while some of the brethren and visitors, members of the Volunteer Rifles, appeared in their uniform; this, added to the gay display of the costumes of the fair sex, gave a *tout ensemble* of the most dazzling character. The dancing commenced shortly after eight o'clock, and was kept up with unabated spirit till eleven, when about half the company sat down to a most sumptuous supper in the news room, which, together with the club rooms, had been kindly vacated for the occasion by their respective members. The remaining half of the visitors afterwards retired in their turn to the supper room, the band during the whole of the time having engaged those remaining with extra dances. It was past three o'clock before the National Anthem announced that dancing was concluded. Mr. Spencer's quadrille band from Leeds gave the highest satisfaction, while the supper under the management of Mrs. Bell, of the Talbot Hotel, was excellent. Bro. Dr. Taylor, W.M., of No. 379, and Bro. J. Ahrens, W.M., of No. 874, presided over the respective supper tables, at which the usual loyal and complimentary toasts were given, the toast of "The Ladies" being proposed by Bro. John Barraclough, P.M., and Bro. Sichel, and heartily responded to by Bros. Henry Smith, P.M., and Mossman, G. Reg. The decorations and fittings, under the superintendence of Bros. Pratt, P.M., Thomas Hill, and A. Matthews, were the most complete and perfect of their kind. The judicious arrangement of mirrors, together with the various Masonic emblems and banners on the walls of the ball room, added much to the splendour of the scene. The floor had been carefully polished for the occasion. Great credit is due to the committee and stewards for their efficient services; and we may safely say that a more satisfactory meeting, or one better calculated to cement good feeling, and raise public opinion to a due appreciation of the Craft, has never occurred in this district, while calls are long and loud for its annual repetition; the ladies having made a simultaneous appeal, there is little fear of disappointment. The most pleasing part of our duty in recording this happy réunion is the fact that the surplus proceeds are to be devoted to charity, one half to the local Ragged Schools, and the remaining half to the Masonic Girls Schools—the latter of which we are gratified to hear the Province of West Yorkshire intends supporting with its proverbial liberality at the next festival.

Obituary.

BRO. HENRY LEWIS CROHN, GRAND SECRETARY FOR GERMAN CORRESPONDENCE.

WE regret to have to announce the death of this brother, who has long filled the office of Grand Secretary for German Correspondence, which took place at his office in the Corn Exchange, on Monday, the 5th instant. Our late brother joined the Pilgrim Lodge, No. 289, on the 10th November, 1824, from a Lodge at Jamaica, and continued an active member to the close of his life. He joined the Lodge of Felicity, No. 66, on January 19th, 1846, and continued a member until March, 1855. In 1850 he was appointed Grand Secretary for German Correspondence, and as representative of the Grand Lodge of Hamburgh to the Grand Lodge of England, in 1850. On the 2nd of January, 1844, Bro. Crohn was exalted in St. John's Chapter, No. 196, and continued a member until the time of his death, having attained the rank of P.Z., and having served the office of Principal Grand Sojourner in the year 1857-8. Bro. Crohn was also an old member of the Mount Carmel Encampment of Knights Templar.

BRO. EDWARD DIXON.

IT is our melancholy task to record the lamented death of Bro. Edward Dixon, of Horseley House, Dudley, which took place at his residence, No. 37, Curzon-street, Mayfair, London, on Tuesday, the 29th November, in the fiftieth year of his age. Bro. Dixon was the last male descendant of a family long connected with the town of Dudley, with whose name probity and honour have been synonymous for many generations. His death has cast a gloom, not only on the Craft in Dudley, of which he was a member, but also on all who knew him; and it is felt by all that the last of a time-honoured name has passed away to that bourne from whence no traveller returns. Bro. Dixon was a member of the Royal Standard Lodge, No. 730, Dudley, (in which he was initiated), and also a Companion of the Royal Arch Chapter attached to that Lodge. He was also a subscribing member of the Noah's Ark Lodge, No. 435, Tipton. His remains were interred in the catacombs of Kensal Green Cemetery, on Tuesday, the 6th December instant.

BRO. THE REV. HENRY HUGHS STILL, *M.A.*; P. PROV. GRAND REGISTRAR FOR DORSET.

BRO. the Rev. Henry Hughs Still, rector of Cattistock, Dorset, died in London on the ninth of October last. He was initiated in the

Apollo Lodge, Oxford; served as steward to the Girls School in 1853, and to the Boys School in 1854; and although only thirty years of age, had risen to some of the highest honours in the Craft. He was a true Mason, a sincere Christian, a sound churchman, an affectionate husband, father, and friend. Possessed of an ample fortune, he bestowed it with no niggard hand on both the church and the Craft. The beautiful parish church of St. Peter and St. Paul, Cattistock, was rebuilt by him wholly at his own expense, a few years since. It is a truly Masonic structure, full of the most interesting and instructive symbols.

Bro. Still's remains were interred at Cattistock on Friday, the 14th of October. The funeral service was read by the Hon. and Revd. W. H. Scott, rector of Maiden Newton. The following clergymen were habited in surplices, hoods, and stoles: Bro. the Rev. John Kingston, curate of the parish: the Rev. S. Lane, rector of Frome Vanchurch; Rev. J. W. Clarke, vicar of Frampton; Rev. Rooke, rector of Rampisham, the Rev. S. C. Malan, rector of Broadwindsor, and the Rev. C. B. Mount, curate of Netherbury, the two last being brothers-in-law of the deceased. The chief mourners were his young widow; Bro. Captain Charles Still, 3rd Dragoon Guards, brother of the deceased, Colonel Dashwood and Keith Barnes, Esq., his uncles.

As the funeral procession entered the churchyard—which was crowded with the parishioners—not a dry eye was to be seen. Deeply beloved, our young brother has passed to the Grand Lodge above. Were all our brethren like the good man whose bones repose beneath the shadow of the noble church which he erected to the honour of the Great Architect of the Universe, Masonry would indeed flourish and abound.

Bro. Still's costly and gorgeous Masonic clothing, jewels, &c., have been presented by his widow, to Bro. the Rev. J. Kingston, curate of Cattistock, for whose appointment to the vacant living also, the parishioners have unanimously petitioned.

THE WEEK.

The Court—Her Majesty and her family will remain at Osborne a few days longer, returning to Windsor in the course of next week, for the Christmas holidays. There is no incident whatever to chronicle in the doings of the royal family during the past week. The Queen and her husband are living in the most complete privacy, and the only visitors of the week have been the Prince and the Princess Leiningen.

Foreign News.—A Paris telegram of Saturday says the council of state is preparing a project of law for reducing the customs duties. The same telegram states that Marshal Randon had tendered his resignation of the ministry of war. A Paris correspondent informs us that the governments of Rome and Naples have intimated their readiness to attend the Congress, and that it is believed in diplomatic quarters that Count Cavour will be the principal representative of Sardinia. Count Pourtales has been recalled from Paris to Berlin, but it is expected he will return in time for the diplomatic reception on New Year's day. A trial has been going on in France, in which a mother and daughter are charged with the murder of a child of the latter. The details are of a most painful character. A Paris letter says:—"The Lemoine trial is over. The speeches of the procureur imperial, and the counsel for Madame Lemoine, are so imperfectly reported, that I think it useless to trouble you with them. The jury found the mother guilty, and acquitted the daughter. The court sentenced Madame Lemoine to twenty years' hard labour. Public opinion in Paris, where this trial is, I may say, the only topic of conversation, pronounces this sentence arbitrary and unjust. From the evidence I do not think that an English jury would have found the prisoner guilty of concealment of birth, and, considering that there was no proof of the child not having been stillborn when it was destroyed, the sentence appears excessive in severity. The proud bearing of Mme. Lemoine, who refused to submit to the brow beating of the judge, and declined to answer the impure and perfectly unnecessary questions put to her by him, has given rise to a general opinion that the severity of the sentence is to be ascribed to a mean desire of retaliation rather than to any wish to make an example, and to show that the law is no respecter of persons. Anything more discreditable to the administration of justice in France than the manner in which this trial was conducted it would be impossible to conceive.——A telegram dated Elottro (Morocco), Dec. 9, announces that actions had taken place that morning between the Spaniards and Moors, in which the former had gained the advantage, the Moors losing 300 killed and 1000 wounded, and the Spaniards losing only 30 officers and 280 men wounded and 30 killed. The Madrid journals of the 6th contain a proclamation of General O'Donnell to the Moors, in which he promises the inhabitants of Morocco the aid and protection of his soldiers, who are only to be feared in the moment of combat. It appears that the priests are laying down their breviaries and shouldering their carbines, to show their troops the way to attack the Moors. The third *corps d'armeé* had disembarked at Ceuta. Another action had taken place, in which the Moors suffered great loss, while the Spaniards lost only 40 killed and wounded. The *Gibraltar Chronicle*, of the 8th instant, states that it was rumoured at Mazagan and Saffi that owing to the commencement of hostilities with Spain, a holy war had been proclaimed throughout the Empire, which would soon bring down to the sea-board towns thousands of Moors to defend their country and religion against the Spaniards. Trade in the interior was in a paralysed state.——The *Milan Gazette* states that Garibaldi, who for some days past has been staying at Fino, five miles from Como, was in danger the other day of losing his life, his horse having suddenly bolted, and got into such dangerous ground that it required all the general's coolness, intrepidity, and good luck to get safely out again. He was in company with a lady at the time of the occurrence, and rumour adds that he has since married her. The announcement of the marriage of Garibaldi is confirmed by the *Indépendence Belge*. It took place at Como. The lady who has the honour of now bearing the hero's name is the daughter of M. Ramondi, one of the many thousands who had to fly their country in 1848, but who have now returned to their homes. A telegram from Paris states that the report of the general's marriage was without foundation.——A letter from Copenhagen of the 7th, says that the five new ministers had made their appearance on the previous day in the Second Chambers, when M. Rottwitt read the royal decree constituting the new ministry. The communication had not been made to the First Chamber, as the members were not in sufficient number. Prince Christian of Denmark has refused the governorship of Holstein, and the Danish government has consequently given up the project.——M. Janson, a clergyman, has submitted a bill to the Swedish Diet, which will have for its object to charge all the clergymen of the country with the control of publications sold by hawkers. All the members of the Assembly adhered to M. Janson's proposition.——The *St. Petersburgh Gazette* announces that a speech had been made by the Emperor Alexander to the nobles of Pskoff on occasion of a general presentation. He said he had the fullest conviction that the question of the emancipation of the serfs would be terminated to the mutual advantage of both parties.——The *Presse* of Vienna says a council of distinguished officials had been held on the 5th to concert measures for the re-establishment of the Imperial authorities in the three districts on the right bank of the Po which still belong to Austria. A commission was appointed to install those authorities. The leading Protestants at Miskolz, Koesmark, Grosswardein, Pesth, and other places, who had protested against the Imperial patent of September, had been arrested on the accusation of exciting to political disaffection. The Greek bishop of Munkacs had been released from gaol and sent home. He was ordered to be silent on the matter by the Austrian government.——Letters from Constantinople of Dec. 7, state that a note had been presented to the Porte by M. Thouvenal, the French ambassador, demanding a firman favourable to the Suez Canal project. The demand was said to have been backed by Austria, Prussia, Russia, and Sardinia. A stormy discussion had taken place on the subject in the council of ministers, when they came to an agreement to request the powers mentioned to come to an understanding with England regarding the matter. Sir H. Bulwer had been received by the Sultan, and had had numerous conferences with the ministers.——The *Canada*, from Boston on the 30th ult., and Halifax on the 3d instant, has arrived at Queenstown *en route* to Liverpool. By telegraph we have a summary of her news. The total loss of life by the wreck of the *Indian* is now ascertained to have been 24. The celebrated author Washington Irving, we regret to say, is dead. The advices from California state that the excitement on the San Juan affair was dying out, and it was believed that General Scott would succeed in effecting an amicable adjustment between the two governments. There had been more fighting in Mexico but it was reported that a compromise had been proposed between Juarez, Robles, and Miramon.

Indian News.—By the arrival of the *Panther* at Marseilles we have received journals and correspondence from Calcutta to the 8th November, and Hong Kong to the 29th October. The most important piece of intelligence by this arrival is the confirmation of the death of the notorious miscreant Nana Sahib. The Nepaul correspondent of the *Calcutta Englishman*, writing on the 27th October, says:—"The government officials do not now disbelieve the report of Nana Rao's death. The Nana died on the 24th September, of fever, at a place called Tara Ghurrie, near to Dhany and Dukhur. He had suffered previously from repeated attacks, and at one time was so ill that his attendants believed him to be dead, and the usual gifts were distributed amongst the Brahmins; he, however, recovered partially, and did not die till the 24th September. His dead body has been seen by credible witnesses, and his body was burnt in their presence, with the usual Hindoo rites. Thus this, the most villanous of all villains, has escaped from earthly punishment, which he so much deserved. Jola Persaud, the confidential attendant of the late Nana, has now charge of the family and whatever treasure may be left."

Another correspondent writes:—A letter that has reached us states, "that it is believed that the rebel force on the Nepaul frontier consists of about 6,000 of all kinds, of which about 1,000 are sowars; this number includes also, camp followers, women and children, so perhaps, besides the sowars, only 3,000 sepoys remain. The greater number of these are encamped in the Dhang Dukur valley over the first range of hills, but still small bodies are dotted about at the edge of the Terai jungle all along the Nepaul frontier. Benee Madhub and Mummoo Khan are also in the Dhang Dukur valley, but the larger body of men are attached to Jola Persaud, the late Nana's confidential servant. This man has also the charge of the late Nana Rao's family and treasure. They have still remaining with them about two elephants' loads of government ammunition. A Goorkha force is said to be approaching the outer range of hills, and the rebels are informed by their sirdars that this force is coming to assist them against the

British. The Begum has written to them not to be afraid, for help was coming to them soon. The Goorkha government has written to the rebels, telling them to clear out of their territory; but as the letters were addressed to the rebel sirdars, it is probable that the mass of the rebels know nothing about it. The Begum is at Nyah Kote still, but without any troops. She is in the charge of Puhulwan Sing, a Goorkha general. The Nepaul Government will not coerce her. If she likes to give herself up to the British, she may; or, if she prefers to remain, she may also. Some of the rebels had tried to advance northward to get into Thibet; but the Goorkhas disarmed them and sent them back into the Terai. The seapoys have had no regular pay from their chiefs since they left Lucknow; but, until Nana Rao's death, they were regularly fed. A few Christian drummers from the mutinous regiments are said to be with the rebels, but they have turned Mahomedans and live with the rebels. Some reports state that there is a European sergeant with them, who has also turned Mussulman; but this has not been corroborated. From further inquiries which have been made, there is no reason at present to believe that there is at present any European man or woman now alive in the rebels' hands, as some papers have stated.

General Home News.—Mr. William Atherton, Q.C., M.P., has received the appointment of Solicitor General, rendered vacant by the appointment of Sir Henry Keating to the judicial bench. The learned gentlemen is the son of the late Rev. William Atherton, a distinguished Wesleyan minister, and some time president of the Conference, his mother being a daughter of the late Rev. Walter Monson, a clergyman of the Established Church of Scotland. He was born in Glasgow in 1806, and was married in 1843 to Agnes Mary, the second daughter of Mr. Hall, the chief magistrate of Bow-street. In 1839 he was called to the bar by the Inner Temple, having during the previous seven years practised as a special pleader. He has represented the city of Durham since 1852, and is what may be considered a very advanced Liberal, being in favour of the ballot, a large reform in law, the removal of all religious disabilities, and the extension of the suffrage.——There was a slight falling off in the mortality of the metropolis last week. The deaths from small-pox were 40; 82 from scarlatina, and 181 from bronchitis. The total number of deaths was 1289, which is little below the average. The births of last week amounted to 1838. In the city the mortality returns have fallen from an average of 70 per week to 58.——On Monday the December session of the Central Criminal Court was opened before the Lord Mayor, the Recorder, the alderman on the *rota*, the sheriffs, &c. The first edition of the calendar contained the names of thirty-nine prisoners only. The learned Recorder having charged the grand jury, the court proceeded with the trial of the prisoners, but nothing of a remarkable nature came before the court. The grand jury returned a true bill for murder against James Moore; they also threw out the bill preferred against James Powers, committed for a rape on Hannah Percival. On the application of Mr. Poland, the trial of Hughes, the solicitor, was again postponed till the January session.——James Moore has been tried for the murder of his wife Mary Ann Moore, on the 28th of November. The prisoner had been confined in a lunatic asylum at Hoxton, where he continued several months, and from which he was only discharged on the 23rd of that month. The circumstances of the case have been before the public since the melancholy event first transpired. It was evident to all in court that the prisoner was not in the possession of his right senses, and the evidence of Dr. Gibson, surgeon of Newgate, confirmed this opinion. The jury returned a verdict of not guilty; on the ground of insanity. The trial occupied a very long time.——In the New Court, Joseph Henry Jay was indicted for obtaining, by false pretences, various sums from different persons. It appeared from the evidence that the prisoner had been land tax, assessed tax, and income tax collector for the parish of Shoreditch, and in that capacity had committed the frauds charged against him. At the conclusion of the evidence for the prosecution, the counsel for the prisoner said there was no evidence of a false pretence having been made, although strong suspicion attached to the prisoner. An acquittal was then taken.——A letter-carrier in the eastern district was yesterday committed to prison for one month, in default of paying a fine of 5*l.*, at the Thames Police-court, for being drunk and incapable of taking care of the letters he had for delivery. It was stated by the Post office authorities prosecuting that the prisoner, besides, would lose his situation.——The inquiry into the late frauds on the City of London Union has been resumed before Mr. Farnell, the assistant poor-law commissioner, at the City of London Union Office, in St. Mary-axe, for the purpose of hearing the claims preferred against the union by tradesmen, treasurers of parishes, &c. Several legal gentlemen appeared on behalf of the different parties. Evidence was given respecting claims and accounts, after which the court was closed, and the inspector announced that he would forthwith make his report to the Poor-law Board.——At the Central Criminal Court, Robert Hastings, letter-carrier, pleaded guilty to two indictments charging him with stealing letters containing money. It appears that he had carried on this practice to a great extent, and he was sentenced to four years' penal servitude. Mr. Sleigh applied to the court to remit the fine of a gentleman for non-attendance as a juror last session, on the ground of his being a dentist, and consequently a member of the medical profession, and on the further ground of his having been in the country at the time the summons was delivered, and knew nothing of it. The recorder remitted the fine, but directed the gentleman to be re-summoned for the January session. There was nothing more worthy of notice.——The funds, yesterday, suffered a decline through the rumour associated with the probable raising of £10,000,000 for the national defences, and the nature of the advices from Constantinople in relation to the Suez Canal. At one moment consols were quoted 95¾, but towards the end of the afternoon they recovered and stood at 95¼. There was little variation in foreign stocks and railway shares, but the tendency of the latter was to improvement, through the satisfactory progress of the settlement, and the moderate terms charged for continuation.

Commercial; and Public Companies—During the past week there has been a moderate amount of activity exhibited in the general trade of the port of London. The number of vessels announced at the Custom House as having arrived from foreign ports amounted to 209: there were three from Ireland and 402 colliers. The entries outwards were 119, and those cleared 115, besides 28 in ballast. The departures for the Australian colonies have been 6 vessels, viz., 4 to Port Philip, of 4489 tons; 1 to Sydney of 1002 tons; and 1 to New Zealand, of 623 tons; making a total of 6114 tons.——A meeting of a section of the shareholders of the Great Ship Company, called by Mr. Guedalla, one of their body, was held at the London Tavern, on Tuesday, for the purpose of consulting as to what course should be adopted with regard to future proceedings. The discussion was of a very diffuse character, and the only fact which transpired was that in confirmation of the success of the directors in raising a loan of £40,000 upon the mortgage of the vessel at the low rate of interest, so it is asserted, of 5 per cent. It appeared to be thought that a new company will have to be constituted for the purpose of raising the £60,000 or £80,000 that will be necessary to complete the vessel, and the circumstances of the £7000 of call in arrear on 1*l.* shares was considered to require explanation. The conduct of the directors and the management was severely condemned; and although the views of Mr. Guedalla were not supported, a lengthened debate took place, after which it was agreed, without passing any substantive motion to adjourn until the early part of January——The affairs of the Crystal Palace Company appear at length to have been brought into a sound condition, and the dividend proposed to be paid has, it is stated, not been determined without full and proper regard to the various interests involved. The auditors (Messrs. Quilter, Ball, and Co.) in their report specially and unequivocally allude to the situation of the accounts, endorsing them as follows:—"At the same time, we desire to state expressly in reference to that important part of our duty which consists in taking care that a due distinction is maintained in the accounts as between capital and revenue, and especially that no expenses that ought to be borne by the latter are charged to the former, that the result of our audit is entirely satisfactory.

TO CORRESPONDENTS.

"W.D.P."—The Master named in the warrant cannot retire until after the Lodge is consecrated. It is not absolutely necessary that the Worshipful Master should serve twelve months if he has passed a chair before; and the brother who is to succeed him is a Past Master—or a Past Warden having filled the Warden's chair fully twelve months. If the Worshipful Master has not filled a chair before, he must hold it twelve months, or he will not be entitled to the privileges of a Past Master.

"An old P.Z., Melbourne."—We cannot tell you why there is an undue delay in answering communications addressed to Grand Chapter, unless the Committee failed to make a quorum at one or two of its meetings—no uncommon thing for a body which has next to nothing to do. The communication in question should have been addressed to the M.E.G.Z., the Earl of Zetland, and not to the Grand Chapter.

"Australia."—We received a large budget of Australian news just as we were going to press, which shall appear next week. We also received a list of nine subscribers, all in Melbourne, which we thank our Bro. Lowry for; he having taken the matter warmly up in Australia, in consequence of the alteration in our form, which we are happy to find is meeting the approbation of our Colonial brethren.

"T.H.B."—A gentleman was initiated, passed, and raised in a Lodge thirty years ago; the Lodge has never supplied the M.M. certificate—can it *now* be made to do so?—Yes, if the raising can be proved. Let the brother ascertain if he was ever registered in the Grand Lodge books.

"E.A." writes—Suppose a person is proposed as a serving brother black balled, and when the minutes are read at the next regular meeting, the part relating to the blackballing of the proposed serving member should not be confirmed, can the same party (say after a short time) be proposed again as a candidate?—If our brother will send us the by-laws of the Lodge we will answer the question.

LONDON, SATURDAY, DECEMBER 24, 1859.

OUR ARCHITECTURAL CHAPTER.

We have received several communications relative to the resolution agreed to at the last Grand Lodge for assisting the brethren in the country in the erection of Masonic halls by loans from the general funds of Grand Lodge, and asking us how the proposed scheme is likely to be carried out. We are not in the counsels of the Board of General Purposes, and therefore can give no definite information as to its intentions—if indeed the scheme has yet been sufficiently matured for a reply to be given, even by the members themselves. We should imagine, however, that the brethren desiring to erect such a hall must, in the first instance, collect amongst themselves a fair proportion of the expense of the proposed building—say at least one half or two thirds—the latter amount we conceive the best—and that Grand Lodge, on the completion of the building will, on its approval by a competent surveyor, take a mortgage of the property, and advance the remainder of the cost of building and furnishing. It will be apparent to all that great care must be taken not to advance too large a proportion of the cost; because, however valuable a building may be as a Masonic hall, it will probably be much depreciated should it unfortunately at any time have to be diverted from its original purpose and converted to some other use. The next part of the scheme to be considered is, how are the funds advanced to be returned to the Grand Lodge? as it is perfectly clear that the mortgage cannot be allowed to stand out for more than a given number of years; and we would suggest that it should be so arranged that the whole capital, with the interest, might be returned into the coffers of Grand Lodge by annual payments. Thus, supposing £200 were advanced, a payment of £25 per annum would in ten years redeem the mortgage, and give to Grand Lodge an average return of five per cent. for the use of the capital; the total amount returned being £250. Whereas, were the capital allowed to stand out the whole ten years, it would cost the brethren £30 per annum—£10 for the regular payment of interest, and £20 a year as a sinking fund to pay off the mortgage as it fell due—though it is true that amount might be made to earn a portion of the interest on the loan. This sum of £25 per annum could be easily raised by a slight addition to the various fees payable by the members of the Lodges or Lodge using the hall, to be carefully set aside for the purpose, and not to be entrenched upon under any circumstances whatever. Supposing our suggestion to be adopted, and £2,000 so lent to various Lodges, there would be a net annual return of £250, to be again lent to some other Lodge requiring it; each such loan forming the means of adding to the power of Grand Lodge to extend its influence in aiding the establishment of Masonic halls, each of which, if properly managed, would stand out to the world as a monument of the power, the unity, and the importance of the Masonic body. Each building should, in our opinion, be available not only for Masonic meetings, but for a library, reading room, and light refreshments for the members at moderate cost, and be open at all times, and thereby giving all the advantages of a literary club at the most moderate cost.

It is but a short time since that the Freemasons of South Shields opened a new Masonic hall; and as the funds were easily obtained, we have much pleasure in laying their scheme before our readers, hoping the example of the brethren may be extensively followed, especially as they can easily limit their liability under the Joint Stock Companies Act. The capital was obtained amongst the members of St. George's Lodge by shares of one pound each, paid for at the rate of two shillings per share each month, at the meetings of the Lodge, for ten consecutive months. St. George's Lodge and Ogle Royal Arch Chapter pay rent for the use of the hall; this, together with rent received for other parts of the building, is to be annually divided amongst the shareholders; whilst the surplus funds of the Lodge have been applied for the purchase of shares; and the balance in the hands of the Treasurer of St. George's Lodge at the end of each year, after paying all dues, is to be applied in buying up the shares, so that the building will ultimately become the unincumbered property of the Lodge. The scheme is so simple, that by adopting it almost every Lodge can obtain a private Lodge room, and thereby add to its prosperity. It will be observed that the shares are paid for at two shillings per month—we cannot believe that any brother would refuse to pay sixpence per week for a share in obtaining a Masonic hall—and we are sure that in every Lodge there are to be found at least one or two brethren who would be willing to take upon themselves the trouble of canvassing the members and inducing them to take shares—and we have no hesitation in saying that many would take a large number of shares—seeing that by the system adopted in Shields the money is merely lent to the cause of Masonry; and if, as in that town, a hall is built from which a revenue is obtained, a fair interest will be received by the shareholders on their investments. We commend this to the serious consideration of brethren, in the hope that we shall have to report the building of many temples dedicated to Masonry, and the more especially when it is understood that Grand Lodge will be willing to assist them to the extent of one third or one half the cost, and thus limit the amount they may be called upon to find in the first instance, leaving the brethren ample time and opportunity to provide the means for any advance received from Grand Lodge, to be returned by annual instalments.

We have, in the course of the present year, had to record with pleasure the opening of many Masonic halls, and endeavoured to do justice to the zeal and perseverance of those brethren through whose agency the business details have been carried out; and we have now great pleasure in calling attention to what has been done in a district of which we generally hear but little, and which we take some blame to ourselves for not having previously brought under the attention of the brethren. It appears that the Sun, Square and Compasses Lodge, No. 138, at Whitehaven, Cumberland, at present consisting of upwards of one hundred Masons, have for several years experienced great inconvenience from the want of a proper Lodge room. It was a very small Lodge, and for some years the warrant was preserved by the exertions of three or four zealous brethren, Bros. Quin, Cooke and others, who although in humble circumstances in life, managed to keep the Lodge from erasure. Their numbers increasing considerably, owing to the exertions of Bros. Capt. Spencer, Fletcher, Dees, Jackson, Cowie, Peile, and other equally zealous brethren, the inconvenience was still more felt; and after due consideration the brethren wisely came to the conclusion that to erect a building would be the only way to overcome the difficulty. Their next step was to purchase a house and premises in College-street, formerly the residence of Mr. J. Askew; the back premises were soon cleared away, and on the adjoining yard a splendid hall was erected, with refectory and store rooms attached. The dwelling in front of the street has been converted into offices and suitable apartments for the Tyler or housekeeper. The new building, which is two stories high, contains a couple of large rooms—the lower one for refreshment, and the upper, the hall, which is forty-three feet in length, twenty-two wide, and sixteen feet high. It has a coved ceiling with a cable tow for a moulding; in the centre is a sun light of seven stars, nine jets of gas to each, the whole surmounted by a letter G. It has three windows glazed with rough plate glass, and is supported by twenty Ionic columns, six on each side, and four at each end. Near each pedestal are placed three beautifully carved wooden columns, seven feet high, of the Doric, Ionic and Corinthian orders, designed by Bro. Fletcher, each one bearing a gaslight with globes, on which are engraven

Masonic designs, the No. of Lodge, &c. At the east end is a raised dais on which is placed the Master's chair (under a canopy representing in gilt carving the rising sun) and six other splendidly carved oak chairs covered with rich crimson velvet. The dais is approached by three steps, at the foot of which are a fine pair of eighteen inch globes, by Johnstone of Edinburgh, which are the gift of Bro. Dees, the present Worshipful Master. The Wardens' chairs are also on platforms. The hall is covered with a mosaic carpet, with tesselated border. The fireplaces are carved with Masonic emblems, and at the west end is a magnificent organ, presented by Bro. J. Fletcher, P.M. and Treas. and P. Prov. S.G.W., Cumberland. This is also decorated with some fine gilt carvings, representing the setting sun, moon, stars, &c. Adjoining the hall is the preparing room, with drawers for every member, lavatory, mirror, pegs, &c. There is also a committee room with a carpet, table and chairs, and capital book case containing a library of Masonic works, selected by Bro. Spencer of London, and presented to the Lodge by Bro. Dees. The building was designed and built by Bros. Cousins and Shepherd, members of the Lodge, to whom the highest credit is due. When the ceiling and walls are completely dry, they are to be beautifully painted, and a splendidly executed portrait of Bro. Fletcher, Past Master, nine feet by five, is to occupy a prominent position; Bro. Stewart Watson, F.S.A., of Edinburgh, the celebrated artist, is engaged in executing the picture, as a testimonial of the high estimation in which that distinguished brother is held by his brethren and friends. The members of the Lodge have formed a class for the practise of vocal music under the superintendence of Bro. Cooper, organist of St. Nicholas Church, an accomplished musician, and are making rapid progress in that art. The Masonic ceremonies of the Lodge are, we are informed, performed in a style that would do credit to any metropolitan Lodge; but our correspondent has not informed us how the funds were raised for carrying out the good work.

Glancing our eyes across the Channel, we find the brethren of a comparatively small Irish town, Skibbereen, in the county of Cork, bestiring themselves to raise a Masonic Hall —the first, we believe, in Ireland out of Dublin. We are glad to see that the scheme is patronized by some of the most distinguished Irish Masons, and we are sure it will not be allowed to go without a helping hand from the English brethren—every temple that is raised to Masonry being but another proof of the spread throughout the world of the grand Masonic principles of love and charity towards all mankind. The hall is not to be applied exclusively to Masonic purposes, but is to be let for balls, lectures, &c.; and though we prefer that Masonic halls should be specially confined to the objects for which they are built, it is probable that in a small town like Skibbereen, it would be difficult to properly support it if so limited. If, however, a profit is made by the occasional letting of the hall, it is to be applied to the noblest of purposes—the aid of the funds of the Masonic Female Orphan Asylum and other Masonic charities. A subscription list has been opened to assist the noble minded brethren of Skibbereen in their endeavour to raise such a hall as shall be alike an honour to the Craft, and an ornament to the town; and in order still further to aid the movement, it is proposed to give as a prize a Master Mason's jewel, apron, collar, &c., of the value of £20, on the principle of the Art Union, the price of each ticket being fixed at the moderate sum of *5s.*—nothing when compared with the large amount of good it may assist in carrying out.

Extending our vision yet a little further, and by the aid of the press, every want of importance, however distant the scene of action, is brought home to our firesides. We find that only about three months since our brethren of Beechwood, in the colony of Victoria—may the colony ever prove as prosperous as the reign of the beloved sovereign after whom it is named—were engaged in the noble work of the foundation stone of a new Masonic hall, to be erected by subscription amongst the brethren, for the accommodation of the members of the St. John's Lodge, No. 1030, (English Constitution,) and deeply impressive we feel must the ceremony have been. The *Beechwood Constitution* in speaking of it, says—"The number of Masons, men of all ranks and classes, of all nations and of all creeds, who yesterday assisted in the ceremony, was a forcible declaration of one of the great principles of the Craft. The address delivered by the Worshipful Master, eloquent and impressive, laying down in clear and well chosen language the duties and privileges of Masonry, exhorting the brethren ever to persevere in their devotion to the cause of Masonry—the most ancient of all orders that have ever existed—was eminently calculated to impress the spectators and listeners with feelings of respect for Freemasonry." In recording so important an event, it gives us great pleasure to observe the spirit and zeal with which our colonial brethren are carrying out the principles of the Order, and we trust that by the time—or very shortly after—these lines reach Beechwood, the brethren, to whom we wish all success and prosperity, will be working the time honoured ceremonies of the Craft within their own hall.

BASILICA ANGLICANA—VII.

NORWICH CATHEDRAL (CONTINUED).

Having noted a few of the political vicissitudes through which the cathedral church of Norwich has had to pass, let us pass into the interior, and notice this magnificent edifice more in detail.

The vista, seen from the west entrance, is exceedingly solemn and grand. The imagination is not, as in York, attracted by endless variety, nor led captive by merely harmonious elaboration. Here grandeur and severity, magnitude, and simplicity prevail. No coloured light falls aslant the shadowy nave, for all the stained glass was broken in the days of the Puritans. Enormous piers, supporting heavy Norman arches, stretch out on either side, and extend to the intersection of the transepts. These piers and arches support a second tier of arches and piers, somewhat lighter and smaller, but in their proportions still massive and imposing. As in York Minster, however, the mind is subdued by the presence of some sacred influence. Before, behind, and on either side of you are the mutilated remains of statues, although it must be allowed, as compared with other cathedral churches, but few exist. You recognize in this glorious edifice the genius of its founders—lofty, gloomy, proud, and ambitious. You look up to its stone roof, which spans the whole superficies of the nave and aisles. Along its extent is a series of scripture representations, most of them elegant works of art, and some of them equisitely beautiful. You see as it were the history of the world represented in *chiaro oscuro*, or painted with a boldness of design and elegance of finish that betoken the master hand and mind. These representations include almost every well known scripture incident—Adam and Eve, attended by lions, panthers, and other denizens of the forest, are seen in the innocent state from which they fell; Abraham, Isaac, Jacob, and the other worthies of patriarchal times, are discovered in the performance of some act of piety or sacrifice; here Joseph is again sold by his brethren, and Moses exalts the brazen serpent in the wilderness. The most effective of these works is undoubtedly the representation of the Day of Judgment. The roofs of the transepts are decorated with similar designs but apparently of a later date and inferior execution.

But the choir has even a still more striking effect than the nave, to which the semicircular apex at the end largely contributes. In its general character it resembles the nave, but is more florid in detail, and is still more lofty, the roof being eighty-three feet from the floor of the building. The upper or clerestory is of great beauty, and lends a softened expression by the reflection of its airy gracefulness to the more solid parts beneath. The screen and stalls are elaborately

carved, and the greatest attention and care seem to have been taken by the artificers that their work should not only command the admiration of their contemporaries, but should endure for the edification and delight of many generations of men to come after them.

The writer has a partiality for making acquaintances in a church, more particularly when the visitor is one who seeks, like himself, apart from the panting crowds of cities, an hour or two of contemplation and reverie. The solitude seems to be deepened when two minds share it, each communicating to the other its inmost thoughts; each searching its inmost depths, and bringing up pearls of priceless wisdom which are only enriched by being distributed, and are not sullied by being exposed. He remembers on one occasion entering the cathedral on a dreary winter's morning. The snow was on the ground, and as it was Christmas week the organist and choir were practising some music which was to be specially introduced. As he was listening, his attention was arrested by a feeble cough. Looking around, he saw a little old man hobbling along the nave by the aid of a staff which was somewhat taller than himself. His hair was long and very white, and fell in glossy silver bands over the high collar of his blue surtout. His eyes were of the lightest blue, and there was an expression of benignant susceptibility in their liquid brightness that won sympathy on the instant. As the old man passed, he politely saluted the stranger, by putting his hand slowly to his forehead, and then proceeded on his way. The old gentleman was seen no more that day, but some time afterwards a funeral procession passed along before the writer's window. The equipage was evidently such as would be provided for a person in humble life, but there might be observed two or three gentlemen's carriages. Whoever might be the poor wayfarer to Hades, it was evident that he did not depart upon his journey without the good wishes of his fellow citizens. Upon making inquiries, we discovered that the poor mortal coil which was going to its last resting place, was no other than that of our little acquaintance of the cathedral. "He seems" said we to our informer, "to receive more honour than is usually given to one in his station." "Yes," was the reply, "he was much esteemed, although his fame was achieved by a rather mad-cap exploit. In his youth he served with Nelson. He had the good fortune to be sent home as a servant with the officer appointed to carry the despatches from the commander-in-chief to the Admiralty. He was, therefore, one of the first to be acquainted with a most important victory, gained by the English admiral over the French fleet; and the moment he set foot in London, he took coach and arrived at Norwich at about twelve o'clock at noon. When the citizens were coming out of church, they were much surprised to see crowds of persons running in all directions, some staring as if their eyes were fascinated, or themselves turned maniacs. It was not long before the cause of all this commotion made itself apparent. The youth in his enthusiasm to proclaim the welcome tidings, had climbed up to the roof of the cathedral, and was now resolutely ascending the spire. The populace were in a delirium of excitement, and shouted at the youth to pause before he ascended any higher. But he heeded them not, and on he went to the very summit of the spire, where he waved his hat and gave three hearty cheers for Old England and King George. This feat is recorded as having taken place in July, 1798. The old man was eighty-four years of age when he died. He enjoyed a good service pension, and the evening of his life was serene and free from care, and it was his custom in unfavourable weather to saunter amongst the cloisters, sometimes chatting with a prebendary, or supported by his little granddaughter who read to him passages from works of adventure and travel, of which he retained his admiration to the last moment of his life.

These cloisters are of the most elaborate construction, and afford from their excellent state of preservation a very tolerable idea of what these monastic appendages were like in the palmy days of those institutions. They were mostly used by the monks for exercise or study, who repaired thither to read their breviary or to meditate. Although all these cloisters bear a strong resemblance to each other, any one who takes the trouble of minutely examining them will soon learn that they are the work of different periods, and differ considerably—affording on that account a valuable study to the architect, and a curious object of investigation to the antiquary. They were begun by Bishop Walpole in 1297, and although proceeded with by several bishops, were not completed till the prelacy of Bishop Alnwyck in 1430. The tracery of the arches is very beautiful, exhibiting all the variations of the "Decorated" style, and in the parts most recently erected, the early forms of the florid or perpendicular tracery. The stone vaulting of the roof is an object worthy of admiration. The groins are as it were fastened at the points of intersection by massive bosses, on which are carved several scriptural figures, ranging with those on the roofs of the naves and transepts of the cathedral. There is a door at the south-west corner, which deserves a more than passing attention. It was within this doorway or porch that in olden times couples were accustomed to take their stand who were about to be married; this use of it is indicated by a carved representation of the espousals of our first parents on the tympanum or space within the arch above the door.

There were intervals, however, when Norwich Cathedral was free from scenes of riot, and festivity usurped their place. The mayor of the city was wont to repair to the sacred building in company with his sheriff and court of common council to hear a sermon preached by one of the most eminent of the local clergy. The service and sermon ended, he feasted all the nobles and gentlemen of the county, the abbots, and the canons of the cathedral—in short, all the great ones of the county. As illustrating the manners and eloquence of those days, although but remotely connected with our subject, we insert the following very curious documents:—

"Anno Domini, 1561.

"William Mingay, Esq., mayor of the city of Norwich: his expenses for a dinner at which he feasted the Duke of Norfolk, &c., the lords, knights, and gentry of the country:—

"8 stone of beef, at 14 lb. to the stone	£0	5	4
2 collars of brawn	0	1	4
4 geese	0	1	4
8 pints of butter	0	1	6
A fore quarter of veal	0	0	10
A hind quarter do.	0	1	0
A leg of mutton	0	0	3
A loyn of mutton and shoulder of veal	0	1	0
A breast and coast of mutton	0	0	7
6 plovers	0	1	0
4 brace of partridges	0	2	0
4 couple of rabbits	0	1	8
2 guinea pigs	0	1	0
4 couple of hens	0	2	0
2 couple of mallards	0	1	0
34 eggs	0	1	0
2 bushells of flour	0	1	6
16 loaves of white bread	0	0	4
18 wheaten bread	0	0	9
3 loaves mislin ditto	0	0	3
1 barrel double beer	0	2	6
1 barrel small ditto	0	1	0
1 quarter of wood	0	2	2
Nutmegs, mace, cinnamon, and greens	0	0	3
4 pound of barberys and sugar	0	1	6
Fruit and almonds	0	0	7
Sweet water and perfumes	0	0	4
16 oranges	0	0	2
2 gallons white wine and claret	0	2	0
1 quart of sack	0	0	9
1 quart of malmsey	0	0	5
1 quart of bustard	0	0	3
1 quart of muscadine	0	0	6
Total	£1	18	1

Fortunately we are able to know in what esteem this civic hospitality was held by the contemporaries and friends of the worthy mayor of Norwich. The bishop of the diocese lent his countenance on that interesting occasion. There was also a speech made by a Mr. Jonny Martyn, who is described as a "wealthy honest man," and runs thus:—

"Maister Mayor of Norwich, an' it please your worship, you have feasted us like a king. God bless the queen's grace, we have fed plentifully; and now, whilom I can speak plain English, I heartily thank you, master mayor, and so do we all. Answer, boys, answer! Your beer is pleasant and potent, and will soon catch us by the caput and stop our manners. And so, huzza for the queen's majesty's grace and all her bonny browed dames of honour. Huzza for master mayor and our good dame mayoress. His noble grace (Norfolk), there he is; God save him and all his jolly company. To all our friends round county who have a penny in their purse and an English heart in their body, to keep out Spanish dons and papists, with their faggots to burn our whiskers! Shove it about, twirl your cap cases, handle your jugs, and huzza for master mayor and his brethren their worships."

Not the least curious of the old architectural appendages of the cathedral are the gateways which lead to the precincts of the building. The most ancient, and certainly the finest, is dedicated to St. Ethelbert, who was in the olden time regarded as the patron saint of the city, and was constructed by the citizens by way of atonement for the part they took in the great riots of 1272, and of which mention has been already made, when, among other things, they destroyed the church of St. Ethelbert, which stood on the site which the gateway now occupies. Over the arch is a chapel, but no longer used as a place of worship. The lower part is the original building, and is of stoné, but the upper part is recent, and is composed of black flint curiously inlaid with stonework. In the spandrils of the arch is a sculptured representation of St. George attacking the dragon; and above is a series of niches with crocketted canopies, the central niche being occupied by a defaced statue. Erpingham Gate is in better preservation, though inferior as a work of art. It was erected in 1428, as part of a penance enjoined on Sir Thomas Erpingham for having adopted the principles of Wickliffe. Sir Thomas Erpingham was a soldier of renown; he had served in the wars in France with Henry V.; he was lord warden of the Cinque Ports, and stood high in the royal favour. He had come over from Bretagne, in Normandy, with Bolingbroke, and was one of the commissioners to receive King Richard's abdication. He was present at the execution of Lord Cobham, who was suspended by a chain fastened round his waist over a fire. This torturing death, we are told, the noble heretic bore with constancy, and with his last breath conjured Sir Thomas Erpingham, that if he should see him (Lord Cobham) rise from his grave in three days, he (Sir Thomas Erpingham) should intercede with the king on behalf of the Lollards. It is not a little remarkable, as illustrating the effect of persecution on account of religious opinion, that Sir Thomas Erpingham should have become a Wickliffite.

There remain, as we have said, but few statues, those that formerly existed being reduced to fragments by time and violence. Yet does there repose here a goodly number of nobles and prelates. At the time the painted windows were destroyed, the church was stripped of nearly all its monuments also. Sir William Brown says that nearly one hundred brass inscriptions were stolen and taken away from the tombs. Sir William made out a tolerably complete list of the monuments that remained after the spoliation. He also gives a list of "other bishops who might be buried in the church," but of whom "no history or tradition remaining of the place of their interment, in vain we endeavour to point out the place." There is, however, one very interesting monument, namely, that of the late excellent Bishop Bathurst. This statue is in a sitting position, and is the last work of Chantrey, who died while superintending its erection. Sir William Browne also gives a very curious anecdote, as showing the puritanic abhorrence of all superstition. He says that when the Puritans were masters, to show their hatred of all such abominations, they placed the seats of the aldermen at the east end of the choir, and the mayor's seat in the middle of the high altar, and removed the pulpit, and altered the whole arrangement of the sittings of the congregation. Still, though shorn much of its ancient splendour, the cathedral of Norwich is a truly noble structure, a glorious monument of the past. He who is once present at a cathedral service within its walls will not soon forget it. The nature must be cold, and the imagination feeble, which is not stirred as the words of our liturgy,

"in service high and anthem clear,"

reverberate through the lofty vaults; and how silent when the voice of prayer rises no longer in pious aspiration:—

"Every stone is kissed
By sound or ghost of sound in mazy strife,
Heart thrilling strains that cast before the eye
Of the devout a veil of ecstacy."

TASTE IN ARCHITECTURE GOVERNED BY DOMESTIC MANNERS.

BY JOHN WILSON ROSS.

So intimate is the connection of architecture with the changes in the domestic habits and social condition of a people, that its buildings actually become the monuments of a nation's history and daguerreotypes of domestic life and manners. No period in our own history, with its manners and fashions, fails of being faithfully and invariably represented by its architecture.

The architectural details, for example, in the time of the Anglo-Saxons (of which, by the way, a great mass is preserved to us in the monks' illuminated manuscripts) bring to light the domestic manners of our forefathers more clearly than any other class of monuments now existing. The then predominant architectural character was to build houses with arcades on either side of the triangular arched doorways, which construction is perfectly accounted for by the circumstance that it was usual for persons of rank to place themselves in the centre of the doorway for the purpose of distributing justice and giving alms to the poor. The whole architecture of the period indicates the peaceful, benevolent character of the people. But the great peculiarities of construction among the Normans are at once explained by the requirements of their age. Who cannot perceive from the castle being the only type of building all over England that that was a period of oppression and bloodshed, of attack and defence; that a few powerful men possessed the country who held their position by the strong hand alone, and made no attempt to establish arts, commerce, or manufactures; who kept down by force the bulk of the population, having at their beck strong bodies of well armed retainers? All this is told in the aspect of the strongholds to which the lords of the castle retreated for self preservation, and wherein they stored their plunder; in the walls that were strong enough to resist all known engines of war, and high enough to be beyond the reach of scaling ladders; in the gates so placed that darts, stones, and molten lead could be poured easily on the heads of assailants; and in outwork after outwork, entrance after entrance, floor after floor, acting as separate means of defence to obstruct the assailant foot by foot, and to dispute the possession of one place after another. This was the distinctive character of architecture in all the counties of England during the iron rule of the Norman and Plantagenet monarchs.

In the fourteenth century, when the nobles became less warlike, houses were occasionally to be found built without fortifications, and with features denoting the gradual though slow development of civilization and of the useful arts; of the latter there are such instances as that smoke, which till then went from the fireplace directly through the wall, was then trained to escape up flues or chimneys. The general

plan and character of the fifteenth century residences show that, though the house had still to be made capable of defence, yet that object was no longer paramount unless in the border counties, in Scotland, Ireland, Wales, and places where particular circumstances retarded change. In the settled districts the castellated type, where preserved, was retained in form merely for the sake of effect, and perhaps from associations; for when it was not requisite to maintain armed men within the residence, its arrangement necessarily became altered, losing the military and gaining the peaceful residence character. The parts and uses of the house give a true and intelligible idea of the further progress of civilization. The diminishing in size of the great hall designed for the entertainment of the retainers with the lord, and the increase of the private apartments, show us that the feudal sovereignty of the baron or lord of the manor, which had been preeminent, was at length beginning to diminish; that a rising middle class, composed of merchants, tradesmen and shopkeepers, and independent guilds of artisans, began to make their weight felt in the commonalty—arising naturally out of the changes in the social condition which gave privileges to men who had been serfs, and caused commerce and the industrial arts to advance. The improved change in the domestic habits and social condition of the people towards the commencement of the next century tended also to further alteration of the plan in building houses. At this period, in towns and in the country, many of the houses were built chiefly of wood (at least as to the upper of the two storeys); there were brackets and heads to doorways, cornerposts, bargeboards, and gables, often richly ornamented; sanitary arrangements were attended to; there were street pavements, down pipes and sewers underground for street drainage, the latter at times so fine, large and well built, as to have been subsequently mistaken by antiquarians for subterranean passages. An improvement also now took place in the construction of bridges, almshouses, hospitals, inns, and taverns; and new furniture and utensils came into use, such as hangings, tapestry, and panelling. Simultaneously with this improvement in houses many new trades and callings arose, such as stationers, glaziers, plumbers, bed makers, clock makers, and others. In the time of Henry VIII., and more especially in the reign of Queen Elizabeth, the state of the country and the condition and requirements of the people had so advanced that at that date a change, vastly for the better, is to be observed in the character of the English house, denoting the habitual use of luxuries not to be found in a previous age, and the encouragement of a more refined and cultivated taste among the nobility and gentry. The effect of this improved taste in the fine arts and literature is obvious in the decorative arrangements of domestic life, in ceilings coved and divided into panels by massive ornamental beams, in walls painted with classic scenes, and in wooden cases often elaborately carved for the reception of books gorgeously bound.

Here we may glance aside for a moment, to notice that in the houses of the fifteenth century, when civilization in the true direction first sprang up in this country—at least that style of civilization which has come down to us, though with perpetual and considerable improvements—there was not a chamber from which the rooms of the modern house may not be traced. The present dining room was represented by the "small" or "banqueting hall," then first entirely detached (behind the dais) from the "large hall," in consequence of the upper classes abandoning—except on grand occasions—the custom of eating with their retainers. Of the rooms built above the hall, the "larger" and the "smaller" "solars," or the "lords' chambers," and the "lady's chamber," we have the representatives now in the drawing room, the study, or library, and the boudoir. The sleeping apartments were scarcely more numerous in respect to the occupants of a house. The bed was a rare piece of furniture, covered during the day with handsome tapestry, and saving at night the necessity of another apartment, just as it is not uncommon in these days when a bachelor in lodgings occupies the same room day and night, to have a sofa bed in an apartment that serves to sit in. We have called into use the butlery and the pantry, both in collegiate and in private establishments, though "butlery" is the name used at universities, and "pantry" that in the homes of individuals; in colleges and in private houses the office of the butler is retained, while that of the "pantler" is lost. The cellar was situated at that period pretty much as it is now, just under the "lords' chamber;" but the space required for decanting or rather drawing wine was larger than now from glass bottles not having come into general use. The cupboards were also more extensive; indeed, they were complete separate chambers, just as in these days in some important mansions, rooms called *garde robes*, are set apart for the purpose of keeping wearing apparel. The kitchen was important. The *lardarium* exists on a smaller scale in the larder, but the *salsarium* is done away with on account of the butcher's business, even as the bakehouse and the brewhouse (except in large establishments) have been dispensed with on account of the trades of the baker and the brewer. There were also stables and farm buildings, of which, though nearly every trace is swept away, enough has been ascertained to know that they were generally built of wood, and were at times very extensive.

To return to the progress of architecture and its alterations according to the variations in our customs and manners—we find that, after the time of the Tudors, during the reign of the Stuarts, a higher state of civilization and greater domestic requirements effected a complete revolution in the architecture of England. The requirements of palaces and mansions, homes for the reception of works of art, or emporiums for merchandize, demanded a style better suited to those wants. From Italy—the first country in Europe which awoke from a long dream of rude art, where, amid the revival of the arts and sciences, architecture was restored by Palladio, Scamozzi, and Labbacco—a style, founded on the Roman, though more immediately borrowed from the Venetians, made its way through France and Germany into England. Much admired as may be the façade of the castle of Heidelberg for the genius and taste it presents as a specimen of the then classical architecture, there is reason to believe, from the banqueting hall that was alone erected, that if Inigo Jones had completed the palace at Whitehall on the scale of magnificence originally intended, the structure would have been unrivalled in splendour of design and purity of taste. Unfortunately the civil war broke out, and the unhappy troubles in which his patron, Charles I., was involved, totally frustrated the intentions of the architect, and Italian architecture, which had begun to flourish under the auspices of Inigo Jones and his disciples, fell into a degraded state on account of the great discouragement given to it and the arts generally during the great political excitement that, to the exclusion of all other matters, prevailed in the country for the next two or three generations. At the commencement of the past century, during the auspicious reign of Queen Anne, some grand designs in Italian architecture were again executed; and her reign, in spite of constant war abroad and political intrigues at home, witnessed the completion of the greater part of St. Paul's Cathedral. Since that time England has been advancing with giant strides in all the arts and sciences, and her taste in architecture has been keeping pace with the spirit and refinement of the age. No one but a pedant in art will deny that in all parts of the land we see, rising from year to year, buildings public and private, palaces, mansions, churches, theatres, markets, places of general resort, which are objects of undoubted beauty, from the ornaments with which they are embellished, from the magnificence with which they are executed, from their studied elegance, and from the appropriate sites which they adorn.

Finally, we cannot but agree with many of the most refined

critics and art students of the time, that whatever pleasure we may enjoy from the contemplation of any particular style of architecture, however gorgeous and superb, the Grecian orders most powerfully command our admiration; these derive their origin from the highest civilization, and were the ornament of those countries most hallowed in our imaginations; and it is difficult for us to see them, even in our modern copies or adaptations, without feeling their influence to operate upon our minds—while we regard them as relics of the polished nation by whom they were first designed, and of that great people by whom they were afterwards borrowed and modified.

ON THE ORIGIN AND OBSERVANCE OF CHRISTMAS.

When the Christian missionaries, advancing towards the north, came in contact with the religions of Thor and Woden, they found the heathen inhabitants of those regions so firmly fixed in their worship and belief in both the above and a crowd of other idols, and so deeply rooted in their ancestral creeds, that a compromise was deemed advisable to pave the way and by gentle means to wean them from their abominable superstitions; it was necessary to gild the salutary pill which was to turn them from the gods of their forefathers, to forsake their ancient temples, and to cut down the oaks dedicated to Donur the Thunderer. It was thus these pioneers of holy truths may be said to have

"Allured to brighter worlds, and led the way."

Even the highest authority of the church, the papal chair, not only tolerated but inculcated such seductive practices. Venerable Bede, in his Ecclesiastical History (lib. xxx.), has preserved a letter from Pope Gregory the Great to the Abbot Melitus, going into Britain with information to our earliest missionary, Augustine, in which appears the following passage:—

"When, therefore, Almighty God shall bring you to the most reverend Bishop Augustine our brother, tell him what I have upon mature deliberation on the affairs of the English determined upon, viz.:—that the temples of the idols of that nation ought not to be destroyed, but let the idols that are in them be destroyed; let holy water be made and sprinkled in the said temples; let altars be erected and relics placed. For if these temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God: that the nation seeing that their temples are not destroyed, may remove error from their hearts, and knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed. And because they have been used to the slaughter of many oxen to the sacrifice to devils, some solemnity must be exchanged for them on this account; so that on the day of the dedication, or the nativities of the holy martyrs whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting; and no more offer to the devil, but kill cattle to the praise of God in their eating, and return thanks to the Giver of all things for their sustenance; to the end, that whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward consolations of the grace of God. For there is no doubt that it is impossible to efface every thing at once from their obdurate minds; because, he who ascends to the highest places rises by degrees and steps, and not by leaps."

The Holy Father then dilates upon the toleration in this respect allowed to the Israelites. And then concludes this somewhat desultory epistle by—

"This it behoves your affection, to communicate to our aforesaid brother, that he being there present may consider how he is to order all things."

Though this admonition be especially referable only to Britain, and principally relates to temples, the unity of papal policy in all ages would allow its extension to every country where the olden faith was too tough immediately to give way; and with the toleration of the temples we must receive as a corollary all the practices and festivals of which they were the scenes.

The above papal permission must have been a double boon to the missionaries who received it; it would materially lessen their labours and allow them to parade a greater number of converts; and it also gave them a decent pretext and plausible reason for converting the glebes and dotations of the olden Druids to the propagation of their own tenets and to their personal maintenance—without augmenting the bitterness of a dereliction of ancient faith to the new converts, or the additional grievance of new pecuniary burthens.

This inculcated change of worship, only not of locality but of practice, was carried through extensively, much more so than we can now conceive. The oldest and most famous of all the Christian edifices through Europe are historically or traditionally the sites of heathen temples. In our country very plausible reasons are adduced for supposing that St. Paul's Cathedral covers the site of a temple of Diana, and Westminster Abbey one dedicated to Apollo; and Professor Engling, in the Luxemburg Archæological publications for 1847, vol. iii. p. 188, gives us historical data for similar changes in that small duchy, enumerating thirteen localities, in which the conversion is certain; and Dr. William Bell, in his "Shakespeare's Puck," and his "Folk Lore," vol. i. p. 268, used this circumstance as the foundation of a proof that the Pedlar and his Dog, at Lambeth, and at Swaffham, in Norfolk, as well as something similar at Bowness, in Cumberland, were all received as a notification of change of masters, and with them the change of faith.

It is in carrying out this view that the rationale of our Christian festivals will be best made plain; and in giving an account of the highest amongst them, the Yule, we shall, in the first place, point out the existence of the heathen feasts by which they have been superseded at peculiar seasons, and then show how they have been appropriated in our present calendars; and, secondly, how utterly impossible it has been entirely to eradicate the ancient practices.

In all heathen nations, the glorious luminary, the sun, was a primary and special object of adoration; the beneficent and cheering effects of the solar rays upon each individual, their vivifying and prolific powers upon all nature, could not but strike the perceptions of the most obdurate, and awaken sentiments of gratitude and thankfulness in every breast. Hence every phase on the orbit of this luminary, according to the then prevalent belief that the sun moved round the earth, became an object of deep observation and solicitude. But more especially was this the case at the two great periods when, having arrived at a certain point, the great orb was supposed for a moment stationary, previous to turning his path in a contrary direction for the next half of his course; and then, again, when arrived at the opposite point, once more to turn in its everlasting rounds.

We gain thus two principal periods in the sun's supposed career, which we are still accustomed to designate as "solstices," from the above popular view of the sun's motion, before the astronomers of the fifteenth and sixteenth centuries demonstrated the stationary nature of this luminary and the rotary motion of the earth. Upon this notion we borrow the Roman name of *sol stare*, the standing of the sun, though the Germans, from a more correct view of the old theory, call these periods *Sonnen-wenden*, or sun's changes. One of these solstices we call summer, and fix it on the 21st of June; the other we call the winter solstice, and celebrate it on the 21st of December. Both, we shall find, were heathen feasts of the highest solemnity and holiness; but as the pleasures and prospects of hope excel always those of possession, the winter change was held in higher estimation than that of summer.

The dreary three months just passed, when, as it were, all nature was torpid or extinct, were now to be succeeded by others when the inanimate earth was gradually to put forth all her beauty:—

"Wish'd spring returns; and from the lazy south,
While dim Aurora slowly moves before

The welcome sun, just verging up, at first
By small degrees extends the swelling curve,
Till seen at last for gay rejoicing months,
Still round and round his spiral course he winds;
And as he nearly dips his flaming orb,
Wheels up again and reascends the sky."

The winter solstice was therefore the principal heathen festival, the summer one the next in rank. Upon the papal principles of Gregory, as noted above, the highest Christian mystery—the birth of Christ—which the best ecclesiastical chronologers have calculated must have happened towards the end of March, was appointed to supersede and supplant this principal heathen celebration; whilst the secondary one, in summer, was appropriated to the then next holy personage in Christian estimation—St. John the Baptist. The few days difference from the 21st of each month to the 24th or 25th must be put down to the inaccuracy of the early astronomers.

However long and strenuous have been the exertions of the Catholic priesthood, and however imposing the ceremonies which they have introduced into all these substituted celebrations, they have never been able entirely to eradicate all traces of the more ancient heathen festivals. This we shall now proceed to show before exhibiting the many curious practices and ceremonies engrafted on the original ceremonies of Christmas, particularly among our continental brethren.

Among all the northern nations we find the denomination of this heathen festival still retained in an almost exact uniformity, but in differing forms of the word *Jule*. In Lapland (Mone's "Heidenthum," i., p. 29), *Juel*. In Sweden, *Jule* (Ihre de Had. p. 18), with Christmas Eve called *Jolapton*. In which he says, "Nox Joliana candelis tota nocte ardentitus in honorem Solis jam redeunitis celebratur, formaque candelarum erat instar tritici ex terra exumentis et in ramos tres se dividentis."

For Denmark we quote Pontanus, from "Olaf Worm's Fasti Danici," (p. 22.) "Illud certum habeo ad jubilitationem et lætitiam temporis exprimendam id quicquid est vocis (*Jul*) formatum." In Anglo Saxon the usual form was *Geola* with many variants, as *Geol*, *Geohel*, *Gehol*, as the merry time; and used also to denote the months of December and January, as *æra* and *æftera Geol*; before and after the Yule. Of our own indigenous term, commonly written *Yule*, Brand, in his "Popular Superstitions," remarks:—

"I have met with no word of which there are so many and such different etymologies as this of *Yule*, of which there seems nothing certain but that it means Christmas. Mrs. Elstob, in her 'Saxon Homilies on the Birthday of St. Gregory' (Appendix, p. 29), has the following observations on it:—"Geol, Zeol, Anglo Saxon: *Jol* vel *gul*, Dan. Sax., and to this day in the north *Yule*. *Goule* signifies the solem festival of Christmas, and were words used to denote a time of festivity very anciently, and before the introduction of Christianity among the northern nations. Learned men have disputed much about this word, some deriving it from Julius Cæsar, others from *zehweol*, a wheel, as Bede:—'Giuli a conversione solis in auctum diei nomen accepit.' (De Rat. Temp., cap. xiii.) He would therefore have it so called because of the return of the sun's annual course after the winter solstice. But he, writing De Ratione Temporum, speaks rather as an astronomer than an antiquary."

Differing as we do entirely from this learned lady in her last remark, we shall soon recur to the subject; in the mean time, to give as far as possible every variation of the name, we adduce from Blount's "Original Observations in Yorkshire and other Northern Parts:"—"After sermon or service on Christmas day, the people will even in the churches cry '*Ule ule*', as a token of rejoicing, and the common sort run about rejoicing, singing—

"Ule, ule, ule, ule,
Three puddings in a pule,
Crack nuts, and cry Ule."

This puts one in mind of the proverb in Ray's collection—

"It is good to cry Ule at other men's cost."

There is a Scottish proverb which runs thus for this subject:—"A yule feast may be quit at Pasche, *i.e.*, 'one good turn deserves another.'"

Captain Potter, born in the north of Yorkshire, says, "that in the country churches at Christmas, in the holy dayes after prayers, they will dance in the church, and as they doe dance, they cry or sing, 'Yole, yole, yole, &c.' In the West Riding of Yorkshire, on Christmas day, at night, they bring in a large yule clog, or Christmas block, and set it on fire, and sup their Christmas ale, and sing 'Yule, yule,' a pack of new cards, and a Christmas stool." (*MS. Aubrey, apud Thoms*, pp. 80, 81.)

As bearing upon the subject, a short digression on the yule clog, which has almost lost all observance in the south, but still has strong footing in the north, may be allowed us. This was a massy piece of fire wood, usually oak, placed in the centre of the great hall, on which each of the family sat down, sang a yule song, and drank the old English toast of "A merry Christmas, and a happy new year." The log was then placed on the hearth, and lighted with a brand of last year's block, and by heaping on additional fuel, made to produce a brilliant flame. These circumstances are alluded to by Herrick, in his "Hesperides," in a poem on the subject:—

"With the last year's brand
Light the new block, and
For good success in his spending,
On your psalteries play,
That sweet luck may
Come while the log is a-tending."

The superstition still exists, that if the piece of the old log be carefully preserved, so long the house is in no danger of taking fire throughout the year; a belief that attaches to many other things preserved till their next anniversary, as the crosses chalked on the rafters of a room on Hocktide (see "Hone's Table Book," s. 5.)

Its French usage is thus described at Commercy, in ancient Lorraine:—"On the 24th December, about six in the evening, it is the custom to put a very large piece of wood, the Christmas log, on the hearth, between four and five feet in length, and to set fire to one end of it, so that the little children sit at the other end for the purpose of warming themselves"—(but query, is not this part of a heathen sacrifice, like the English practice noted above, where all the family place themselves on the log, which the continuation of the notice seems further to point to). In many parts of France, on Christmas eve, the father of the family, with his wife and children, and a blazing fire before them, sing the Christmas carols; the youngest child is ordered to go into a corner of the room and say his prayers, and in the meantime the father places behind the hearth or in a hole of the pile of wood, several parcels of sugar plums and lollypops; the child comes to the fire with a stick in his hand and strikes the piece of wood till the sugar plums fly out, and hastily gathers them up from the log.

On Christmas Eve, before the midnight mass, it is the custom at Bonneval, in a great number of houses, particularly in convents, to place on the hearth of the apartment most in use the largest log they can find, and one that will burn for three days, hence the common name of *trefeu*, or three fires.

These localities are on the southern borders of ancient Germany, but it is curious that at its northern extremity in Pomerania, customs are found which closely resemble our English and the above French practices. In a recent notice of that province it is stated that a portion of the last year's log is also kept there till the following yule, when pieces are detached and holes drilled into them, into which bonbons and confectionary are inserted, and thus preciously loaded, are thrown or furtively introduced into the houses of their friends or acquaintance, whose office it then is to try to guess the various donors. The remainder of the clog is, as in England, put by to light the new brand. It should be observed

that clandestine or anonymous gifts are great favourites throughout Fatherland.

To return from this digression, and to take up Bede's derivation of *yule* from "wheel," will require in the reader some practise in the use of a strong gutteral intonation; for quickly pronounced and strongly gutturalized, both words are identical in sound, with a strong presumption therefore of identity of meaning. It is a case in point that the present learned head of, I believe, Trinity College, Cambridge, Dr. Whewell, has his name pronounced in a manner that may stand either for yule or wheel: in fact, in all three the only letter of distinct enunciation is the final liquid *l*. All the other vowels or semivowels are of such infinite niceties of sound as to be undistinguishable to the ear in their numerous intonations.

But we have other reasons to believe in the agreement of both "yule" and "wheel" besides their verbal assonances.

The orbit of the sun, taken as a circle, was fitly and best represented by a wheel or ring; and in this view we have the best derivation of the Latin *annus*, the year, the sun's rotation; when we refer to its diminutive *annulus*, the little ring; so that we may pretty safely conclude that the original word had primarily the same meaning. Virgil brings the adjective *annuus* pretty nearly to this sense. (Æn. v. 46.)

"Annuus exactis completur mensibus orbis."

To complete these conformities of the denominations of the sun's annual orbit with a wheel, our *year*, offers some points of contact. It is identical with the German *Jahr*, which Adelung well derives from the Swedish *Œr*, the harvest or recurrence of seedtime; by merely dropping the initial semivowel *y* we gain *ear*, which it is well known, when taken as a noun participle, "earing," means the harvest. Shakespeare uses it in this sense (*Antony and Cleoptatra* i. 2.)

"O then we bring forth weeds
When our quick minds lie still; and our ills told us
Is as our *earing*."

But the same sense is more clearly expressed in Gen. xiv. 6, of the authorised version:—

"For these two years there hath been famine in the land; and there are yet five years in the which there shall be neither *earing* nor harvest."

To those for whom verbal agreements are not satisfactory, we can, however, adduce the strong evidence of wheels used as symbols of the Yule feast, both at home and in other countries.

In north Germany in particular, it is customary at Christmas to take a common cart wheel, and to bind it round the spokes and felloes, as well as the nave, with straw bands, so that no portion of the wood is visible; the straw is then set fire to, and the wheel from an eminence rolled down into the plain or river, as is done into the Moselle at Konz, a small place in the vicinity of Trier, whose Roman origin is evidenced by the remains of a Roman imperial palace of which a considerable extent was visible in the sixteenth and seventeenth centuries (see "Panorama von Trier," p. 214), though the idea there expressed, that it was built by Constantine, who certainly resided some time in Trier, has no other foundation than the place's name, which seems more probably to have arisen from the confluence and junction of Sarre and Moselle, like the *confluentia* (Coblenz) of Moselle and Rhine, and another Coblenz at the flowing of the Swiss Aar into the Rhine, with many others. (Grimm's "Deutsche Mythologie," p. 587.)

Sometimes the celebration by this symbolic wheel is transferred to the secondary solstice at the feast of St. John Baptist, and is thus described by Naogeorgus in Barnaby Googe's translation:—

"Some others get a rotten wheel all worn and cast aside,
Which round about with straw and tow they closely hide;
And carried to some mountain top being all with fire a light,
They hurle it down with violence when dark appears the night,
Resembling much the sun that from the heavens down should fall,
A strange and monstrous sight it seemes and fearful to them all,
But they suppose their mischiefs are likewise thrown into hell,
And that from harmes and dangers now in safetie here they dwell."

However comfortable it might be in later times for the exhibitors of this burning wheel to look upon it as a scapegoat of their sins, that certainly was not the original intention. But the Romish priesthood would naturally look upon this heathen token with dislike, and in their Ruustocks, or early calendars, against those days that were reputed ominous or ill fated, they set the mark of a wheel, allegorically to express them. In the Beaufoy coins of the London municipality, No. 1009 is one with the legend "Tho. Aldridge at the Catorn Wheel in West Smithfield," where is the usual symbol of St. Catharine's martyrdom, a wheel armed with scythe blades (see A. Durer's beautiful folio woodcut); but it is a question whether this Romish legend of St. Catharine, whose name in Greek signifies merely "pure, cleansed" (καθαρος) may not have arisen from the common wheel symbols of the British or Celtic coins. On this subject we have a learned treatise by Levezow, in the transactions of the Berlin Academy for 1833, p. 189. From it we find that small wheels of silver and bronze had been dug up in France, and one of terra cotta with four spokes had been found in the neighbourhood and preserved in the National Museum at Berlin, being evidently amulets suitable to the circumstances of different wearers.

The stories of fiction were less bound to circumstances, and therefore in the old lay of Wigolais, the hero makes himself a wheel of gold, which he afterwards wears as a crest, from which he got the name of the Knight of the Wheel, whom even Gildas, the monk of Bangor, denominates *Miles Quadrigæ*.

The use of the wheel at the summer solstice has also an early testimony in Durand (Rationale Div. Offi., vii., 14.) "In quibusdam locis in festo Johannis Baptistæ rotam volvunt qua revolutione indicant quod sol in festo Johannis in Zodiaco ad summum gradum jam pervenerit et discedere per diem inciperetur," &c.

Among the Harleian MSS. in the British Museum, (2345, art. 100), is an account in which the rites on St. John the Baptist's eve are enumerated, and in them the wheel is conspicuous. He gives three kinds: "In vigilia beati Johannis colligunt pueri in quibusdam regionibus ossa et quædam alia immunda (bonefires) et in simul cremant et exinde producitur fumus in aere. Cremant etiam brandas (seu fasces) et circulant arva cum brandis. Tertium, de Rota quam faciunt volvi."

As this MS. is believed to describe the customs round Winchcombe, in Gloucestershire, it brings these practices home to ourselves and a comparatively recent date, which even a very modern usage follows, as in the newest accounts of Gloucester Folk-lore we find that with something like a respect for the excellent produce of their daries, a *cheese* is substituted for the wheel, and rolled down their hills on the Baptist's anniversary, still retaining the round form and the rotary motion.

Italian Proverbs.—Says Guicciardini, "Do all you can to seek good, and the better shall it be for you." In another place, speaking of gratitude in return for favours received, he says, "Look for assistance only to those who are so situated that they must needs serve you, and not to such as you have served," &c. How infinitely higher and nobler is "Gianni's" standard of moral worth when he says, "Goodness takes up no room;" and better still, "Whoso doeth good, hath goods;" or, with honest trust in his fellow creatures' gratitude, "Service kindles love"—"He that gives discreetly sells dear"—"Almsgiving never made any man poor"—"Helpfulness never comes home without his wages."

MASONIC NOTES AND QUERIES.

MANCHESTER MASONIC RIFLE CORPS.

AT a time when our native isle is again bristling with bayonets, and our Manchester brethren are contemplating the formation of a Masonic Rifle Corps, it may be of more than usual interest to inquire what was the conduct of the Lancashire Masons fifty-six years ago? Born some years after the unholy contest between the two mighty neighbouring nations of France and Britain had ceased, as every true Mason will hope, never again to be renewed on the field of battle—to me the excitement caused in this country in 1803, by the threatened invasion of the first Napoleon, is mere matter of history, rendered vivid by the descriptions of a volunteer grandsire, at whose knees I have often listened in childhood with anxious ears. Believing that the majority of the readers of the *Freemasons' Magazine* are similarly situated, and that those who are old enough to remember that period will have no objection to review the past, I make no ceremony in forwarding you the following scraps of Masonic history, in the hope that other brethren will be stimulated to furnish further particulars, so that we may, bit by bit, accumulate materials in your pages for the future historian of the Craft. In the year I have just mentioned (1803), I find a "Loyal Masonic Volunteer Rifle Corps" formed in Manchester and its vicinage, under the command of Bro. Joseph Hanson, Esq., of Strangeways Hall, Manchester; and, on the 21st of December, of the same year, Bro. Col. Hanson was presented at court, and commanded by his Majesty (George III.) to appear in the regimentals of his corps, and to keep his hat on. Bro. Hanson appears to have been at that time highly popular; and, it is worthy of remark, that of the nine regiments or companies of volunteers then raised in Manchester and its suburbs, that of the Freemasons was the only rifle corps. On Thursday, April 12th, 1804, I find His Royal Highness the Duke of Gloucester, accompanied by his son, Bro. Prince William of Gloucester, reviewing the volunteers of Manchester and its neighbourhood, on Sale Moor, when Bro. Hanson is mentioned as "Lieutenant Colonel," and his regiment, which at that time numbered six hundred and seventy-six volunteers, is called the "Manchester, Salford, Bury, and Stockport Rifle and Pike Men." On the 30th of September they were again reviewed or inspected, with the other volunteers of the vicinage, on Ardwick Green, by the Duke of Gloucester, accompanied by his son, as before; the latter had been initiated into Masonry nine years previously. In the following year (1805) I find the officers of this corps presenting Bro. Col. Hanson with a splendid sword, a valuable brace of pistols, and a pike of elegant workmanship, as a token of the high estimation in which he was held. On the 10th of December, 1807, Bro. Hanson appears to have resigned the command of the Rifle Corps, in consequence of some slander which his sensitive nature could not brook. Bro. Hanson seems to have been, as every true Freemason is, a man of strong sympathies for the distressed, and if I can obtain any good materials for a notice of him, I will communicate them to the *Magazine*. In the mean time, perhaps, some brother will furnish further particulars relating to this or any similar corps.—GEORGE MARKHAM TWEDDELL.

THE OLD FREEMASONS' MAGAZINE.

I have six volumes of the *Freemasons' Magazine*, which was commenced in 1793, and have just been informed that my set is incomplete. Is this so? and if so, where can I get the others to complete it?—C. BEALE. [The old magazine was published in eleven volumes, and the eighth volume, issued in 1797, bore a different title, its name being changed to *The Scientific Magazine and Freemasons' Repository;* it was discontinued at the close of the year 1798. In reply to where it may be obtained, we cannot answer our correspondent, as it has long been out of print; but there may be some of our readers who may have a set to dispose of, or know of such, and if they will communicate with us, "C. Beale" shall have the benefit of their reply].

CAPTAIN GEORGE SMITH.

On the title page of *The Use and Abuse of Freemasonry*, 8vo., London, 1785, its author, Captain George Smith, thus describes himself;—Inspector of the Royal Military Academy at Woolwich; Prov. G.M. for the county of Kent; and R.A. He was also author of *Engelsche en Nederuitsche Spraakhonst*, 8vo., Utrecht, 1758; *Mey's Commercial Letters, Translated from the German*, 8vo., Bremen, 1767; *Universal Military Dictionary, or a Copious Explanation of the Technical Terms, &c., used in the Equipment, Machinery, Movements, and Military Operations of an Army*, 4to., London, 1779; and *Biblotheca Militaris, or, a Catalogue of Ancient and Modern Military Books, in every Language in Europe, with Historical, Critical, and Explanatory Notes*, 4to., London, 1783. Wanted further particulars as to his family, arms, services, and death, by —ANOTHER SMITH.

LIEUT. DRAKE ON MASONRY.

In the *European Magazine*, for February, 1792, p. 124, there is a very curious essay by Lieut. Drake, and as the *Magazine* has long been out of print, I send you a copy, which may be found interesting by our younger brethren.—LL.B.

"*On Masonry.*—To brother Masons. I have presumed in this small treatise to deliver my thoughts on the originality of the word Mason; and I have likewise given my reasons from whence that sacred appeal, or obligation, by which we are bound, is derived; for they being inseparably united, I have endeavoured to shew how far they were conjunctively allied in their primeval state; and have hazarded some few conjectures on their religious foundation. Though I may have dissented very materially from the derivation of the name of our sacred institution, which we are taught to believe sprang from the erection of Solomon's temple, yet I have proved the creed which is laid down as the established doctrine of our Masonic faith to be founded on moral and religious duty. I trust that whatever I may advance may not be deemed a renunciation of any part of that most honourable Order of which I am a member, but be received as a humble attempt, to elucidate that which the hand of time having nearly obliterated, conjecture must now supply.

"As the origin of the religious ceremony of this island began with the Druids, and their language being Celtic (which is supposed by the learned to have been the universal elementary language of Europe), I shall build my argument upon the ground work of their divine institutions, assisted by their tongue, which has been corrupted and thrown into the mutilated form it now bears. Numerous are the instances I can produce of words carrying a very different figure and signification to their first formation and intention, were I to take up your time by enumeration; but as a few of them may prove strong evidences towards validating my subject, I shall produce them to shew that I have not built my hypothesis upon a sandy foundation. The word "religion" being given to us as a Latin derivative, I shall beg leave to point out is corrupted from the Celtic *rea* and *ligio; rea* signifying a ray or circle, and *ligio*, to be bound, which alludes to a circle drawn round prisoners arraigned in the name of justice, with which in those days religion was incorporated, and out of which ray or circle it was the highest crime to escape. Nothing, in general, is more false or more forced than the derivations from the Gallic writers; they will tell you "curate" is derived from *curati*, the cure or care of souls; but it certainly comes more naturally from the Celtic word *curaish*, which signifies a preacher. Again, the word physic is given to us from the Greek work Φυσις, nature; but the Celtic is *wys-ake*, or skill in distempers, which offers a more natural etymology. So with respect to the word "bishop," which is from the Greek word Επισχοπος, *i.e.* overseer; whereas the Celtic appears to be more just from *b-cy's-op*, the president of religion. But to come to the word "Mason"—it appears to me to have taken its rise from the Celtic words *Mays-on*, a religious institution of the Druids called 'The Religion of the Groves.' I shall observe that, in the sense of the bough, or office of justice, the word May is primitive to the month of May and to Maia the goddess of justice. Considering too that the Maypole was eminently the great sign of Druidism, as the Cross was of Christianity, is there anything forced in this conjecture that the adherents to Druidism should have taken the name of *The Men of May*, or *Mays-on?* Hence the word *May's-on* comes near to our present pronunciation; the word *on* stands for *homme*, as it does in the politest French to this day, as *on dit* for *homme dit*, &c. What still adds strength to my observation is, that the word *Hiram*, which is the corner stone of Masonry, signifies precisely the high pole or holy bough; it exists to this day in the provincial word *ram-pike*, the *ram* meaning a dead or withered bough; hence *Hi-ram*, or the high withered bough or maypole, round which their dancing constituted an essential part of their religious worship. Thus the words Mason and Hiram being so joined as to form the foundation of Masonry, and likewise the establishment of Druidical worship, I shall proceed to show how far the obligation is connected with them both. The Druids, agreeably to their system of preferring the night to the day, and the shades to the broad daylight, chose for their places of abode to teach their disciples, the gloomiest groves and subterraneous cells, as Pomponius Mela says—'*Docent Druidæ multa nobilissimos gentis, clam et diu, viginti annis, in specu aut in abditis saltibus.*' 'The Druids teach the nobility long and secretly for twenty years together, in caves, cells, or the most hidden recesses of the woods.' No wonder then this double privacy of the nightly meetings and sacred abodes inspired the enemies of Druidism with sinister suspicions, and more particularly as they were not wholly exempt from the propitiation of the infernal powers by human victims, as say Strabo and Cato. But what still increased the number of their enemies was, they being included in the name of the *Magi*; and the magic wand and the circle being not only wholly abolished by disuse and supplanted by other forms of judicial procedure, but also proscribed by Roman paganism which had then crept in, and next by Christianity, could not but reduce the unhappy remnant of the Druidical votaries to ruin and despair. In France they never appeared after the destruction of the *Albigenses*, and in Britain after the *Picts*; but Druidism, which had been for thousands of years the established religion of the Gauls, and especially Britain, could not be supposed to lose, on a sudden, its hold on the minds of nations, therefore, such as held out against the new religion would naturally form assemblies for

the safety of their members, and for which the utmost privacy was required. This produced the oath of inviolable secrecy in nearly the same form it is now administered to the initiates in Freemasonry. Since, then, I have attempted to make it appear that Druidism and Masonry bear so strong an analogy to each other, I should be glad to be informed why Masonry may not have originated from the one with as much certainty as from the other, and why it should not be, with as much propriety, the type of the religion of the Groves as of the building of Solomon's temple?—George Drake, Lieut. of Marines, Jan. 12, A.L. 5792."

THOMAS SANDBY.

When the first stone of Freemasons' Hall was laid by G.M. Lord Petre, the plate deposited, among other matter, bore this inscription—"Tho. Sandby, Arm. Architecturæ Prof. R.A.A. Architectus." Was our Bro. Sandby eminent in his profession? And can any one point out other edifices of which he was the designer?—A Master Builder.

ROYAL ARK DEGREE.

I have been informed, I know not how correctly, that at the commencement of the present century there was a degree called the Royal Ark degree, and that it was rather popular than otherwise. Will some experienced Mason tell me if it is practised now, and where?—Noachida.

FIELDING OULD, JUN.

Will an Irish brother favour a subscriber by transmitting some particulars of Fielding Ould, jun., a brother who was Grand Sec. to the Irish Grand Lodge about the year 1770 (?)—Jas. Ould Fielding.

ABERDEEN ROYAL ARCH CHAPTERS.

Is there any way of establishing the time at which the Aberdeen Chapters were founded?—J. G . . . . m.—[We have before us the *Laws of the Supreme Grand Chapter of Scotland*, dated 1845 (we are not aware of a more recent edition), but in that is given a list of Chapters who have taken out charters from the Supreme Grand Chapter of Scotland, and have proved that in the years mentioned they practised R.A. Masonry. The Aberdeen Chapters number on the roll—No. 11, St. Luke's, 2nd Nov., 1782; No. 16, Old Aberdeen, 13th Feb., 1788; No. 20, St. James's, 4th Nov., 1789; No. 21, St. George's, Aug., 1795; No. 37, St. Machar's, 9th Jan., 1816; No. 41, Operative, 30th Nov., 1792.]

THE SOCIETY OF JOHN.

I beg to draw your attention to an article called "The Annalist," in No. 25, of March 31st, 1840, of the *Freemasons' Quarterly Review*, where you will find additional information for your correspondent "Ambrose."—J. W. Breitling.

FINCH'S CIPHER.

A short time ago I saw a copy of Finch's "*Masonic Treatise, &c.*," and in a very few minutes discovered the cipher employed in each part of the work. I could not for some time decipher the words on the title page, but after trying many different methods, I at length succeeded, and will now state the result of my lucubrations. I must first, however, notice that there are one or two errata in the first three secret words as printed in the *Magazine* of of the 17th instant. They should be *Ziydrjxyjpix*, *Zqjisgstn*, *Wxstxjin*, which stand for *Architecture*, *Astronomy*, *Geometry*. The words *ty Qxzf*, and *Oivjjxg Qwwgzjpix*, are *mc* [Masonic] *seal* and *written signature*. In the first part of the book the cipher used is formed by reversing the alphabet, writing *z* for *a*, *y* for *b*, *x* for *c*, &c. This is somewhat different from the cipher used on the title page, as will be seen by the subjoined table:—

For the title page.

Cipher	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
Key	b	d	f	h	j	l	n	p	r	t	v	x	z	y	w	u	s	q	o	m	k	i	g	e	c	a

For the first part.

Cipher	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
Key	z	y	x	w	v	u	t	s	r	q	p	o	n	m	l	k	j	i	h	g	f	e	d	c	b	a

In the second part of the work a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on; two or three words are also often run into one in this cipher: for example, *ereetemhdrdoh* is "*he ordered them.*" In addition to this, the nine digits stand for certain frequently occurring words; the same digit repeated denoting the plural number:—thus 1 stands for *Lodge*, 11 *Lodges*, 3 Fellow Craft, 33 Fellow Crafts, &c. Before quitting this subject, I may remark, that an account of Finch and his works will be found in Oliver's *Revelations of a Square*, pp. 293—305.—H. C. Levander.

Literature.

REVIEWS.

The History of Freemasonry and the Grand Lodge of Scotland, with Chapters on the Knights Templar, Knights of St. John, Mark Masonry and R. A. Degree. By William Alexander Laurie, Secretary to the Grand Lodge of Scotland, &c., &c. Edinburgh: Seton and Mackenzie.—London: R. Spencer.

That the history of our ancient Order still remains to be written, is a proposition which we think will be unhesitatingly agreed to by every brother of the Craft who is possessed of any literary taste or the smallest antiquarian research. It is true that treatises, sketches, and even volumes abound, in which the rise and progress from age to age of the royal art have been feebly and ineffectually traced; but in by far the larger proportion of these the few grains of reliable information have been invariably buried in bushels of conjecture and ridicule-provoking absurdities and anachronisms, as unsatisfactory to the earnest Masonic student as derogatory to the fair fame and honour of the Order in the sight of the *profanum vulgus*. It is difficult to imagine why this should be so; since, if we are to believe the most time honoured traditions which we possess (and if we reject these, where is the line to be drawn between truth and fiction)—the most distinguished men of every age in literature, in philosophy, and in wisdom, have either been themselves brethren of the Order, or have expressed their conviction of its inestimable value and its vast and wide extended influence. The mystery which almost invariably accompanied the possessor of any art or science in ancient times—when the uneducated and therefore imperfect reasoning powers of the mob attributed a supernatural or diabolical origin to every occurrence which excited its awe or wonder—may have been (and doubtless was) not unwillingly fostered by the adepts; and in this latter class the ancient brethren of our Order must be placed. The persecutions and obloquy too which at various periods fell to the lot of the Freemasons may have caused a reluctance to commit to writing any particulars which might implicate, if discovered, the chronicler or the personages of his history; and, again, over scrupulous Craftsmen may have thought it their duty to extend to the transactions of the Order the same caution which they were bound to observe as to its secrets. Be the causes however what they may, the fact remains disagreeably prominent that the historical events connected with Freemasonry which bear the date of more than two and a half or three centuries back are for the most part imperfectly related, and wanting in proofs of their genuine connection with the Craft. A few isolated facts here and there remain established; but the rubbish which has been preserved so long under the name of "history" in some of our handbooks is only deserving of the contempt and ridicule of the honest and educated Craftsman. It is a mortifying reflection that the dearth of works of value upon Masonic antiquities has actually caused these vamped up and worthless volumes to be in many instances gravely received and quoted as authorities, though totally deficient frequently, in veracity or even in credibility.

This great defect in the fabric of our institution has not gone unnoticed, and among the most praiseworthy efforts for its remedy may fairly be classed the volume before us, which though almost entirely new (in its present form at least) is modestly entitled a second edition of the "History" published by Bro. Laurie in the year 1804. If the present work does not fulfil our behests as a perfect record, we must candidly admit that it is not for want of active zeal or patient research on the part of the author; but the magnitude and importance of the subject require yet greater powers, and still more careful study of the antiquities of the early and the middle ages, than are displayed in its pages. Though upon several points we do not by any means agree with the inferences drawn, or the views expressed by Bro. Laurie, we are most happy to welcome the great amount of information which he has gathered together in this shape; and we have seldom met with a book which combined entertainment and instruction more happily. In many instances we confess we think that neither the instruction nor the amusement have any real Masonic bearing; but the reader will not regret the time which he spends in storing his mind with the memories of ancient times and customs which are here stored up for his gratification.

In an exordium, disfigured by an affected style and singularly ill chosen language, our author designates architecture as the first of the useful arts which the necessities of mankind have developed; and proceeds—somewhat more broadly than we are inclined to do—to assimilate the royal art to the science of architecture. He

next dilates upon the principles of the Order, which are quaintly but not forcibly delineated, and glances at some various opinions upon the origin of Freemasonry. He then discourses, as follows, upon the earliest known architects :—

"As architecture could only be preceded by agriculture itself, it must have been in this science that the first efforts of human skill were tried, and in which man must have first experienced success in extending his dominion over the works of nature. The first architects, therefore would be philosophers. They alone required the assistance of art, and they alone would endeavour to obtain it. The information which was acquired individually, would be imparted to others of the same profession ; an association would be formed for the mutual communication of knowledge, and the mutual improvement of its members. In order to preserve among themselves that information which they alone collected ; in order to incite amongst others a higher degree of respect for their profession, and prevent the intrusion of those who were ignorant of architecture, and consequently could not promote the object of the institution, appropriate words and signs would be communicated to its members ; significant ceremonies would be performed at their initiation, that their engagement to secrecy might be impressed upon their minds, and greater regard excited for the information they were to receive. Nor is this mere speculation ; there exist at this day, in the deserts of Egypt, such architectural monuments as must have been reared in those early ages which precede the records of authentic history ; and the erection of those stupendous fabrics must have required an acquaintance with the mechanical arts which is not in the possession of modern architects. It is an undoubted fact also, that there existed in those days a particular association of men to whom scientific knowledge was confined, and who resembled the Society of Free Masons in every thing but the name."

This theory it must be confessed is highly ingenious, and perhaps not without foundation ; but the speculative opinions of modern antiquaries and the various interpretations of ancient authors hardly warrant an historian in accepting as "undoubted facts" such assertions as the foregoing—at least, unless he has stronger proofs in reserve than are in the present instance given to the public.

Having traced the march of civilization from Egypt to Greece, Bro. Laurie revives the much discussed question of the identity of the Eleusinian mysteries with those of Freemasonry ; and with considerable ability states the case of their being one and the same. He combats the objections which were entertained by many good men in those bygone ages to partake in the knowledge of the secrets of the Dyonisia and Eleusinia ; yet, somewhat inconsistently, after claiming a high origin for these ceremonies and comparing their morality to the pure precepts of our Order, he adds that their suppression dates from the fifth century, when the "pagan theology" was overturned—surely this is not a very high standard by which to estimate our principles. Much more ably defined is the similarity between the fraternity of Dionysian artificers and our own brethren. Bro. Laurie says :—

"The Dionysian Artificers who were very numerous in Asia, and existed under the same appellation in Syria, Persia, and India. About three hundred years before the birth of Christ a great number of them were incorporated, by command of the kings of Pergamos, who assigned to them Teos as a settlement, being the city of their tutelary god. The members of this association, who were profoundly learned in the Dionysian mysteries, were distinguished from the unitiated inhabitants of Teos by the science which they possessed, and by appropriate words and signs whereby they could recognize their brethren of the Order. Like Free Masons, they were divided into Lodges which were distinguished by different appellations. They occasionally held convivial meetings in houses erected and consecrated for this purpose ; and each separate association was under the direction of a master, and presidents or wardens. They held a general meeting once a year, which was solemnized with great pomp and festivity, and at which the brethren partook of a splendid entertainment provided by the master, after they had finished the sacrifices to their gods, especially to their patron Bacchus. The more opulent artists were bound to provide for the exigencies of their poorer brethren ; and in their ceremonial observances they used particular utensils, some of which were exactly similar to those that are employed by the Fraternity of Free Masons. The very monuments which were reared by these Masons to the memory of their masters and wardens remain to the present day in the Turkish burying grounds at Siverhissar and Eraki. The inscriptions upon them express in strong terms the gratitude of the Fraternity for their disinterested exertions in behalf of the Order ; for their generosity and benevolence to its individual members ; for their private virtues, as well as for their public conduct."

Some interesting speculations of Bro. Laurie's upon the ancient sects of the Essenes and the Kasideans in the Holy Land are worthy of attentive perusal ; and did time and space permit, we should be tempted to dilate upon them. The connection between the tenets of the Pythagorean and other ancient philosophical bodies and those of Masonry are ably touched upon, and the fact of the unmerited persecution which both in common have received at various periods of the world's history, is certainly well established, though it hardly proves their identity. We shall return to this subject next week.

NOTES ON LITERATURE, SCIENCE, AND ART.

Two of the brightest ornaments of the modern literature of our language have within the last few days gone to their final rest—Thomas De Quincey and Washington Irving. Of the former a contemporary well remarks :—"His conversation had an inexpressible charm—with all that beauty of language, subtlety of thought, variety of illustration, and quaintness of humour that distinguish his writings. His talk never either became pedantic, or degenerated into soliloquy or monologue ; it was that of a highly accomplished scholar and gentleman. A nature so deep and tender drew towards itself affection as largely as admiration ; and with profound esteem for the learning, the power, the genius of the writer, will always mingle much of love for the man. It will be long before the literature of England can boast a renewal of such a rare combination of scholarship, of analytic force, of acute reasoning, and courageous speculation, with such imaginative power and deep all-embracing sympathy as this generation has had the privilege of knowing in Thomas De Quincey." Mr. De Quincey was upwards of seventy years of age ; he expired at his residence at Lasswade, near Edinburgh, surrounded by his family. Washington Irving died a few weeks ago at his beautiful residence, "Sunnyside," at the venerable age of seventy-six. He was born on the 3rd of April, 1783, in New York City. His early studies were in view of the law, but a love of literature was even then predominant, and seemed to be engrafted in his nature as its master passion ; and before he was twenty-one he began his career as a writer. After having achieved a popularity as an author rarely equalled in England and in America, the brilliant author of the "Conquest of Granada," was in 1829 appointed Secretary to the American embassy in Spain, and resided in Europe till 1832. In 1842, Mr. Irving was honoured with the appointment of Minister to Spain, and at the end of his official term in 1846, he returned to this country. In 1848, he superintended a revised edition of his works ; in 1849, published his delightful biography "Oliver Goldsmith ;" and, in 1850, "Mahomet and his Successors"—and then "Wolfert's Roost." Irving's heart for several years had been fixed upon a "Life of Washington," and the completion of a graceful narrative, which will ever be a monument to his industry and patriotism, was the crowning work of a literary career equalled by few of his contemporaries.

It is said that the first order given to the printers by the publishers of the *Cornhill Magazine* was for 60,000 copies. Mr. Thackeray's New Year's appearance in the character of editor is heralded by whispers of the contents of No. 1. A new story by the editor, entitled "Lovell, the Widower," with illustrations by the writer, and the first of another series of papers by the same hand are mentioned. Also the commencement of a new story, by Mr. Anthony Trollope ; a paper on China, by Sir John Bowring ; another by Mr. G. H. Lewes, on Animal Life ; a discourse on our Volunteer Force, by Sir John Burgoyne ; and the "Private Journal of an Officer of the Fox"—all for the starting number. The *Essex Gazette* says :—"We understand that Mr. Anthony Trollope will succeed Mr. George Neal as post office surveyor for this district. Mr. Trollope is a son of Mrs. Trollope, the celebrated writer, and is himself a talented and popular author."

Mr. Josiah Allen, of Birmingham, has in the press a facsimile edition of the Duke of Devonshire's quarto copies of "Hamlet," of 1603 and 1604.

The second volume of Mr. Buckle's "History of Civilization," is stated to be in preparation by Messrs. J. W. Parker and Son. The same publishers announce the third volume of Mr. Massey's "History of England during the reign of George III.," and the fifth and sixth volumes of Mr. Froude's "History of England."

If common report be not indeed a common liar, there are some prizes still left in the lottery of the press. Mr. W. H. Russell, the *Times* correspondent, is said to have received from Routledge £1,500 for his Indian diary.

The *Leader* newspaper is about to change its entire form. On and after the 7th of January it will assume more of the tone and character of a magazine, and will be called *The Leader and Saturday Analyst*. It will consist entirely of original articles, analysing the current events in politics, literature, science, and the fine arts. In their address the managers say : "The new career thus designed for the *Leader* is, indeed, only

carrying out to the extreme its original intention of treating intellectually all public and social matters."

We hear that Mr. Maxwell (the proprietor of *The Welcome Guest*), and Mr. Frederick Vizetelly are projecting a new illustrated paper, to be published in the beginning of the new year, similar to the *Illustrated Times*.

At the meeting of the Royal Society, on the 8th instant, the chair was taken by the learned President, Sir Benjamin Brodie, Bart. The President announced that he had appointed the following Fellows vice-presidents:—T. Bell, Esq.; Sir R. Murchison, D.C.L.; General Sabine, R.A.; Rev. Dr. Whewell, Sir W. P. Wood, and the Lord Wrottesley. Notice was given that at the next meeting of the Society the Right Hon. Lord Stanley would be proposed for election. The following papers were read:—"On the Analytical Theory of Attraction of Solids," by Prof. Donkin. Supplement "On the Thermodynamic Theory of Steam Engines with Dry Saturated Steam, &c.," by Prof. Rankine. "On the Effects produced on Human Blood Corpuscles by Sherry Wine," by Dr. W. Addison. Supplement "On the Influence of White Light, &c., on the Growth and Nutrition of Animals," by Mr. H. Dobell. "Researches on the Phosphorus Bases, No. 7," by Dr. Hofmann.

Sir Roderick Murchison presided at a meeting of the Geographical Society on the 12th instant, when Capt. Bedford, R.N.; Rear-Admiral Sir H. B. Martin, K.C.B.; H. Ancell, E. Butler, E. Calvert, W. C. Hood, M.D., H. Raikes, E. Smith, W. C. Smith, R. Todd, and J. Watson, Esqs., were elected Fellows. The papers read were:—"On the Trigonometrical Survey and Physical Configuration of the Valley of Kashmir," by Mr. W. Purdon, Executive Engineer, Punjab. "British Columbia, Journeys in the Districts bordering on the Fraser, Thompson, and Harrison Rivers," by Lieuts. Mayne, R.N., and Palmer, R.E., and Chief Justice M. Bigbie.

Some Australian journals report that Mr. E. Macready, a son of our famed actor, has appeared on the stage at Ballarat, proving himself on the occasion thoroughly familiar with the duties of his profession.

Mr. Hogarth, of the Haymarket, has now on view two oil sketches believed to be the work of his illustrious namesake—that great satirist of the Georgian era. The *Athenæum* says—"We hazard no opinion on their authenticity; for though they have certainly much of Hogarth's round touch, and the full body of colour employed by the great little man of the south side of Leicester-fields, they were put up lately at an unfortunate amateur's sale as 'sketches by Paul Veronese,' who, it is quite certain, had no finger in them. They are supposed, by good authorities, to be the work of that period of the painter's life when honours crowded upon him just as his genius was declining. There is indeed a tradition that, after being made serjeant painter to the King, the foolish ambition seized him of rivalling his inane father in law, Sir James Thornhill, and spoiling some great building with sham sacred pictures, as Sir James had spoilt St. Paul's. If art had been given to the serjeant painter, religious feeling was denied. But, with all due deference to Mr. Hogarth's judgment, we think it is scarcely doing justice to his namesake to attribute these clever sketches, from the story of John the Baptist, to so late a period of the painter's life. They have, to our eyes, the elasticity of touch and the ingenious arrangement of a much earlier period; and we should be more inclined to class them among the works of that vacillating epoch of his struggling youth, when he attempted sacred subjects with failure, and portraits too often without profit. The sketches represent 'The Martyrdom of John the Baptist in the Prison,' and 'The Entry of Herodias's Daughter, as Maid of Honour, with the Dead Man's Head in a Charger,' to the surprise and almost horror of Herod and his courtiers. The sketches are careful and ambitious in treatment, and are reasonably well drawn, with the exception of one ponderous soldier in waiting—who must be about ten feet high—some coarsely drawn female attendants, a caricature street cur sniffing about Herod's dishes, and a nobleman with caricatured head. The background is perhaps from St. Martin's-lane church. Some of the attitudes rather savour of Titan and Veronese. The only bit of humour is an old Jew Rabbi putting on his spectacles to see what it is on the dish. The colour is peachy and pleasant, and excellently preserved, having been covered with glass probably ever since the painting. The porous paper seems to have absorbed and filtered the oil of the painter's medium, so that the body colour has been left pure and bright upon the surface."

A GOLDEN RULE.—Use the memory of thy predecessor fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them when they have reason to [illegible] be called.—*Bacon*.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

MODEL LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Under this head several features of our Masonic temples have been discussed in your useful publication. Diversity of opinion seems to exist as to what constitutes the *ne plus ultra*—the *acmé* of perfection—the "Model Lodge." Your correspondent "Fidelitas" condemns the holding of Lodges at a tavern, under some fancy of contagious vice or other objectionable principle.

I have been in the habit of attending Lodges wherever I have been, for some years past, and I have never heard a word in open Lodge objecting to such places of meeting, except on one occasion, and then the motion met with a premature death. As well might one condemn our Most Worshipful Grand Master, or even our most gracious Queen, because they visit racecourses, for fear they should be implicated in the circumvolutions of the thimble and the pea. Those who wish for refreshment will go where it is to be had, if not within the walls where the Lodge is held; it is as needful oftentimes as rest and sleep to the weary and fatigued; and members of Lodges are frequently more indebted to the proprietors of taverns for the accommodation they receive than the proprietors are for their patronage. For my part, I shall support the Freemasons' Tavern.

Another correspondent, "Z.," has touched upon a favourite theme of mine, and I would suggest an improvement in the scheme he has presented. It is an undoubted fact that not only is there great difference in the working of Lodges, but there is no visiting body to whom you can apply for an authorized opinion: and grave suspicion of illegal sources from whence such workings have been derived has been entertained by working Masons of greater experience than myself. To remedy this state of affairs, a Lodge should be authorized to be formed of one member from each province, well learned in Masonic jurisprudence, appointed by the several Prov. Grand Masters, for the purpose of deciding the one, and only one, proper mode of conducting the ceremonies within our respective Lodges, and the charges and explanations connected therewith; to meet as often in London as they may deem proper, and form as it were a Congress; and that such provincial representative should visit every Lodge within the province to which he may be attached, to witness the exercise in every portion of the Ritual; to require all such as work imperfectly to attend such visitor, within such Lodge as he may be desired, to receive such correction in his working as may by such officer be deemed necessary. Such officer should from time to time report all his proceedings at every Grand Lodge that may be held within the province, and if he found any brother elected as W.M. who was incapable of performing the duties accurately, he should have power to suspend such brother until he has shewn his fitness for the office, granting authority to whomsoever he may think the most proper person of the Lodge, to discharge the duties of the chair in the meantime; the incapable officer forfeiting past rank if he fail to prove his knowledge of the arts and sciences connected with the Craft, before his year of office terminates.

I am, yours fraternally.

17*th Dec.* 1859. R. E. X.

REGULAR v. SPURIOUS LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I should not think myself justified in furnishing you with the name of the Lodge I mentioned, without knowing for what purpose you require it. I should certainly not choose to be the occasion of another body of respectable and really honest Masons being vilified in the columns of a very doubtful daily paper. I had hoped for a reply to the query in my last communication; and the only conclusion I can arrive at from your silence is, that English Masons are placed in a very peculiar and awkward position between their allegiance to Grand Lodge and their overwhelming obligations as members of a fraternity which makes no distinction between rich and poor, and has for its only legitimate head the G.A.O.T.U. Although sorry to trespass further on your kindness, I must repeat my question. Should we be admitted as visitors to an English Lodge after having duly proved ourselves to be Masons? May I beg a candid reply to this question, without quibble as to the nature of diploma.

for on it rests the whole principle of Freemasonry; and your answer will determine me as to whether I shall consider the whole system of English Freemasonry a gigantic humbug, or whether I shall still consider it as one of the sublimest and most useful institutions in our country. Apologising for thus intruding on you again, but hoping that your love for Masonry, which is so well known, will excuse me, I am, yours sincerely and fraternally,

17*th Dec.*, 1859. A Poor Mason.

[We only asked the name of the Lodge and other particulars for our own private information. To our correspondent's question we have no hesitation in stating, distinctly and unhesitatingly, that no person professing to be a Mason under the so called Grand Lodge of Philadelphes, can be admitted as a visitor to an English Lodge; but any brother holding a certificate of the Grand Orient of France would be admitted, although the Grand Lodges of England and France are not on those terms of close communication which we could desire. At the same time it is an admitted rule all over the world, that no Grand Lodge can issue charters for Lodges to be held in a foreign country where a supreme national Grand Lodge or head is established. Were the plea once allowed, that because brethren think our fees too high for a certain body of men, they are at liberty to establish new Grand Lodges with lower fees, the whole unity of our body would be broken, and universal confusion ensue.—Ed.]

THE BLACKHEATH MEETING OF AUGUST, 1858.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—As you were present at the Masonic gathering for West Kent, on the 25th of August, 1858, which was ushered in by several grand announcements of the great good it was to do for Freemasonry, and the benefit the charities were to receive from it, I beg to ask what have been its results as far as the charities are concerned? Having carefully looked over all the subscribers to each of the institutions, I have failed to discover that any one of them has reaped one penny advantage by the same; and from the tone assumed at the time, I presume there must be a considerable surplus fund available in the hands of some of the most prominent leaders of the meeting. These were, according to your report, (page 415, of vol. v.) of the *Freemasons' Magazine*, Bros. Hinxman, *M.D.*, Bailey, Green, Figwright, Crew, Thistleton, and H. G. Warren; and I hope that yourself, or some one of those referred to, will come forward and tell us what were the expenses incurred, the amount received, and the surplus in hand to be devoted to the Masonic charities.

I am, dear Sir and Brother, yours fraternally,

A Member of West Kent Masonry.

[Our correspondent is wrong in supposing that Bro. Warren had anything to do with the management of the meeting. He only attended as the representative of the *Freemasons' Magazine*. Bros. Crew and Thistleton were, we believe, merely present in their official capacities as secretaries of the two schools. What were the results of the gathering we know not—but we fear it was a failure.—Ed.]

MASONIC HALLS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother, — It being so generally thought advisable that we should not only get our Lodges removed from the public houses, but that we should also endeavour to erect Masonic halls in all places where a sufficient number of members can be found to maintain them, I would suggest that you invite the architects belonging to the Craft to furnish plans of the most suitable class of building for the purpose, embracing beauty and purity of style, with necessary accommodation, at a reasonable outlay. I have no doubt this would be cheerfully responded to on your offering to publish them in weekly rotation, and would, I think, induce many Lodges to take the matter into consideration who otherwise might not think of it. I would further suggest that the point aimed at should be to give accommodation to one hundred members; and should embrace—a Lodge, refreshment, preparation, and committee, or instruction rooms, with closets and kitchens, at a cost for the building (exclusive of land) of not more than one thousand pounds, which could of course be increased or decreased according to requirements. Should these suggestions meet your views, by drawing attention to them you will oblige,

Dear Sir and Brother, yours fraternally,

A Prov. J.G.W.

[We shall be happy as far as possible to meet the views of our correspondent, but we cannot undertake to publish designs of halls every week.—Ed.]

THE MASONIC MIRROR.

MASONIC MEMS.

At the monthly meeting of the Board of Benevolence, on Wednesday last, twelve applicants were relieved with various sums, amounting together to £140; and the case of another applicant recommended to Grand Lodge for a grant of £50.

The United Pilgrims and Domatic United Chapter of Instruction will, in future, be held at Bro. Hill's, West-square, Southwark, at half-past seven, each Thursday evening. The meeting of Thursday next will be held at half-past six *precisely*.

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

We have been favoured with a copy of the following:—

"*Grand Secretary's Office, Freemasons' Hall, London, W.C.*
"10*th Dec.* 1859.

"Dear Sir and Brother, — Herewith I have much pleasure in forwarding you an extract of the Minutes of the Committee of Management—unanimously adopted this day—which I trust will prove gratifying to you.

"Believe me to remain, dear Sir and Brother, your fraternally,

"*To Bro. Joseph Smith.* "W. Farnfield, Sec."

Royal Benevolent Institution for Aged Freemasons and their Widows.

At a meeting of the Committee of Management, held on Wednesday, the 7th day of December, 1859, at Freemasons' Hall, London. The W. Bro. John Udall, V.P. in the chair,

"The Secretary read a communication he had received from Bro. Wm. Gray Clarke, G.S.E., of the 24th of November last, whereupon it was

"Resolved—That the best thanks of this Committee are due, and are hereby tendered to the W. Bro. J. Smith for his exertions in the Grand Chapter on behalf of this institution, which have been attended with such satisfactory results—by a grant of £200 three per cent consols, to the trustees of the stock for granting annuities to Aged Freemasons, and a like sum of £200, three per cent consols, to the trustees for granting annuities to the Widows of deceased Freemasons."

A true extract from the Minutes.

Freemasons' Hall, London, W. Farnfield, Sec.
10*th Dec.*, 1859.

METROPOLITAN.

Grand Stewards' Lodge.—Time was when this Lodge was regarded to a great extent as the standard and criterion of excellent working, and its public nights in March and December were looked to by the brethren as periods of Masonic enjoyment, in which every one, more especially the younger Masons, were desirous of participating. At that period there were rarely less than one hundred or one hundred and fifty brethren present, but from some cause, we know not what, the interest appeared to die out, and the meetings of the Lodge became so unattractive, that it was no uncommon thing for the members to find themselves lecturing to empty benches—half a dozen visitors being looked upon as something extraordinary. Indeed, about two years since, it was actually proposed by the then S.W., that the public nights should be abandoned, when he was resolutely opposed by two or three brethren (including the present most excellent W.M.), who had sufficient confidence in themselves to believe that there was yet enough vitality in the Lodge to restore it to somewhat of its pristine splendour. The brother who had proposed the discontinuance of the public nights resigned the Lodge, and Bro. Johnston being reelected W.M., the work of reconstruction and reorganization commenced. On Wednesday last Bro. Hewlett, the W.M., and the brethren, fully enjoyed the triumph of their exertions, there being upwards of seventy brethren present, including a large number of the best Masons in the Order, to witness the working of the second and third lectures; and everything passed off with the utmost precision, notwithstanding that (owing to the absence of two of the brethren who were to have worked sections, and the immediate Past Master), an undue amount of work was thrown on the shoulders of Bro. Watson, the Secretary of the Lodge. Bro. Hewlett took the chair precisely at eight o'clock; and the Lodge having been opened in the second degree, the lecture was proceeded with, the sections being worked as follows:—first—Bro. Watson; second—Bro. Nutt; third—Bro. Hinxman; fourth—Bro. Mereweather; fifth—Bro. Watson. The Lodge was then opened in the third degree, and the lecture worked—first section by Bro. Hinxman; second—Bro. Warren, and third—Bro. Watson. At

the conclusion of the working, in which every brother exerted himself to the utmost, as though stimulated by the knowledge that he was being listened to by numbers of brethren whose good working has become acknowledged throughout the Order, Bro. Savage, S.G.D., having obtained the permission of the Worshipful Master to address the Lodge, said it gave him sincere pleasure to be allowed the privilege of proposing a vote of thanks to the Worshipful Master and brethren of the Grand Stewards' Lodge for the rich Masonic treat afforded to the Craft that evening; and he was sure the attendance of so many of the brethren must be most gratifying, especially to the Worshipful Master, who he knew had exerted himself most strenuously to restore to the Lodge the high reputation it had formerly enjoyed; and in which it was evident he was well supported by the other members of the Lodge. He recollected his first visit to the Grand Stewards' Lodge on the third Wednesday in December, now something like twenty years since, when only a Fellow Craft, and how struck he then was with the excellence of the work—though being, as he had told them, but in the second degree, he could only participate in the early portion of the evening's work. From that time he had attended the public nights of the Grand Stewards' Lodge for many years, and with the recollection strong in his mind of the excellent working of Bros. Norton—his own namesake—Wilson, Acklom, Enly, and many others, who had now passed to the Grand Lodge above, he never derived greater pleasure from the working than he had that evening. Of late years he had not been enabled to attend the Grand Stewards' working as previously; and he regretted that his attendance at the Board of Benevolence that evening had deprived him of the pleasure of being present throughout the working; but he had heard the whole of the third lecture, and the manner in which it had been gone through had convinced him that with its present members the Grand Stewards' Lodge would lose none of its lustre, but that the mantle of their distinguished predecessors had worthily descended on their shoulders; and he trusted they might long live to enjoy it, and afford to the brethren many such Masonic treats as they had enjoyed that evening—in the appreciation of which he was sure he was joined by every brother present. It was true that there were slight differences in working, but in the essentials there were no differences; and the Grand Stewards' Lodge being the depository of the ancient working, it was most gratifying to find the W.M. and the brethren of the Lodge so capable, not only of appreciating its beauties, but of rendering it so as to afford gratification and and pleasure to the other members of the Craft. Wishing the Grand Stewards' Lodge a long reign of prosperity, he begged to move a vote of thanks—feeling that it would be cordially seconded by every visitor present—to the W. Master and brethren, for the opportunity afforded them of listening to such excellent working. Bro. Smith, (G. Purs.) and Bro. Farmer, (W.M. No. 25) rising together, the latter gave way, and Bro. Smith said, it gave him great pleasure to be allowed the privilege of seconding the motion of a vote of thanks to the W.M. and brethren of the Lodge, for what Bro. Savage had truly designated as a Masonic treat; and the brethren might rest assured that so long as they maintained such excellent working, they would never want for a good muster of the Craft on their public nights. The resolution having been carried, Bro. Hewlett, W.M., returned thanks on behalf of himself and the members of the Lodge for the kind and handsome manner in which their exertions had been acknowledged by Bros. Savage and Smith, and responded to by the brethren. It had certainly been one of the dearest objects of his ambition to endeavour to restore the public nights of the Grand Stewards' Lodge to something like their ancient position, and they might therefore well understand how gratified he was by the attendance of so large and distinguished a number of the brethren as had honoured the working of the Grand Stewards' Lodge with their presence that evening. He regretted that owing to the unavoidable absence of two or three brethren who had undertaken sections, their working had not been more perfect, but those present had done their best, and he was sure that the recollection of the brilliant attendance that evening would stimulate them to greater exertions in the future. It was indeed matter of pride to himself that at a period when probably he was about to be called upon to resign the chair of a Lodge which had existed for one hundred and forty years as the repository of the true and ancient system of working, to find his exertions for the resuscitation of its ancient fame so well seconded by the brethren of the Lodge and so generously acknowledged by the largest assemblage which had for many years graced the public nights of the Grand Stewards' Lodge; and whether in or out of the chair, he could assure them he would continue to exercise his utmost exertions to promote the prosperity of the Lodge, being happy in finding there were now amongst its members many brethren looking up to fill the proud position he then occupied, whose Masonic abilities would reflect the highest honour upon it. The Lodge was then closed; and a number of the brethren shortly afterwards adjourned to a light refreshment. The next public night will take place in March, when we hope there will be even a more numerous attendance of the brethren than on Wednesday last—as nothing is more likely to secure good working by the brethren than the knowledge that it will be closely scanned by numerous Masons of ability, well qualified to form an opinion of the manner in which they perform their respective duties.

ENOCH LODGE (No. 15).—The second monthly meeting for the season of this Lodge took place on Wednesday, the 14th instant, at the Freemasons' Tavern, when the W.M., Bro. James Pain, initiated into the mysteries of the Craft Messrs. M. C. W. Horne, A. Goldsmidt, and J. T. Menzies; and passed Bro. Swan. The election of W.M. for the ensuing year was the next business, and as the S.W., Bro. Geaman, resigned the honour through ill health, Bro. George Edward Sewell, the J.W., was unanimously elected. Bro. W. Williams was re-elected Treasurer, and Bro. John Crawley, Tyler. Several members having been proposed for ballot and election next month, the W.M. closed his Lodge. Nearly forty of the brethren then retired to banquet, presided over most ably and pleasantly by the W.M., Bro. Pain, who gave the usual toasts, Bros. George Tedder, Lewis, Austen, and Watson, by their vocal abilities, adding to the enjoyment of a most happy evening. The visitors were Bros. S. Larcomb (Crescent, No. 1,090), William Scott (St. George, No. 164), William Hughes (Royal Naval, No. 70), W. H. Jackson (Royal Naval, No. 70), Samuel Webb (Confidence, No. 228), Charles Evans (Fitzroy, No. 830).

KENT LODGE (No. 15).—This Lodge held its monthly meeting on Wednesday, the 14th inst., at Bro. Harris's, the Three Tuns Tavern, Southwark, Bro. Mariner, W.M., presided, assisted by Bros. Anslow, P.M., as S.W. *pro tem.*; and Cossens, J.W. The business of the evening consisted of three raisings, one passing, and two initiations, which ceremonies were performed in a manner highly creditable to the Lodge. The sum of ten guineas was voted by the Lodge towards the Widows Fund, and a further sum of ten pounds to the widow of a deceased member of the Lodge, whose bereavement was great, owing to the loss of her husband while following his occupation as engineer. All business being concluded, and the Lodge closed in due form, the brethren retired to the banquet. The usual loyal toasts being given and responded to, Bro. C. C. Gibbs, P.M., proposed the health of the W.M. Bro. Mariner in reply assured the brethren he felt great pleasure in receiving their kindly expressions of fraternal regard, and trusted while he had the honour of presiding, his conduct would be such as to meet a continuance of their esteem. Bro. Whitehouse, P.M., proposed the better health of their much respected Treasurer, Bro. Richard Barnes, whose absence they much regretted, he being unable to attend the duties of his office from severe indisposition. Bro. R. E. Barnes, P.M., and Hon. Sec., in rising to thank the brethren, assured them he should indeed be wanting in filial as well as fraternal affection, were he insensible to the very great mark of respect they had unanimously evinced towards his father—they well knew his zeal and punctual attendance for a long series of years, also his ardent wish for the welfare of the Lodge. The W.M. then proposed the health of the newly initiated brethren, Bros. Woodrow and Sennett, which was duly received and responded to. The health of the visiting brethren was also given and replied to, and the evening was spent in a truly Masonic spirit.

TEMPLE LODGE (No. 118).—The members of this Lodge met on Tuesday, the 6th instant, at four, P.M. Bro. Hastilow, P.M., in the absence of the W.M., occupied the chair and was supported by Bros. A. Day, S.W., and E. Farthing, J.W. The Lodge was opened in due form with solemn prayer in the first, second and third degrees. Bros. Jarman and Lyn having shewn their proficiency as F.C. were duly raised to the sublime degree of M.M. in Bro. Hastilow's usual impressive manner. This being the night for the election of W.M., a ballot was taken and declared unanimous in favour of Bro. A. Day, who returned thanks in a very feeling manner for the high honour conferred upon him. The installation will take place on the first Tuesday in February. Br. Beard (the Hon. Sec.), also announced that the annual ball in connection with this Lodge will take place as usual at Radley's Hotel, Bridge-street, Blackfriars, about the middle of February, due notice of which will be given. The brethren were then called off from labour to refreshment. The brethren mustered very numerously, including forty-nine visitors. A very pleasant evening was spent, which was much enlivened by the excellent singing of Bros. Perrin, Sen., Farthing, Lawrence and others. The Lodge was closed in due form, and the brethren separated about ten o'clock. "Happy to meet, happy to part, happy to meet again."

INSTRUCTION.

CRYSTAL PALACE LODGE (No. 1044).—A very numerous meeting of this Lodge was held on Monday evening, December 19th, at the City Arms, West-square, Southwark. Bro. Anslow (in the absence of Bro. Bertram) presided; Bro. Arnold, P.M. of No. 165, S.W., and Bro. Blackburn, P.M. of No. 11, J.W. The business of the evening was devoted to the working of the fifteen sections, and they were distributed as follows:—First lecture, first section, Bros. Robertson; second, Hood; third, White; fourth, Newman; fifth, Blackburn; sixth, H. T. Thompson; and seventh, Arnold. Second lecture, first section, Bros. Bradley; second, Brett; third, Stuart; fourth Hill; and fifth, Thomas. Third lecture, first section, Bros. Hollins; second, Farmer; and third, J. R. Warren. At the conclusion of the sections, on the motion of Bro. J. R. Warren, seconded by Bro. Arnold, a vote of thanks was ordered to be recorded on the minutes to Bro. Anslow, for the able manner in which he had presided on that occasion. Bro. Anslow acknowledged the compliment, and the Lodge adjourned until the 2nd of January.

PROVINCIAL.

BRISTOL.

BRISTOL.—*Royal Clarence Lodge* (No. 81).—At the usual forthightly meeting of this flourishing Lodge, held on Monday, the 12th instant,

two exceedingly interesting instances of the practical influence of that truly Masonic virtue, relief, came under the notice of the brethren. A letter (written on board the *Great Britain*) was read from a brother P.M. of a Lodge, now on his passage to Australia, thanking the brethren, in the warmest possible language, for their liberality towards him at a time of the deepest distress. This brother, from adverse circumstances, over which he had no control, was reduced to the lowest state of poverty, and whilst an inmate of St. Peter's Hospital (the City Workhouse), as a last resource, addressed a communication to the R.W.D. Prov. Grand Master, soliciting the assistance of his Masonic brethren. The case having been brought before the various Lodges, with a liberality truly commendable in a very short time a handsome sum was contributed, which enabled the brethren who had taken the matter in hand, to secure a passage in the abovenamed vessel, and comfortably to fit out their grateful brother on his voyage to Melbourne, there to join his family. The truly eloquent letter of this highly intelligent Past Master was ordered to be inserted in the minutes of the Lodge. The W.M., Bro. Thos. Sainsbury, also stated that he had a most gratifying circumstance to bring before the brethren at the request of Bro. Capt. Stroud a member of this Lodge. This brother, while in command of the ship *Premier*, was wrecked in the Bay of Biscay, picked up with one or two of his crew by a Hanoverian brig on her passage to Melbourne, and landed at Table Bay, Cape of Good Hope. On his arrival at Cape Town in a state of utter destitution, observing a British name (that of Williams) over a store, he entered with the hope of disposing of, or raising a sum of money upon, his nautical instruments, which, together with his Grand Lodge certificate, were the only articles of any description he had been able to save. Although he bore no emblem of the Order, or exhibited no Masonic sign, this brother casually inquired of him if he were a Freemason, and upon his replying in the affirmative and proving the same by means of his certificate, with a liberality which did him credit, Bro. Williams immediately handed him an ample sum for his present need, and requested him to attend the usual meeting of the British Lodge, which happened to be held that evening. On his arrival at the Lodge he was most cordially welcomed by the brethren (particularly by Bros. Russell, P.M., and Widdowes, P.M.), and in a very short time the munificent sum of £30 was raised for his relief, the brethren also giving a fraternal recommendation to the Lodge Goede Trouw, which met on the following evening, and in this Lodge, composed exclusively of Dutch brethren, a farther sum of £12 was handed him. Bro. Stroud also stated that during the whole of his stay, whilst awaiting the arrival of a homeward bound vessel, he was treated in the most hospitable and fraternal manner by these brethren. Being about immediately to sail from Liverpool in another ship, he was unable to attend his Lodge, but was extremely anxious to convey to the brethren of his mother Lodge this pleasing intelligence, and through the Worshipful Master to express, if possible, to the brethren of Cape Town, his warmest gratitude for their kindness towards him, as also for their munificent contributions, which he should ever regard in the light of a loan and take the earliest possible opportunity of refunding. This pleasing communication was received with much interest, and a proposition was at once made, and carried amidst the unanimous acclamations of the brethren: "That the Worshipful Master be requested to address a fraternal letter to the brethren of the British Lodge and the Lodge Goede Trouw, Cape of Good Hope, thanking them for their truly Masonic conduct towards a brother of this Lodge when placed in circumstances of great distress." The election of Worshipful Master, which will doubtless fall unanimously upon Bro. B. H. Rice, Prov. S.W., will take place on Monday, the 26th inst.; the installation on St. John's day, the 27th, at three o'clock p.m.; and the annual banquet immediately afterwards at the Montague Hotel.

[We give the names in the foregoing narrative by request (through our correspondent) of Bro. Stroud himself, who was particularly anxious that some notice of this matter might be taken by the *Freemasons' Magazine*, which "valuable paper" he found was read with lively interest by the brethren in Cape Town, and through the reports contained in which some of them were conversant with the name of the Worshipful Master and other matters connected with the Royal Clarence Lodge. —Ed.]

CHANNEL ISLANDS.

PROVINCIAL GRAND LODGE AT JERSEY.

The Provincial Grand Master, I. I. Hammond, Esq., having called an extraordinary meeting of the Freemasons of the province at six on the evening of Friday, December 16th, there were present at the time appointed about a dozen brethren; this number slowly increased up to seven o'clock; for which hour it was stated that the summons was really intended, though on the paper an hour earlier was mentioned. This regulation though sanctioned by custom, appears most absurd, and several who thought it so were on the point of leaving the room. It gives those who are dilatory an excuse, and it is a tax on those who are punctual. It should be stated, that the Prov. Grand Master was the first to arrive, thus as usual setting a good example. Precisely at seven o'clock the Prov. Grand Officers, or rather about half of them, the remainder being absent, formed in procession in a private room, and preceded their chief to the hall, in which about a dozen brethren were assembled; the whole number present did not much exceed twenty, and during the transaction of business not double that number attended.

The Prov. Grand Master opened the Lodge, with Bro. Miller, acting as D. Prov. G.M., and Bros. J. Johnson and Gremmond filling their respective chairs as Prov. Grand Wardens. The Prov. G. Treasurer, Bro. Du Jardin, and the Prov. G. Secretary, Bro. Adams, were also in their places, and about four other officers, including one of the six Prov. G. Stewards.

The Prov. Grand Secretary read the circular convening the meeting, but when requested to comply with the first entry upon it, by laying before Prov. Grand Lodge the returns of the several Lodges within the province, he stated his inability to do so, as he had transferred them to the Prov. Grand Registrar. The report of the local Board of Benevolence was the next item, which also the Secretary said he had not prepared, under an impression that it was not a portion of his duty, but of that of the Prov. Grand Treasurer.

Bro. Du Jardin, Prov. Grand Treasurer said he did not consider it as his business to prepare a formal report, but having his books at hand, he was able to state that only five pounds had been paid during the present year, it being a sum voted to Bro. John Battam, now deceased; the Prov. Grand Treasurer added that he had a balance in hand amounting to about £120.

The Prov. Grand Treasurer was called upon for the returns of the different Lodges which also were read from the books, as no balance sheet had been prepared.

The Prov. Grand Master expressed his earnest wish that in future a separate sheet might be presented, which might lie on the table for the inspection of the brethren, who could not be expected, each for himself, to examine the different books of accounts. It was desirable that every brother should be able to see at a glance the condition of the various funds, at least on occasion of the Prov. Grand Lodge.

The Prov. Grand Treasurer reported that he had no money in hand, but that on the contrary a few shillings were owing to him; there were considerable arrears, which has been accumulating for the last ten years on the part of Prov. Grand Officers, who had omitted to pay their fees on appointment, some of which were irrecoverable, as the brethren had left the island. He was always ready to receive these sums, but did not consider it as his duty to make application for them.

The Prov. Grand Secretary then read the report drawn up by the Local Board of General Purposes, in which announcement was made of various matters of detail which had been considered and disposed of, and also of the examination and payment of some accounts; it included the returns of the different Lodges in the province, showing a total of £30 10*s.* 0*d.* The report contained an especial notice of the arrears of Prov. Grand Officers, with a list of those who had neglected to pay the fees.

This excited a lengthy discussion, in which many brethren took part, some of them strongly expressing regret that their names had been thus unfavourably presented to the Lodge, inasmuch as no application for payment had been made to them, otherwise they would instantly have complied; while several were not even aware that there were fees to be paid on appointment to office; they considered that copies of the by-laws of Prov. Grand Lodge ought to have been presented to them, which would have put them in possession of the facts.

The Prov. Grand Master expressed his regret at the imputations thus made, for which he was quite aware there existed no foundation as regarded many brethren.

On the motion of Bro. Du Jardin, seconded by Bro. Miller, this matter was referred back to the Local Board of General Purposes.

Among the recommendations of this Board was one to the effect that, with the approval of the Prov. Grand Master, it is desirable to hold two regular meetings of Provincial Grand Lodge in each year instead of one.

In the absence from illness of Bro. Hocquard, President of the Board, Bro. Du Jardin proposed alterations in the by-laws with this object, which being duly seconded, were passed unanimously after some little discussion.

The Prov. Grand Lodge having been then closed, the brethren adjourned to the Exeter Inn, where a supper had been provided, and spent two hours together in pleasant social intercourse.

[Your correspondent is not a member of any Lodge in the island, though at present a resident there. He therefore feels at liberty to notice a point of difference between the practice here and elsewhere. In some districts the Prov. Grand Master summons the Prov. Grand Lodge to meet at the different Lodges in his province in rotation; whereas here it is held independent of all of them. There are advantages in each plan, but perhaps those of the former predominate—a little rivalry is excited between the private Lodges as to the style of reception given to Prov. Grand Lodges which acts as a beneficial incentive. But the main point is this, that the Masonic chief of the province has but one person to hold responsible for the good management and due preparation, namely, the W.M. of the Lodge in whose rooms the meeting is held, who ought to put himself in communication with the Secretary, Director of Ceremonies, Stewards, and others, and concert everything necessary for comfort and order. The absence of some such plan is much felt in Jersey, where there appears a divided responsibility, and too much is thus thrown upon the Prov. Grand Master, who ought to have nothing to do with the details, except to give the order to convene Prov. Grand Lodge, and the appointment of the place where it is to be held. If some such arrangement were adopted in Jersey, probably better preparations would have been made than were manifested at this meeting. These remarks are made in all courtesy and deference to the Prov. Grand Master, who certainly is most anxious to do all in his

power to promote the happiness and welfare of the Lodges which are under his jurisdiction.—H. H.]

DEVONSHIRE.

Stonehouse.—*Lodge of Sincerity* (No. 24).—At the regular meeting, held pursuant to notice, Bro. R. R. Rodd, W.M., in the chair, present: Bros. Tripe, P.M.; Lord Graves, S.W.; Knowling, J.W.; Dix, acting Chaplain; Spence Bate, Sec.; Ridley, S.D.; Rae, J.D.; Walker, I.G.; Dowse, P.M.; Hunt, P.M.; Cave, W.M., No. 122; Russel, P.M.; Triscott, Owen; and visiting brethren, Ratcliff and Nowel—the Lodge was opened in the first degree, and the minutes of the last meeting were confirmed. Bro. Rains was then examined, and having been found to have made due progress, was solemnly passed to the degree of Fellow Craft. Bro. Batten was then examined as to the progress of his studies in the hidden mysteries of nature and science, and was afterwards raised to the sublime degree of M.M. The Lodge was then worked down to the first degree, when Bro. Heath was balloted for and elected as a joining member. The by-laws, as amended, were read and ordered to be put into type. Some bills were ordered to be paid, and the half-yearly banquet was decided to be held at Bro. Thomas's Hotel, Devonport, on the 22nd inst., at six P.M. The Lodge was closed in peace and harmony at ten o'clock.

DURHAM.

South Shields.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was held on Monday evening, December 12th, at Bro. Carmon's, Golden Lion Hotel, the W.M. (Bro. Oliver) presiding, supported by Bros. Foster, Ridley, Toshach, Hewison, T. Fenwick (W.M. elect of St. George's, No. 624, North Shields), Twizell and Tulloch, P.Ms.; and assisted by Bros. J. Hinde, S.W.; Buckland, J.W.; and other officers. After four gentlemen had been initiated, Bro. Hinde, S.W., the W.M. elect, was presented for installation by Bro. Forster, P.M., and after having been duly obligated, was placed in the chair by a board of P.Ms. and duly saluted by the brethren. The ceremony of installation was ably and effectively conducted by Bro. Ridley, P.M., wearing his costume of a P. Prov. J.G.W. The W.M. appointed his officers as follows: Bros. J. J. Oliver, P.M.; Buckland, S.W.; Roddams, J.W.; Featherstone, Chap.; Hindmarch S.D.; J. D. Laister, Treas.; G. S. Shotton, Sec.; Barlow, J.D.; Watt, Org.; Buchanan, I.G.; and Dunbar, Tyler; Chambers and Windass, Stewards. Previous to the W.M. investing the Tyler, he presented to the Lodge a beautiful and elaborately mounted sword for the use of the Outer Guard. The brethren having adjourned to refreshment, the usual loyal and Masonic toasts were given and responded to with the accustomed Masonic honours. A sum of five pounds was voted towards the funds raised for the new Mechanics' Institute now in course of erection. The treasurer's account was presented by the auditors, showing a balance of £169 11*s.* 6*d.* in favour of the Lodge, and ordered to be printed; during the year a sum of £47 13*s.* 0*d.* has been voted towards the Masonic and other charities. After some other business the Lodge was closed in due form.

KENT.

Ashford.—*Invicta Lodge* (No. 1011).—The installation of Worshipful Master of this Lodge took place on Wednesday, the 14th instant, at the Assembly Rooms. Bro. Wm. Sheppard, the first Junior Warden of the Lodge, was duly installed in the chair, the ceremony being ably conducted by Bro. C. I. Cooke, P. Prov. S.G.W. Bro. Sheppard appointed the following officers: Bro. B. Thorpe, Prov. G. Reg., being the immediate P.M.; Bros. B. K. Thorpe, S.W.; M. Kingsford, J.W.; J. S. Easter, Sec.; W. H. K. Springen, S.D.; M. Fresson, J.D.; H. Maund, I.G.; H. Collins, Org. The following brethren of the Lodge were present—Thos. Hallowes, P.M.; P. Prov. S.G.W.; G. W. Greenhill, W. Lond, R. Mansell, W. G. Oliver, J. Warrington, and F. C. Hallowes; and the visitors were Bros. H. Stock, P.M.; P. Prov. G. Supt. of Works; and T. Kelsey, of No. 816; T. A. Chubb, P.M., No. 1; Ed. Ashdown, P.M.; G. Key, P.M.; and E. Tomalin, S.W., of No. 147; S. M. Shrubsole, W.M.; and J. Greaves, of No. 155. Before Bro. Thorpe left the chair, in the name of the brethren, he presented to Bro. T. Hallowes a handsome P.M. jewel, on which was engraved the following inscription:—"Presented to Thomas Hallowes, Esq., by the brethren of the Invicta Lodge, Ashford, as a token of gratitude for his valuable assistance in the formation and working of the Lodge, and as a mark of esteem for him as a Mason." Bro. Hallowes is so impressed with the advantages and beauties of Freemasonry that although residing twenty miles distant, he has not hesitated to give up much valuable time in the establishment of this Lodge, and has rarely been absent from its monthly meetings since its foundation in 1857. At the close of the Lodge the brethren dined together, and passed a pleasant evening, during which the usual Masonic toasts were given and responded to, the newly installed Worshipful Master presiding.

LINCOLNSHIRE.

Louth.—*Lindsey Lodge* (No. 1014).—The members of this Lodge met at their new rooms on Wednesday week, for the purpose of installing Bro. Christopher Ingoldby, who had been elected W.M. at the last Lodge night. The chair was taken by Bro. Waite, who very effectively discharged the duties of installing master. After having been duly conducted to the chair, and saluted by the brethren according to the ancient ceremonies of the Craft, the new Master appointed and invested the following Officers:—Bros. S. Trought, *M.D.*, S.W.; James Fowler, J.W.; R. J. Nell, Treasurer; Geo. Edwards, Secretary; C. M. Nesbitt, J.D.; Anselm Osling, J.D.; F. P. Cupiss and J. G. Williams, Stewards; J. S. Young, I.G.; R. P. Hadjam, Tyler. At the conclusion of the ceremony, the W.M., after thanking the brethren for the honour conferred upon him, moved in terms of well merited eulogy, that the thanks of the Lodge be presented to Bro. J. F. Waite, for the zealous manner in which he had occupied the chair during the past year. Bro. Dr. Trought, S.W. seconded the motion, which was carried with Masonic enthusiasm. The Lodge being closed, the brethren adjourned to refreshment, and passed a most agreeable and harmonious evening. The Lodge meetings are now held at seven in the evening instead of six as heretofore, and under its present able and efficient Master and officers will, we are sure, maintain and improve upon the high position it holds in the province. The festival of St. John will be celebrated at a Lodge of Emergency summoned for Tuesday next, when a brother will be raised to the third degree.

NORTHUMBERLAND.

Newcastle.—*Lodge de Loraine* (No. 793).—This Lodge met at Freemasons' Hall, on Friday, the 16th inst. There was a large attendance of Past Masters and brethren. Bro. Wm. Johnson, P.M., of Lodge No. 24, installed Bro. Septimus Bell, W.M. elect, to the chair, according to the ancient usages and customs of the Craft. Bro. S. Bell, W.M., invested the following as officers:—Bros. T. Alexander, P.M.; E. D. Davis, P.M., Dir. of Cers.; Rev. S. Y. B. Bradshaw, Chaplain; T. Anderson, S.W.T.; B. Winter, J. W.; R. Smaile, Sec.; J. Stokoe, Treas.; J. Bailes, S.D.; G. Twigg, J.D.; J. G. Penman, Org.; T. E. D. Byrne, I.G.; W. Bailes, S.S.; A. Mosley, J.S.; J. Bousfield, Purveyor; Alexr. Dickson, Tyler. The annual festival will be held at Bro. J. Brodie's, Turk's Head Inn, in conjunction with the brethren of Lodge No. 24, on St. John's Day, Dec. 27th. During the last twelve months this Lodge has had twenty initiations, and twenty-three subscribing members added to their roll.

STAFFORDSHIRE.

Hanley.—*Menturia Lodge* (No. 606).—The members of this Lodge held their annual festival of St. John's on Tuesday, December 13th, at the Mason's Arms Inn, Upper Hanley. After the ceremony of the installation of Bro. John C. Daniel as Worshipful Master for the ensuing year, the members and visitors (numbering between forty and fifty) adjourned to an excellent dinner, provided by Bro. T. Simpson. The after proceedings were of the usual diversified and interesting character.

WARWICKSHIRE.

Birmingham.—*St. Paul's Lodge* (No. 51).—The usual monthly meeting of this Lodge was held at the Union Hotel, on the 28th November last. The Lodge was well attended by brethren under the presidency of the W.M., Bro. Wm. B. Briggs. The R.W. Prov. G.M., Lord Leigh, was present. The Lodge was opened in the first degree, and the minutes of the previous Lodge read and confirmed. Bros. Boddington, York, and Allen were duly examined, and the Lodge being opened in the second degree, the brethren were duly passed. It was proposed by the Hon. Sec., Bro. Alfred W. Suckling, and seconded by the W.M., "That there should be an especial performance at the Alhambra Circus for the benefit of Bro. Wallett, who had contributed by his performances so largely to the funds of the charities of the town, under the patronage of the Prov. Grand Master, and the various Lodges of the province," and carried unanimously. The Prov. G.M., Lord Leigh, intimated his intention of being present on the occasion of the performance. The W.M. proposed as a joining member Bro. the Rev. — Edwards. The Lodge was closed with perfect harmony and brotherly love, and the brethren proceeded to dinner. At the conclusion the W.M. gave the usual loyal toasts, which were cordially responded to. The W.M. gave the first Masonic toast, "The health of the Grand Master, the Earl of Zetland," which was most warmly received. The W.M. next gave "The Health of the R. W. Prov. Grand Master, Lord Leigh," stating that he had the greatest pleasure in doing so, inasmuch as the Prov. Grand Master had at all times shown a great interest in Masonry, and particularly in the prosperity of the Lodges in the province over which his lordship so well presided, and he hoped he might long continue to hold the office of Prov. Grand Master. This was received with great enthusiasm and Masonic honours. His lordship, in a truly Masonic speech, congratulated the Lodge at having such a W.M., who also was an officer in the Rifle Volunteers; and further stated that he would have the pleasing duty to preside at the Anniversary Festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, and should feel great pleasure in so doing; he hoped many Warwickshire brethren would be there to support him. (Cheers). In conclusion he thanked the brethren for the honour they had done him, by the manner in which his health had been received, and alluded to the fact that he had spent many happy hours in the St. Paul's Lodge. The noble lord then said that he had to propose the next toast, which was a most pleasing duty. It was with great satisfaction he had witnessed the working of the W.M., and hoped he would long live to be an honour to the St. Paul's Lodge; he proposed "The health of the Worshipful Master." This was received with full Masonic honours. The W.M., in responding, stated he felt a great and Masonic interest in the prosperity of the Lodge, and although he should leave the chair in December, he should ever continue to do all in his power to promote the interest of the Lodge; and feel the warmest gratitude towards the officers and brethren

who had so well supported him. The W.M. then proposed "The health of the Visiting Brethren," coupling with it the name of Bro. Blake, who responded in a feeling speech. Bro. Elkington, P.G.S.B., and Prov. G. Sec., proposed "The health of the Past Masters of St. Paul's Lodge," which was warmly responded to by Bro. Stillman, P.M. The W.M. proposed "The health of the Officers of the Lodge, coupling with it the name of the Junior Warden, who responded in an able speech. The W.M. then stated that he rose with pleasure to propose "The health of the Hon. Sec.," which he did in eulogistic terms, thanking him for the interest he had always displayed for the welfare of the Lodge, and the uniform courtesy which he invariably displayed towards its members. The Hon. Sec., Bro. Alfred W. Suckling, briefly responded, and the business of the evening was brought to a close in harmony shortly before ten o'clock.

WILTSHIRE.

Trowbridge.—*Lodge of Concord* (No. 915).—This Lodge held its last meeting for the year on Tuesday, the 13th instant, at the Court Hall, Trowbridge:—present, Bros. H. C. Levander, W.M.; G. Plimmer, S.W.; J. Allen, J.W.; F. Webber, P.M.; and other brethren. After the minutes of the previous meeting had been read and confirmed, a ballot was taken for Mr. Solomon Saxty as a candidate for initiation. The result being in his favour, he was admitted and duly initiated into the mysteries of our ancient Order. The brethren then proceeded to ballot for a Worshipful Master for the ensuing year, when the present W.M. was reelected. Bro. J. E. Hayward was also reelected Treasurer, and Bro. W. Bailey, Tyler. Auditors of the accounts, and Stewards for the approaching annual festival, were also appointed. All Masonic business being ended, the Lodge was closed, and the brethren adjourned to refreshment.

ROYAL ARCH.

INSTRUCTION.

United Pilgrims and Domatic United Chapters.—This Chapter of Instruction, so celebrated for its correct working in Royal Arch Masonry, having removed from the Queen Elizabeth, Walworth, to Comp. Hill's, the City Arms, West-square, St. George's Road, near the Elephant and Castle, the opening took place at the latter house, on Thursday, the 8th December, on which occasion Comp. Ladd, M.D., presided as M.E.Z.; Comp. Garrod, H.; Comp. J. R. Warren, J.; Comp. Onslow, P.S. After the ceremony of exaltation the M.E.Z., Comp. Dr. Ladd, explained the Royal Arch jewel, and illustrated the same by diagrams, with the solids and sphere of the universe, in a very interesting and excellent manner. The business of the Chapter being concluded, the Companions adjourned to refreshment; and after the usual loyal and Masonic toasts, the M.E.Z. gave "Success to the United Chapters," and congratulated the Companions upon the improvement in their quarters. Comp. Blackburn, in proposing the health of the M.E.Z., said he considered Royal Arch Masons deeply indebted to Comp. Dr. Ladd for the zeal and intelligence he had displayed in Royal Arch Masonry, and without whose kindness in imparting the same this Chapter of Instruction never would have arrived at the high position it has now attained. The M.E.Z., in returning thanks, begged to state that if any obligation existed it was certainly due to Comp. Blackburn, from whom alone he himself had acquired the knowledge it would ever be his pleasure to teach. The healths of the Principals of the United Pilgrims and Domatic Chapters having been honoured and duly responded to, as also the worthy host, Comp. Hill, the brethren separated at an early hour, after a most delightful and intellectual evening.

ANCIENT AND ACCEPTED RITE.

ROSE CROIX CHAPTER.

A meeting of the members of the Invicta Rose Croix Chapter was held in the Masonic Hall, William-street, Woolwich, on Friday, Dec. 16th, for the installation of the M.W. Sov. elect, the Ill. Bro. Major Henry Clerk, 31°. The Ill. Bro. Dr. H. J. Hinxman, 31°, presided, and in the presence of the brethren assembled inducted his successor into the chair. The M.W. Sov. then appointed as his officers for the ensuing year:—Bros. William Henry Carter, 1st Gen.; John W. Figg, 2nd Gen.; E. J. Phillips, G. Marshall; William Smith, Raphael; Matthew Cooke, Org.; Robert Crowe, Capt. of Guard. This was the first meeting in the new Masonic Hall, which is a joint undertaking of this Chapter—the Kemys-Tynte Encampment and the Florence Nightingale Lodge. The hall of is of good proportions; indeed we may call it a noble room, and is sufficiently spacious for giving good effect to the beautiful rite that celebrated its opening; it was therefore to be regretted that the attendance was so small. The chamber, having a vaulted or semi-circular roof, is well adapted for giving good effect to music; and the Organist will doubtless avail himself of its capabilities when there is a numerous assemblage to deaden the echo which exists in a small meeting. The hall is approached from the street by a lobby, from which open a Tyler's room and preparation room—small certainly—but sufficient for any Masonic purposes. The hall is lighted from the roof, excepting two circular lights at the east and west ends, which are to have illuminated emblems; and when the intended decorations on the walls are completed, the Woolwich brethren may congratulate themselves on having a house of assembly superior to any in London. Bros. Hinxman and Clerke, by whose exertions this has been effected, cannot fail to be highly gratified with the successful result. All business being ended, the brethren adjourned to Bro. De Grey's Tavern for banquet. Bro How was the only visitor.

IRELAND.

CORK.

PROVINCIAL GRAND LODGE OF MUNSTER.

The fourth quarterly meeting of this year was held on the 20th of November, 1859, in the large handsomely decorated Lodge room of the first Lodge of Ireland, Turkey-street.

In the absence of the Prov. Grand Master, the Grand Lodge was opened in due form by his Deputy, Bro. George Chatterton, who said that he felt gratified on seeing the Lodges, particularly those of the city, so well represented, and also that he felt pleased at being able to state that the usual harmony continues amongst the brethren.

The first business commenced with the election of officers for the ensuing twelve months. Bro. A. Perrier, P. Prov. S.G.W., after having spoken in very flattering terms of the general conduct and well known efficiency of the outgoing officers, proposed their reelection, which was duly seconded, and unanimously carried. The officers for the next year are as follows:—Bros. Gen. Sir James C. Chatterton, *K.H.*, Prov. G.M. of Munster; George Chatterton, D. Prov. G.M.; Richard Meara, Prov. S.G.W.; the Hon. Charles Moore Smyth, Prov. J.G.W.; the Rev. J. D. Penrose, Prov. G. Chaplain; Godfrey Brereton, Prov. S.G.D.; James E. White, Prov. J.G.D.; Henry Bible, Prov. G. Purs.; George Harvey, Prov. G. Treas.; William Penrose, Prov. G. Sec.

The following communication from the Prov. Grand Master of Munster was then read:—"The Prov. Grand Master has learned with extreme satisfaction the very respectable gathering of the Masonic body upon the late occasion at the ceremonial of laying the foundation stone of St. Patrick's Bridge, and he requests the Deputy Prov. Grand Master, the Prov. Grand Lodge, and the Worshipful Masters and brethren of the different Lodges in attendance, to accept his warmest thanks and paternal regards." The Prov. Grand Master had also the pleasure to receive a letter from the Earl of Carlisle, expressive of his excellency's satisfaction at the excellent and very efficient manner the Masonic operations were conducted, and whilst the Prov. Grand Master greatly regrets he was prevented from being present upon so interesting an occasion, he feels consoled by the certain conviction that his place was most ably filled by the Deputy Grand Master.

SCOTLAND.

Clackmannan. — *Alloa Lodge.* — A meeting of this Lodge took place at the Lodge room, Alloa, on Tuesday, the 13th inst., the W.M., Bro. W. Downing Bruce, of Garlet and Kilbagie, presiding, when the following office bearers were elected for the ensuing year, viz.:—Bro. William MacQueen, W.M., in the place of Bro. Downing Bruce, appointed representative Master to the Grand Lodge; Bro. Thos. Hunter, Senior Warden; Bro. Capt. R. C. Dalrymple Bruce, 8th King's regiment, representative Senior Warden; Bro. Alex. Mackie, Junior Warden; the Right Hon. Bro. the Earl of Buchan, representative Junior Warden; Bro. R. O. Arnot, Treasurer, and Bro. J. B. Richardson, Secretary.

AUSTRALIA.

VICTORIA.

LAYING THE FOUNDATION STONE OF A MASONIC HALL AT BEECHWORTH.

The foundation stone of a Masonic Hall for the Beechworth Lodge of St. John, No. 1030, was laid on the 6th September with due observance of all the forms and solemnities appertaining to the ceremony. The hall which, when erected, will be a plain unpretending erection of red brick, but of commodious size, and containing the necessary arrangements of anteroom, will grace Loch-street, almost immediately opposite to the Athenæum, and will be very useful indeed to the members of the Lodge, who have hitherto been indebted to the kindness of Mr. John Smith for the use of the hall in the now untenanted Eldorado Tavern in High-street. The ceremony was the occasion of bringing together nearly every member of the Lodge in the district, besides a number of brethren who do not belong to it. It was one of those great occasions on which the brethren are permitted to walk in procession, wearing the badges and ornaments of the Order, and to publish to the uninitiated world at large indications of the great principles to which they are devoted. The spectacle of a large body of men passing in procession through some of the principal streets of the town, naturally excited much observation, and a very large concourse of ladies and gentlemen had collected on the site of the building to witness the ceremony of laying the stone. The chief actor in the ceremony was Bro. A. H. Lissak, jun., the Worshipful Master of the Lodge, who with its first

public appearance closed his connection with the brethren residing in Beechworth. In consideration of Bro. Lissak's approaching departure, the brethren of the Lodge expedited the ceremony to pay him the highest compliment in their power.

The brethren met in Lodge early in the afternoon, and having then adjourned, formed a procession, as follows :—Tyler, with drawn sword; band of music; brethren of the lodge; the architect, with plans, Bro. Ambrose; cornucopia, with corn, by a Master of a Lodge, Bro. Barden; two ewers, with wine and oil, by Master Masons, Bros. Sinclair and Rochlitz; and, on either side, Stewards, with rods, Bros. Noble and Dunn; Superintendent of Works, with copy of scroll, Bro. Turner; Secretary (Bro. Burbank) with constitution on cushion; Treasurer (Bro. Monk) with bottle and coins ; column of J.W., by a Master Mason, Bro. Banon; the J. W. (Bro. F. Brown) with plumb rule; Banner, borne by Master Masons, Bros. Gitchell and Telford; and having a Master Mason on either side; column of S.W., by a Master Mason, Bro. Shackell; S.W. (Bro. G. W. Henderson) with level; J.D. (Bro. R. H. Murton) with rod; a Master Mason (officiating as Chaplain) with Bible, Bro. Young, having a Master Mason on either side; a Master Mason with square, Bro. Wright; a Master Mason with the Trowell, Bro. Dempster, M.D.; P.M. with mallet, Bro. Gruber; I.G. (Bro. Keefer) with sword; the W.M., Bro. A. H. Lissak, jun.; the S.D. (Bro. S. Jereslow) with rod; Tyler, Bro. Finnigan; Marshal, Bro. Prater; Band Master, Bro. Moss.

In this order the procession moved through Church, Ford, and Camp streets, to the allotment in Loch-street, where the brethren formed a double line, through which the Master, the officers of the Lodge, and the brethren assisting at the ceremony, proceeded to the stone, round which they all then formed a circle. The stone having been raised, the band playing a solemn air, a prayer was recited by Bro. Young. Bro. Turner read a copy of the inscription, and Bro. Monk, the Treasurer, deposited in the cavity a bottle containing copies of the local journals, a series of coins, and a list of subscribers to the building. The usual cement was laid over the cavity, and to a similar strain of sacred music the stone was again lowered in its place. The Worshipful Master having proved its correctness with the plumb rule, level and square, which instruments were handed to him by the respective officers whose badges they are, exclaimed, "I pronounce this stone to be well formed, true and trusty." Corn, wine, and oil, were in succession presented to the Worshipful Master, and by him poured upon the stone, the band playing a lively air. The operation having been completed, the Worshipful Master pronounced the following prayer :—

"May the all bounteous Author of Nature bless the inhabitants of this place, with all the necessary conveniencies and comforts of life, assist in the erection and completion of this building, protect the workmen against accident, and long preserve this structure from decay, and grant to us all in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be."

The band again played a few bars, and the Worshipful Master having given three knocks on the stone with the mallet, said, "Knock and ye shall enter, ask and ye shall receive, seek and ye shall be satisfied." The Architect, Bro. Ambrose, then received from the Worshipful Master the several tools which he had used, which were again returned to their proper bearers; and, finally, a plan and section of the building was opened and exhibited, and then returned to the Architect. This concluded the formal part of the proceedings. The Worshipful Master having mounted the platform, delivered the following oration :—

"Since the earliest ages of man, after Adam was driven forth from the Garden of Eden, buildings have been erected for various purposes; their first object was, no doubt, to protect the inhabitants of the earth from the inclemency of the seasons, the attacks and ravages of wild beasts, and the depredations of enemies. But as mankind increased in number, so also did the necessity for sufficient indoor accommodation increase, and about the time of Noah we find that large cities were scattered over the then known earth; we also find shortly afterwards the Tower of Babel erected by a certain class of men, who said 'Let us build us a name lest we be scattered abroad.' This is the first instance of a building having been erected by a certain class or society of men; but as the sciences and civilization spread themselves over the face of the earth, men banded themselves together for specific objects, and erected superb and stately edifices dedicated to the promotion and propagation of their different views and pursuits. Solomon, King of Israel, erected for the perpetuation of the worship of the Almighty, in contradistinction to the different forms of paganism professed by the inhabitants of the countries by which his dominions were surrounded, a temple, which in grandeur, magnificence, and beauty, excelled every other building of that and all preceding ages; and the excellent wisdom of its design, and the beauty of its execution, even to this day stand out in bold prominence. We thus find, one thousand years before the Christian era, our Grand Master, King Solomon, erecting an edifice for the propagation of the truths of our Order—erecting a temple on the principles of Masonry. From that time it has been customary for Masons to follow in the footsteps of their illustrious prototype, and to erect over the face of the earth superb edifices, as monuments of the successes of Masonry. We have then, this day, my brethren, been engaged in a truly great work, in laying the foundation stone of another edifice dedicated to the cause of Masonry; of another monument of the advancement of civilization; of another temple for the propagation of the truths of our Order. How wonderful it is to look back, with a searching eye, through the intricate windings of ancient and modern history, and trace the development of our noble science! How instructive to compare its steady advancement, side by side with the rise and fall of so many other orders of antiquity and the middle ages! How edifying to linger upon its beauties, and recall the evidences of its having existed from time immemorial. The question naturally arises, Why has Masonry outlived every other tradition of the ancient world, while cities have crumbled and great names have been forgotten? Why, in this enlightened age, is it enabled to rear in all its pristine beauty, its mighty head, covered with the hoary frost of ages, and in its proud strength, defy the attacks of time, so ruinous to everything emanating from mortal handiwork? Why, even now, do its solid foundations rest upon the whole of the known globe, and where man is to be found, there also a Mason finds a brother! It is, my brethren, because Masonry comprises within itself the truths of holy writ. It is because it teaches us to look above the vanities of this world, and prepare ourselves for the glories of the world hereafter. It is because it is the figurative representation of many grand principles, which are nobly upheld, and which render it worthy to receive within its folds the truly great of every age. It is because it is the embodiment of those great truths and moral precepts which form the bulwarks of society. It is because it casts its mantle of charity over the whole human race, and within its fond, its tender, its merciful embrace, the distressed find relief; the afflicted—consolation; the poor—benevolence; the widows and orphans—assistance. It is because it disseminates through its disciples the principles of moral truth and virtue, and the wish for extensive researches into the hidden mysteries of nature and science. How many competitors have started in the race, while Masonry was pursuing its steady and onward course for the improvement of mankind. How many illegitimate offshoots from the parent stem have sprung into maturity, and have as suddenly ceased to exist. Their name is legion, and the unsuccessful results of these conceptions prove that nothing can withstand the withering hand of time, unless supported by the best, the noblest, and the purest intentions. These orders were all founded from unworthy motives, and for objects of personal aggrandizement. They were not only secret but exclusive. They became, in the hands of designing and ambitious men, instruments for carrying into effect the most barbarous and revolting cruelties. They became instruments for crushing freedom, and independence of thought and action; and after they had filled the measure of their iniquities to overflowing, and when the mind of man suddenly burst the bonds of persecution and ignorance, and with a mighty bound rose above the trammels of superstition and darkness, it was then that those societies met with that execration they so justly deserved, and fell, covering with ignominy and disgrace, all those who were in any way connected with them. But during these dark and troublesome times our noble science, following its bright path, was like the star in the East, the beacon for the truly great and the free among nations. It was free then as it is free now—it taught then as it teaches now; it was peaceful then as it is peaceful now. Superstition, bigotry, intolerance, irreligion, and sophistry dared not profane its precincts then, as they dare not now. It held out the open hand of friendship to the persecuted of every sect and of every nation. It taught them that man to man was a brother. It inculcated the startling lesson of natural equality, and mutual dependence. And now, my brethren, in what were so lately the wilds of an unknown continent, it has placed its giant stride, and in erecting this Masonic hall, we are adding another trophy to its many victories. The harmonizing and invigorating effects of Masonry are not confined to ourselves or our Lodges. Their spirit infuses itself in all our transactions and connections with the outer world. The many symbols which so forcibly illustrate the truths and principles of our Order, must be, to the observant Mason, ever before him. The very implements which I have this day employed, are happy illustrations of this fact. The square, the level, the plumb rule. The square, in our art, teaches us morality. Morality, the firstborn of religion, the keystone of the greatness of nations. The level, equality, not Utopian equality, not Red Republican equality, but equality in the eyes of our Creator. The plumb rule, uprightness, not alone uprightness in our actions, but uprightness in our thoughts and intentions, so that not only must mankind believe us to be just, but the all seeing eye of the Almighty Architect in penetrating the innermost recesses of our soul, must find our thoughts and intentions in accordance with our words and our actions. And, my brethren, let your conduct throughout life ever be judged by the principles of which these tools are the figurative representatives. Let the electric chord of sympathy and feeling which unites us, cause us to open our ears to the cry of distress, and our hearts to the voice of affliction. Let us demonstrate to the uninitiated world that our art teaches us not to consider rank, not to consider creed, not to consider colour, but to look into the inward man, and find in him the image of our Creator. Let the bonds of amity and unity of which our science is allegorical, form between us and mankind generally an indissoluble, though invisible, tie of fellowship and good will.

The Orator concluded with the following prayer :—"Almighty and eternal God, by whose creative fiat all things first were; we, the frail creatures of thy Providence, humbly implore thee to extend thy right hand of graciousness over this goodly land, and to cause it to overflow as thou didst the land of the chosen people of old, with milk and honey. Plant the fear of thy will in the hearts of its inhabitants, that they may ever regard thee as the dispenser of all good and the guardian against all evil. Prove through them to the nations of the earth, that peace, good government, political freedom, and pure religion, free from intolerance or superstition, walk hand in hand; and we beseech thee to exalt our

Order, and illuminate it with the rays of thy blessings, preserve it intact in all its loveliness from the attacks of time, and the innovations of men. Cause its disciples to disseminate by their example, through the length and breadth of the land, its three grand principles—brotherly love, relief, and truth. Permit them to raise their eyes to the glories which surround thee, that they may ever be prepared for thy summons, and ready to meet thee in the Grand Lodge above, where thou in thine infinite wisdom, thy glory, thy goodness, and thy mercy, reignest for ever and ever. So mote it be."

At the termination of the oration, the music again struck up, the members formed in procession, and with the order in which they had arrived inverted, returned to their Lodge-room in the El Dorado.

The ceremony was one which the people of Beechworth may probably never have another opportunity of again observing; should any one chance to do so, he may be certain that it will not be accomplished more beautifully, or more correctly.

MELBOURNE.—*Richmond Lodge* (No. 1093).—The installation of the W.M. of this Lodge took place on Tuesday, the 13th September, at Tattersall's Hotel, Lonsdale-street East, Melbourne. The accommodation necessary for this occasion, in consequence of the increase of the members, rendered it necessary for the W.M. to hold this meeting at the Lodge rooms at Tattersall's. At half past four o'clock, the D. Prov. G.M. and his Prov. G. officers, with several brethren of distinction, arrived at the hotel, when the W.M. of the Richmond Lodge and its members immediately proceeded to the ceremony for which they had assembled. The chair was taken by Bro. H. St. John Clarke, the W.M. The W.M. elect, Bro. George M. Nicholls, being introduced to the chairman by the Prov. S.G.W. and the Prov. G. Sec., was, according to ancient custom, regularly installed as W.M. of the Richmond Lodge for the ensuing twelve months, or until such time as his successor may be duly nominated. When this imposing ceremony was concluded, the brethren immediately adjourned to Menzies' Hotel, La Trobe-street, where a banquet was laid out with taste and elegance. The cloth being removed, several loyal and appropriate toasts were proposed by the newly installed W.M., and responded to with much feeling and eloquence by the members present. The health of the W.M. was proposed in a speech of great merit, by the D. Prov. G.M., and heartily responded to by the brethren present. Bro. Nicholls, in rising to respond to the toast, said he felt some embarrassment in replying to the high compliment paid him by the D. Prov. G.M., and also to the members, for the cordial, and (he had reason to believe), the sincere manner in which his name had been received. He sincerely hoped that no act on his part would ever mar the good fellowship that now existed between himself and the members of the Richmond Lodge; and, at the expiration of his term as their W.M., he trusted they would have no occasion to regret having selected him to preside over them. To his officers he looked for that support and good order which will ensure success, harmony, and esteem. There was one circumstance connected with this installation which he (Bro. Nicholls) viewed with peculiar pleasure and satisfaction. The Prov. G. Sec., Bro. Levick, P.M., who officiated as one of the installing Masters, initiated him into the mysteries and privileges of Freemasonry in England. He justly considered Bro. Levick his Masonic father, to whom he was indebted for much valuable information; and he sincerely hoped his acts and actions would always have a tendency to consider him a not undutiful son. In the course of the evening, a beautiful P.M's. jewel was presented by the members of the Richmond Lodge to their immediate P.M., Bro. H. St. John Clarke. The presentation was entrusted to the Prov. S.G.W., Bro. H. W. Lowry, who, in his usual masterly style, did full justice to the interesting event. Bro. Clarke, P.M., feelingly and appropriately acknowledged the handsome mark of esteem which had been presented to him by the members of the Richmond Lodge; and when he looked upon the gift, it would remind him of his duty to this Lodge in particular and to the brethren generally. The proceedings shortly afterwards terminated.

PORTLAND.—*Lodge of Victoria* (No. 841).—A meeting of this Lodge was held at the Lodge room, Lamb Inn, on Monday, October 10th, 1859, at two o'clock, P.M., Bro. Charles George Thompson in the chair, supported by Bros. P. Scott, T. W. Watson, J. M'Conochy, and H. Castle, P.Ms. The Lodge was opened in due form and with solemn prayer, and the minutes of last Lodge read and confirmed. The Lodge was then opened in the third degree, when Bro. Thos. Henty was duly raised. The Lodge was then reduced to the first degree, when Messrs. John Learmouth, Charleson Marshall Trangenar, Charles George Doughty, and William Sanderson Wyman, were initiated. The Lodge being opened in the second degree, Bro. T. W. Watson presented Bro. Edward Francis Hughes as the W.M. elect. The ceremony of installation was performed in an impressive manner by the W.M., that reflected great credit on his attainments in Freemasonry; and as a slight recompense for past services to this Lodge, and also as a mark of the esteem in which he is held by the brethren, a P.M's. jewel of exquisite beauty and workmanship was presented him. Bro. Chas. Geo. Thompson, P.M., in returning thanks, said he not only thanked the brethren for the token of their esteem, but also for assistance received from the worthy P.Ms. and officers during his pleasing year of office, as also the brethren generally, for their punctual attendance and earnest desire of improving their Masonic knowledge. Although he had left the chair in abler hands, his duties were not yet finished. He would endeavour to further impart such Masonic knowledge as he possessed, to the many brethren he had had the honour of initiating, and at all times to assist the W.M. when called upon. He indeed might well say this to him was a day of joy and exultation, which would never pass away. The son of a Mason of high repute, in a province where Masons were known for their benevolence, he had endeavoured to carry out those precepts, inculcated not only by his parent, but by his parent Lodge (Alfred Lodge, No. 425) How well he had succeeded, the jewel he held in his hand testified, and told more than any words he could utter. With gratitude to the G.A.O.T.U. for permitting him to perform his duties aright, and thanks to the brethren, he concluded. The W.M. then proceeded to invest his officers as follows:—Bros. J. Roberts, S.W.; J. Fethers, J.W.; P. Scott, P.M., Treas. The W.M. said, in investing you, Bro. P.M. Scott, with the badge of this important office, I should be wanting in duty to the Lodge, did I not express the high estimation in which you are held by the brethren, and even that high estimation falling short of your deserts. One of the pioneers of Freemasonry of this western province, our first W.M., and reelected a second time to that high office, the jewel with which you are adorned proves the estimation in which you were held. Let me assure you, it has lost nothing of its lustre, and in reelecting you as Treasurer, the brethren congratulate themselves on having secured for the office one whom they know to be a Mason indeed. Bros. M. C. Dahl, Sec.; C. Croker, S.D.; F. C. Oswald, J.D.; J. Browning, I.G.; J. Gardiner, Tyler, were then invested, and the Lodge was afterwards closed with solemn prayer. The brethren, to the number of twenty-two, assembled in the evening to celebrate the installation by banquet, the excellence of which reflected the greatest credit on the stewards, Bros. H. Smith and J. Browning, as also on the caterer, Bro. Pilven. The routine toasts were ably given by the W.M., and the replies in keeping with the acknowledged abilities of the speakers. The evening was enlivened by songs from many talented brethren, amongst others Bros. Fethers, Roberts, Athill, and M'Conochy. The brethren separated at an early hour., after spending an evening of enjoyment, only appreciated by Masons.

ROYAL ARCH.

MELBOURNE.—*Meridian Chapter* (No. 1031).—This Chapter held its first annual meeting on the 14th October, for the purpose of installing the Principals for the ensuing year, and also to ballot for several brethren proposed at the last meeting. The installation ceremony was performed by Comp. H. W. Lowry, M.E.Z. of this Chapter, assisted by Comp. R. Levick, P.Z. of No. 697. Comp. W. P. Wilson was installed M.E.Z., and Comp. Frank Adames H. Comp. P. P. Labertouche has been elected to the chair of J., but as he has filled the office of Scribe E. only eleven months, his installation has been deferred until a future meeting. The newly installed First Principal, Comp. Wilson, in a very efficient manner exalted Bro. F. T. West Ford to this supreme degree. The Principals and several Past Principals of the Australian Chapter, No. 697, were present, and rendered valuable assistance. The business been concluded, the Companions adjourned to refreshment, and after a pleasant evening, enhanced by the presence of several visitors, retired to their respective homes, well satisfied with the proceedings of the evening.

SOUTH AUSTRALIA.

GAWLER TOWN.—*Lodge of Fidelity* (No. 854).—The brethren gave a full dress ball on the 14th October last, in the hall belonging to the Odd Fellows, in that town. Dancing commenced on the arrival of Bro. Rudall, W.M., and was kept up with great spirit until nearly six o'clock in the morning. The brethren all appeared in full regalia; and we understand it is intended have to a similar ball every year. In no part of the world is Masonry more appreciated than in South Australia, as is shown by the number of Lodges, and the respectability of the members of the Craft.

THE WEEK.

THE COURT.—The Queen and her family have this week returned to Windsor for the Christmas holidays, and are all in good health. The Prince of Wales also has joined the family party, having left Oxford for the vacation; he has been presented by the reigning Duke of Saxe Coburg with the insignia of the order of the ducal houses of Saxony; at Osborne there were no other visitors except Prince and Princess Leiningen.

FOREIGN NEWS.—The severe illness of the old ex-King Jerome, which was considered to wear such a threatening appearance last week, has considerably amended, and he is now thought to be out of danger for the present. His great age however, and the inroads which a very free life have made into a naturally iron constitution, render it almost impossible that his life can be preserved much longer; all Paris is therefore in consternation lest an imperial mourning should interfere with the *bals, soirées, diners*, and other fashionable necessities which the approach of the gay season in Paris is supposed to bring with it. The *Moniteur* announces that the Emperor will receive the Corps Diplomatique on the 1st of January. The report of the speeches delivered on this occasion will be eagerly looked for. The Congress is definitively constituted, The following is a complete (with the exception of Naples and Sweden) and accurate list of the Plenipotentiaries:—England—Lord Cowley and

Lord Wodehouse; France—Count Walewski and Prince de la Tour d'Auvergne; Russia—Prince Gortschakoff and M. de Kisseleff; Prussia—Baron Schleinitz and Count Pourtales; Austria—Count Rechberg and Prince Metternich; Piedmont—Count Cavour and M. Desambrois; Spain—MM. Martinez de la Rosa and Mon; Portugal—Viscount Païva and Count Lavradio; Rome—Cardinal Antonelli and Monsignor Sacconi. The Congress will not assemble before the 20th of January at soonest. On the 16th the session of the Corps Législatif will commence. The prevailing opinion in Paris is stated to be that the Congress will meet, will sit for many months, and separate without arriving at any conclusion. The *Patrie* insists that Cardinal Antonelli will assist at the Congress. Rumours have been current in Paris that the course adopted by Lord Palmerston with regard to the Suez Canal question was likely to break up his cabinet. Prince Metternich has received at his hotel in Paris the principal members of the diplomatic corps, the grand dignitaries of state and of the crown, the officers of the household of the Emperor, of the Empress, and the Imperial Princes. Princess Metternich will hold her receptions next week, immediately after having been presented to the Empress. The *Pays* states that the opening of the congress will definitively take place on the 20th of January; and the same journal announces that Prince Gortschakoff will arrive in Paris between the 7th and 10th of January. It had been stated that Count Walewski would resign his post in a few days, but a well informed Paris correspondent denies the truth of this statement, and says that the count is firmer in his post than ever.——M. Buoncompagni has left Turin to-day for Florence. The designation of Count Cavour, as first plenipotentiary of Sardinia at the Congress, is definite, and will be notified to the different powers after the nominations of the other plenipotentiaries have been published. The Sardinian frigate *Eurydice* is about to sail for China to protect the interests of the Italian subjects residing there.——It is stated that on the 28th instant Cardinal Antonelli will embark on board a Pontifical corvette for France. Monsignore Bernardi will be entrusted, *ad interim*, with the ministerial functions of the cardinal. In order to cover the deficit, the minister of finance has sold 2,000,000 of francs of Roman consolidated funds, without having recourse to a loan.——A telegram from Madrid states that Marshall O'Donnell had declared Ceuta a free port, and that M. Mon had arrived in Madrid. Abundant rains have inundated the Spanish camp in Africa and the surrounding country. According to the *Patrie* the finances of Spain must be in a flourishing state, for in place of 50,000 men she will raise twice as many, if necessary; nay, the *Patrie* tells us Spain will once more conquer the Moors, and even pay England to the last farthing, should England demand payment of an old debt. That many of the debts due by Spain are old debts is but too true; but it requires faith equal with that of the *Patrie* to believe she will pay the debt alluded to.——The Protestants in Hungary have met in goodly numbers in several places to protest against the imperial patent of Sept. 1. Enraged at these demonstrations the Austrian government had arrested or ordered for prosecution, very nearly two hundred Protestants, and large bodies of troops are being sent into Hungary.

GENERAL HOME NEWS.—At a late privy council, parliament was again prorogued to meet at the end of January "for the despatch of business."——The general feeling in favour of the observance of Monday as a holiday is rapidly increasing, and most of the large establishments have signified their intention of closing. The majority of the banks and discount establishments have agreed as far as possible to relieve their clerks from duty, and this example will, no doubt, be followed throughout the provinces. Already the diminution of business arising from the approach of the Christmas season is apparent, except in particular branches, and for the next week or ten days the temporary stagnation will become more than ever visible.——Judging by the rate of mortality, the health of the metropolis was not affected by the cold of last week, the deaths that occurred during that period being exactly the same as in the preceding week, viz., 1289. Of this number, 164 persons died from bronchitis and 134 from phthisis. Last Saturday was colder than any day since December 22nd, 1855, the mean temperature of which day was 21.5, whilst that of last Saturday was 22.8. The births last week amounted to 1831. Dr. Letheby reports the state of the public health within the City of London to be highly satisfactory.——On Monday, morning about two o'clock, considerable alarm was caused in the neighbourhood of Trafalgar-square, in consequence of a fire breaking out in the Union Club-house, but owing to the timely arrival of the firemen, the flames were soon extinguished.——Another fire took place in the residence of the Rev. J. F. M. Halvey, No. 14, Upper Grosvenor-street, Grosvenor-square, caused by the overheat of a stove in the next house. Fortunately the fire was soon subdued.——The parish church of St. Matthew's, Bethnal-green, was totally destroyed by a fire which broke out in the venerable pile early on Monday morning. Some excitement prevailed in consequence of its being supposed that the whole of the marriage certificates and other church records had been destroyed in the fire which consumed the church. The firemen, upon cooling the ruins, found two immense iron safes, and upon opening them the whole of the registers, books, and documents, with the sacramental plate, although the safes were exposed to enormous heat for hours had not sustained the least injury.——The City Commissioners of Sewers met on Tuesday, when a deputation, consisting of the churchwardens of St. Michael's Cornhill, and a number of the inhabitants, presented a memorial in which they protested against the project of placing a public indicator in the Royal Exchange-buildings. Mr. Bailey, the churchwarden, addressed the court on the subject, and described the indicator as an intolerable nuisance. Permission having been formerly given to erect the indicator, Deputy Harrison now moved that that permission be revoked. Motion agreed to. After disposing of the remaining business the court adjourned.——Vice Chancellor Wood has given judgment in the suit Thompson *v.* Shakspear, instituted to obtain an opinion as to the payment of £2,500 and a rent charge of £30 a year, given by the late John Shakspear, of Langley Priory, for the preservation of Shakspeare's birthplace. The legality of the bequest was disputed by the trustees of the deceased. His honour now dismissed the bill simply.——In the Court of Queen's Bench, the case of Scully *v.* Ingram was by agreement allowed to go over till the sittings after next term, as it was considered it would occupy so much time that it could only be partly heard before the termination of the present sittings.——The remarkable bill case, "Oakley *v.* Musser-Ood-Dheen," tried in the Court of Common Pleas, involving a sum of £6,500, was brought to a close on Saturday. A verdict was returned for the defendant, with leave to the plaintiff to move the Court. The plaintiff had advanced £5,000 upon acceptances of the defendant—the representative of the deposed King of Oude; the jury decided that these had been fraudulently obtained.——The charge of perjury preferred by the Hon. Hugh Rowley against Theresa Caroline Bishop has been heard before Mr. Paynter. The defendant in the case is the divorced wife of the plaintiff; and the perjury was said to have been committed in giving evidence in a suit instituted by her for dissolution of marriage on the ground of cruelty. The late wife of the Hon. Hugh Rowley again appeared at the Westminster police-court on Tuesday before Mr. Paynter to answer a charge of perjury, alleged to have been committed in giving evidence in the divorce court. Mr. Rowley's evidence, which occupied the entire hearing, consisted altogether of a series of denials to specific charges of cruelty towards his wife, which had been brought against him. An adjournment was again ordered, that the solicitor for the defendant might be furnished with copies of numbers of letters required.——The Middlesex sessions for December have commenced at the Guildhall, Westminster, before the Assistant Judge and deputy judges, and a bench of magistrates. There were 45 names in the calendar. After the Assistant Judge had delivered his charge to the grand jury, the court proceeded with the trial of prisoners. Felix Newman, who was convicted at the last sessions of stealing a cash-box containing £232 in notes and money, from the shop of Mr. Moore, Lisson Grove, and assaulting Mrs. Moore, was brought up for sentence, when it was shown that the prisoner had been previously sentenced to seven years' transportation; he was now sentenced to ten years.——An officer of the Surrey Volunteer Rifles made complaint to Mr. Norton, at Lambeth Police-court, of a member of the corps, that he had pawned his rifle and somehow disposed of his uniform. A summons was issued against the delinquent for illegal pawning. Will there not be another required against the pawnbroker for receiving an article having the government stamp impressed upon it?——A scoundrel, named John Davis, was fined 40s. by Mr. Hammill, at Worship-street Police-court, yesterday, for raising a false alarm of fire in the Britannia Theatre. He "only did it for fun."——According to custom on St. Thomas's Day, the citizens were on Wednesday engaged in their several wardmotes in electing common councilmen for the ensuing year.——At the Metropolitan Free Hospital, Devonshire-square, City, the aggregate number of patients relieved during the week ending December 17 was, Medical 599, Surgical 332; total 931, of which 286 were new cases.

TO CORRESPONDENTS.

SECRETARIES OF LODGES throughout the Country are requested to forward, as early as possible, the place, day, and hour on which the Lodge will be held in 1860.

ROB MORRIS'S American Masonic Almanac for 1860 has come to hand.

"J. W."—Not having served the full twelve months you are not legally qualified for the office of Master.

"S. S."—Attend a good Lodge of Instruction—the Robert Burns, at Bro. Adams's, Air-street, Piccadilly, or the Manchester, at Bro. Gurton's, Old Bond-street, are both in your neighbourhood.

"A YOUNG MASON" should consult some Past Master.

"R. E. X." writes "At what age under twenty one years may a person be initiated by dispensation from the Prov. G.M.—an emergency having been shewn by the intended initiate leaving England for foreign parts for some period?"—Not less than eighteen.

LONDON, SATURDAY, DECEMBER 31, 1859.

OUR ARCHITECTURAL CHAPTER.

THERE has been recently opened a new Masonic hall at Woolwich. With this fact our readers of last week must be acquainted, from our reporter's notice of the meeting of the Invicta Rose Croix Chapter within its walls; and as the occasion is a fitting one, we wish to show how it has been effected, and the good results which are likely to emanate from it.

It is a trite saying, "put your shoulder to the wheel" and your task is easy of accomplishment; so thought our brethren Major Clerk, Dr. Hinxman, Bros. Carter and Church, and they finding tavern accommodation limited, and an indescribable something not over pleasant attached to the idea of celebrating our mysteries in such company, wisely determined to try the effect of a hall which should be unconnected with a tavern.

Seeking over Woolwich, they at length hit upon a room every way adapted to their wants. Privacy was ensured by the approach to it being through a long passage, which opened on a small but convenient room, for hats and umbrellas, &c.; passing through this and two other rooms, one to serve for the Tyler, and the next for a preparation apartment, we approach the entrance at the lower end, and stepping within it, find ourselves in a brilliantly lighted hall, of about forty-eight feet in length, fourteen or fifteen in width, and sixteen in height; the roof forming the segment of a circle. At the end is a dais of three steps of polished pine, carpeted on the top, and above it a gas star in the east, corresponding with the sacred symbol similarly situated, in the west. The hall is plainly but effectively decorated, and is warmed by an admirable stove, which stands on the left from the dais, about the centre of that side, and diffuses a genial warmth over the whole building. The floor is partially carpeted, and the appearance of the hall when lighted is brilliant and pleasing. The colours are pale green and white, without meretricious ornament.

It may be asked, what is to support this hall in Woolwich? We reply, its prospects are exceedingly good. Woolwich has no room unconnected with tavern accommodation except the Town Hall (not easily available) for meetings, concerts, lectures, or the many requirements of modern society. The proprietors—for we can call our brethren nothing less, seeing that they have made themselves liable for rent, repairs, and decorations—have found tenants in a Unitarian congregation for Sundays, who pay a yearly rent. The Invicta Chapter of Rose Croix; the Kemeys Tynte Encampment; and the Florence Nightingale Lodge, all three hold their meetings there, and they, too, pay each a yearly rent. It is also contemplated by the Woolwich Musical Society, who have been driven about from pillar to post for the last year, to indulge themselves in a permanent home at a yearly rent, and thus, with the hall engaged, we have no doubt the proprietors will not be a shilling out of pocket eventually.

But we hear some brother ask, "Where are the kitchen and the wine cellar?" Not there, certainly. Doubtless the brethren composing the before mentioned Lodges, &c., relish the vulgar custom of eating and drinking as much as any others of the Craft, but they contend for a high and holy principle—that in a spot devoted to the sublimest mysteries, it is not fitting that the jest and song obtrude, though harmless and even commendable in themselves; so they adjourn to their refreshment to a tavern; or, by the kindness of one of the four brethren before alluded to, take their coffee in his private room in another part of the building.

There are many who we believe would be dissatisfied with such an arrangement, but if we give the principle one moment's consideration, it will be readily perceived that the more the Lodges are removed from tavern influences the more they will study Masonry, and the greater will be their resources to apply to that great object of a true Masonic life—charity.

With these views and in this spirit has this enterprize been commenced, and to all who are inclined to further the object, or imitate the practice, we cordially wish "God speed," feeling assured that in every little Masonic community a few such zealous Masons as Bros. Clerk, Hinxman, Carter, and Church, have only to bestir themselves to secure as pleasant a meeting place, and diminish the stigma that attaches to sacred things being entered upon in a tavern, or at a convivial board. Wishing the new Masonic Hall at Woolwich every success, we take leave of the subject by mentioning that to inaugurate the same as a place fit for public entertainments, and to show the inhabitants of Woolwich that at last they have a room equal to their wants, several lectures are already proposed to be given there, the first of which is to take place on the ninth of next month, being Mr. Bennett's lecture "On a Watch."

ARCHITECTURE THE ELABORATION OF BEAUTY FROM THE BUILDING ART.

BY JOHN WILSON ROSS.

IN all the countries of Europe, previous to the reformation in the sixteenth century, and in all other countries down to the present hour, the elaboration of beauty in architecture out of the useful art of building, was accomplished by a gradual, steady perseverance towards the well defined aim of building ornamentally. A consequence of following this system is, that all nations have been able, however inferior in other matters, to elaborate for themselves an appropriate and beautiful style of architecture perfectly suited to their wants and purposes. If we take for example a series of specimens of Hindoo architecture, and arrange them chronologically, we find how, out of a very rude original, a perfect style of art has been produced by an infinitely inferior people. We perceive how they have produced perfect models of their kind by gradually altering and improving the original through a series of successive erections, rejecting whatever was found in an earlier instance to be either useless or hurtful, and adopting anything that was either appropriate or beautiful, always bearing in mind the object of the building, and thus employing the most suitable style of architecture for the purpose intended. The identical process by which we invent or perfect any of the sciences or arts, is the same by which we invent and perfect architecture. Turning to a distinct class of architecture (but, certainly to a most parallel instance)—ship building in Europe, we find that the Europeans by following the same process of building vessels as the ancient Romans, have in the course of one thousand years brought naval architecture to perfection. The mediæval cathedral—in so perfect a form as it is seen in that of Cologne—was elaborated in the like manner, out of the Roman basilica. That perfection was effected by a gradual bit by bit improvement, even as a concealed arch of construction in a Roman portico grew, by a like process, into the universally arched architrave of Christian architecture. If we take a series of windows, we perceive how the plain round headed window of the Roman period was gradually elaborated into such a splendid work of art as the celebrated nine light window at the east end of Carlisle Cathedral.

From the massy proportions of Egyptian architecture, their temples without roofs, colossal in dimensions and solid in construction, radiated, at an early age, an extensive group of styles, among which stood foremost the Nubian, Indian, and Greek, all original in conception, but the latter particularly calculated to enchant and dazzle the eye on account of the lightness and elegance of the buildings. The Doric, Ionic and Corinthian orders, which were the inventions of the old Greeks, were types of the human form: the first exhibiting the boldness and simplicity of the male form; the second the softer beauty of a woman, attired and richly

decorated; and the third the more delicate proportions of the maiden figure, with the limbs less robust, and the figure admitting of a greater display of ornament. The style of architecture of the ancient Greeks was admirably adapted to their tastes and habits, even, as it is to the tastes and habits of all nations who resemble them; that is, who are utilitarians, fond of comfort and addicted to a natural simplicity of manners. Accordingly the Grecian style of architecture has been adopted in their best periods of history, by such enlightened people as the Etruscans, the ancient Romans, the modern Italians (when after having declined they advanced again in the scale of civilization), and by other people in Europe, including the English. That adoption by us did not occur till toward the middle of the seventeenth century when Inigo Jones revived the best classic models, reinstituting a purity of architectural composition, founded on the masterpieces of the ancient Greeks. His example has been followed by most architects of celebrity, who, instead of imitating one model, have drawn from many styles, thus producing an effective variety.

It seems, however, that this pure taste, which must have ultimately sprung up amongst us in the natural course of advancing civilization, arose amongst us prematurely, by a mere accident, by the gable roof—of which the favourite triangular arch was the prototype — being prohibited by Act of Parliament in the reign of Charles the Second. It is true that Gothic architecture has again gained favour in this country; but we would willingly be spared the abortions in that style which daily greet our gaze. If we take the most ambitious building in our generation—the new Houses of Parliament, we cannot recognize in the structure anything in common with the edifices erected in the middle ages. Overladen with ornament and depressed in height, it resembles—to burlesque the imagery of Vitruvius in describing the classic orders—a dumpy woman tricked out in vulgar finery.

To the Gothic style of architecture we may well apply the words which Mr. Gwilt (a gentleman whose opinion carries much weight) in his "Encyclopædia of Architecture," has used in speaking of the Elizabethan as an amalgamation of Gothic and Roman architecture. He says, "The style we consider quite as unworthy of imitation as would be the adoption in the present day of the model of the ships of war with their unwieldy and topheavy poops, which encountered the Armada, in preference to the beautiful and compact form of a well moulded modern frigate."

To go back to the Gothic appears to argue a dearth of inventive faculty; yet the faculty of invention is not dead among the professors of the fine arts, to prove which it is only necessary to adduce one instance, that of the sister art of architecture—civil engineering. The examples of the London bridges show that within the last hundred years we have advanced from the very clumsy structure of Westminster Bridge to the perfect one of the new London Bridge—to say nothing of Waterloo Bridge. If our architects then will but cultivate their art with the same earnestness and in the same manner in which civil engineers have cultivated the art of bridge building, they may as easily surpass (though in an opposite direction) the mediæval cathedral as civil engineers have surpassed the mediæval cathedral's contemporary—old London Bridge.

The Veteran Distin's Concert at Exeter Hall.—It is with much pleasure we call the attention of the public to the advertisement of the above in our first column, and the high patronage he has obtained. It may not be generally known, that he is the veteran trumpeter of three coronations: of the old militia, the Grenadiers' band, and George the Fourth's private band—in all twenty-seven years. We can imagine persons saying, Where is the necessity for such a benefit concert—has he not a pension for his services? We emphatically answer—no! We trust his Masonic brethren will respond to this his first and last appeal.

ON THE ORIGIN AND OBSERVANCE OF CHRISTMAS.—II.

In continuation of these strictures on our Yule festival as a pagan rite, in our last number, we shall now adduce some further confirmatory practices in different countries. Our first will be taken from the town of Bonneval, in France, where the custom of marching in solemn procession, the lighted torches, the solemnities of the priesthood, and the feasting of the performers, may all have been exhibited in the palmy days of Druidism with a very slight variation of observance.

Every year on Christmas Eve the inhabitants of each quarter of the town met together, and went in procession to the town hall, each person carrying a flambeau or flaming brand upon his shoulder, which he was very careful to keep dry and ready for this ceremony. The little children had their torches, made of a dried plant, and soaked in oil. The clergy, in white albs, accompanied by the magistrates, in full costume, proceeded also to the town hall. At five o'clock in the evening, the different persons forming the procession being assembled, they set out with their flambeaux, crying *Noel! Noelet!* (Christmas, Christmasly). They went thrice round the market, and thence to St. Peter's Church, which they also circumambulated, bawling out lustily, *Noel! Noelet!* The shepherds and shepherdesses in the neighbourhood of the town also contributed to form a part of the procession. They were all clad in white, and decorated with ribands and cockades. They carried very elegantly formed sheep-racks, and had with them a number of young lambs, ornamented with ribands.

The procession round the church being finished, the clergy sang the Christmas hymns and chanted the *Te Deum*. The inhabitants, preserving their distinction of quarters, formed one general circle and constructed a pile of their flambeaux, leaving the part not lighted outwards. After the religious hymns were finished, every one took up the remains of his flambeau, threw it behind him, and again formed into a procession. During the whole ceremony a large bell was tolled, till lately, in the tower of the town hall. It weighs from six to eight thousand pounds, and appears to have been cast expressly for this custom, for the procession of the flambeaux is represented on the outside of it with the participators in very ancient costumes, and for the ringing of it on the occasion there was an annual endowment of ten crowns. The ceremony was held in so much veneration that those who formed part of it fasted till its completion, about eight o'clock in the evening; and though the exhibition of so much fire might have been considered under ordinary circumstances very dangerous, yet the vulgar belief was that it would burn no one, though the narrator, M. Cochin, says he had seen many a dress and many a cap ignited; yet that more serious accidents did not often occur, is certainly remarkable when we consider that the lofts over the houses in the market place are always filled with straw, and that from two to three thousand torches at the least are brandished about and thrown aloft in the neighbourhood of such combustible materials. The remains of the flambeaux are considered sacred and preserved with the most superstitious reverence as a protection against misfortune, as we have seen was the case with the remnant of the yule clog.

This torch procession was observed only at Dreux, because it is thought that at this place was once a sacred college of the Druids; and that those ancient hierophants performed sacrifices at a cromlech at Ferntineburt, then a portion of the town of Dreux.

That the *ambarvalia* of the Romans, a ceremony in which the priests surrounded their fields in April and July, singing hymns to Ceres and other rites, was not the parent, but only a sister to the northern solemnities, and derived from the Pelasge, a common ancestry, might be proven, did the space at our disposal permit.

Virgil's description, (Georg. i., 335–350,) is rather long, but the following lines may be culled :—

"In primis venerare Deus atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis
Extremæ sub casum hyemis jam vere sereno—
Terque novas arcum felix eat hostia fruges:
Omnis quam chorus et socii comitantur ovantes
Et Cererem clamore vocent in tecta."

We have however conformities of the wheel, embracing a much wider field. The Chatra or Shatra of Indian worship was a wheel, as in a piece of sculpture in the possession of the Society of Antiquaries, where, on the principal front of a temple a six-spoked wheel is guarded by two lions, couchant on each side; and in the "Journal of Biblical Literature," July, 1856, Mr. Talbot, speaking of an Assyrian papyrus, says, among the offerings of the kings were *ishibe* or *shatra*, the symbols of royalty: the one a sceptre, the other a circular umbrella, like a wheel; and a similar one is borne before the Pope when he appears in state.*

But still more curious is it that we should find the wheel or rota introduced into Mexican archæology, and their intricate astronomical calculations. Scaliger (*De Emend. Temp. Edit.* 1629, p. 226), says :—

"The Mexicans had a wheel (rota) of fifty two years, divided into four periods of thirteen each, and as their week, so to say, had each thirteen days, their year as above of twenty months of eighteen days, each so as to give it a duration of three hundred and sixty days, with five *Epagomenæ*, devoted to joy and festivity (exactly as the twelve days, the complement of the Saxon lunar with the solar year, from Christmas to Twelfth day)."

"Die ultima Rotæ hoc est anni LII. frangebant omnia fictilia et utensilia, exstinguebuntur lumina et ignes putantes mundo exitum imminere in cujusdam harum Rotarum. Ultimam noctem Rotæ vigilabant putantes tum extremum esse mundi. Quum autem viderent crepusculum tunc certe mundum adhuc non periturum surgentes in choreas et ludicra debebant sese, qui erat primus dies rotæ novæ."

And whilst mentioning Scaliger's learned work, we may state, that in his "Explanation of the Saxon Calendar," he puts τροπικον as the exponent of Giuli, which, therefore, as Yule, identifies it with the wheel; *ut ante.*

We have previously remarked that the examples of these fiery wheels driven down hills are principally found in North Germany, and therefore we find there more frequent allusions to them, irrespective of any reference to Christmas or St. John. Thus in *Pöhls Harzsagen* (Legends of the Harz Mountains), p. 105, the exorcism of the ghost of a female innkeeper at Anusthat is related at p. 104, and ultimately driven out of doors into the Red Sea; but the exorcist, a Roman Catholic pater (evidently a made up fiction) opens the door after her, bids two soldiers, witnesses of his proceedings, to look out after her, who see her, or pretend they see her, running down the street like a glowing wheel on fire (*wie ein glühendes Feuerrad*).

Another instance which he gives occurs at the foundation of the famous monastery of Ilfeld (p. 225). Before it was founded the countess living in the Castle of Ilburg had perceived a bright light in the midst of the adjoining woods, and waking her husband he could see nothing though the lady had observed it a full hour previously. The second night the same brightness occurred to her vision though to her husband's it was still hidden. When the countess saw it the third night, without consulting anyone, she saddled her mule and rode in the direction of the light, having before laden her palfrey with as much money as it could carry. The light turned out to be a great fire, which, as she approached, rolled itself up into the form of a huge fiery watermill wheel (*das rollte sich zusaì men in ein grosses feurmges mühlrad*) and rolled continually forward. The countess followed on her mule, this fiery wheel, and arrived at length at the place where it became extinguished. She then caused a church to be built on the same spot with the money with which she had laden her mule; and as a hole was dug at the place where the fire had disappeared, to lay the foundation of the edifice, there were found, in addition, two tonnen of gold (about £15,000) which were also used to construct the monasterial buildings.

In Southern Germany the wheel loses its fiery nature, and becomes a purely symbolical sign under the denomination of *Wepelrot*, meaning, as I suppose, from the analogy of *Wellen* and the manner of its construction, a wheel of withs. It is thus described in Baron Cotta's "Morgenblatt," 1853, Dect. p. 235.

Another custom, widely spread throughout Southern Germany, which has been transmitted us from the time of our heathendom, is, driving the wheel (*Scheiben treiben*) answering to the North German practice of rolling fiery wheels down declivities. Disc, like wheel, is the symbol of the sun, of which the *Wepelrot im Sauerland* is an example. It is a wheel plaited of withies, its nave covered with gold leaf, from which the spokes radiate like so many rays to the circumference, and project somewhat beyond it, which projections are stuck with apples. These *wepelrots* are thrown into the halls of your acquaintance, and the giver hurries away with all possible speed to avoid recognition. But still such a *Wepelrot* is carried about in solemn processions and finally considered as a fortunate symbol of the solar disc, religiously preserved by both males and females during the ensuing year.

A practice noticed by Grimm, in his excellent "Mythology," p. 51, from Otmar's *Volksagen*, bears some analogy to this practice, though farther north, and for another church festival. In the village Questenberg, on the Harz, the lads of the village on the Tuesday after Whitsunday, carry an oak to the burg or castle hill, which commands the entire neighbourhood, and as soon as they have fixed it upright they fix on it a large chaplet, twisted from raw twigs of trees and which resembles a cart wheel: all call out "Die Queste!" and dance round the tree. Tree and chaplet are annually renewed.

It would lead us too far in this disquisition to follow the deductions in Grater Idumea and Hermode on the connection of the solar wheel with the mystical cates called *Bretzel* which travellers on the Anhalt lines of railroad will find energetically offered to them at the windows of the carriages at the station called Gnadau as a place of pilgrimage; now no longer in their archaic shape of a wheel but flattened to the form of a Staffordshire knot, with which they have more relation than is at first apparent, but which would require more space than is now at our disposal to eliminate.

Equally loth are we, for the same reasons, to pass over in proof of the heathen origin of our Christmas festivities, those scenes which in a dramatic form represent the contest of Winter and Summer, and the eventual triumph of the genial season. We have numerous instances of such wordy battles fitting the sun's position and his returning power in numerous foreign countries and our own, for which latter the following verse from B. Herrick's "Hesperides" may suffice, p. 318, beginning—

"Farewell Frost and welcome Spring,"

fully exemplified in the *Athenæum*, principally after the practices at Eisenach, in Saxony: "Approach of Spring: Sommer's Gewin." One party carried Winter in the shape of a man covered with straw, out of town into exile: another decked Spring in the form of a youth covered with boughs. In process of time the parts before personified were now performed by real *dramatis personæ*, who exhibited a combat, in which Winter is beaten :—

* The following are additional East Indian proofs of the veneration of the wheel in different forms :—Houghton's "Translation of Menu's Code of Laws" (ii. p. 426), "It is he (the Paruscha) who, pervaded all beings in five elemental forms, causes them by the gradations of birth, growth, and dissolution, to revolve in this world (until they deserve beatitude) like the wheels of a car." Translated by Wilhelm v. Humboldt, über "Baghavat Gita (26)."

"Heigh ho, heigh ho, Summer is at hand,
Winter has lost the game,
Summer maintained its fame;
Heigh ho, heigh ho, Summer is at hand."

But in modern times this festival has disappeared. Lately Winter was uncouthly shapen of wood, and being covered with straw, was nailed against a large wheel, and the straw being set on fire, the apparatus was rolled down a steep hill. Agreeably to the intention of its inventors, the blazing wheel was by degrees knocked to pieces and the Winter effigy split into a thousand fiery fragments.

It is however time, as this last instance brings us round again to the figure of the sun in the shape of a blazing wheel rolled down a steep hill, to notice the modern celebrations of the Christ-festival on the continent, to which, as they are entirely papal innovations, we have now no conformities in England. The "Waits," representing the Italian "Pfifferari," and our "Wassail Cups" as they were called in Lincolnshire, waxen images of the child Jesus (*menino Deos*) in Portugal; were borne about by females, and opened to view for a small *douceur*. The Christmas carol was sung at this time, beginning—

"God bless the master of this house,
The mistress also,
And all the little children
That round the table go."

These are our only relics of the following Popish mummeries, principally taken from a paper in *Morgenblatt*, published at Tubingen in 1855.

It is to the south of Germany where the papal creed is almost universal, that the most curious ceremonies in the celebration of Christmas obtain. These are there principally round the cradle of the nascent Deity, which, from the following and other Christmas carols they designate by the Latin *Præsepe*:—

"In dulci Jubilo,
Singet nun and seid fro!
Alle unsere Wonne
Leit in Præsepio
Sie leuchtet vor die Sonne.
In matris gremio."

It was no doubt this ultramontane view that inspired Corregio with his inimitable "Notte," now in the Dresden collection, where the entire illumination proceeds from the *menino Deos* in the cradle. Nothing is spared to give the cradle the most picturesque and richest effect. Tinsel and foil of every colour glitter round the præsepe, and moss and artificial flowers are intended to pourtray the rural character of the event.

In the oldest periods of Christianity little notice was taken of the birth or the early years of Christ; the crucifixion and ascension were the two portions of the life of the Saviour principally celebrated. Good Friday and Easter were the special holidays of the church. The Nativity was first begun to be celebrated in Egypt by the anchorites of the desert, and it passed thence into Gaul, where, in the middle of the fourth century from that event, Christmas was transferred to the heathen Jule. The Greek church soon followed that example. The Advent, however, and the time thence to the Epiphany, the twelve epagomen of the lunar year, did not get into the church calendar till the sixth century; in Germany not perhaps till the beginning of the ninth, as the Synod of Mainz in 813 does not include it amongst its holy days. Soon after, the commencement of the ecclesiastical year was changed from March to January, and the holy birth with them; this induced the celebration of Advent also by the church, to meet these supplimentary feastings so intimately connected with the heathen Beltine. The ordained meats and special dishes of the season kept hold of the palates and the memories of the people. According to the Romish view, the time of Advent was intended as a worthy preparation of the great feast of the church: an early long fast was necessary to purge the mind and induce a sober train of thought before the mighty mystery. No noisy pleasures were allowed, no marriages could be celebrated, and sermons suited to the occasion were preached nearly every day, whilst the homilies and lessons were chosen from those portions of holy writ containing the prophecies of the approaching solemnity. As the great day drew nearer, the ceremonies and preachings increased in fervour, and the glorious event seemed each day more strongly struggling into life, each moment nearer to become a fact. On the fourth Advent Sunday at vespers, whilst the altar was splendidly illuminated, the priest advanced, preceded by a train of incense bearers and acolyths, with uncovered heads to the choir, and began the evangelist text of the day "Missus est Angelus," upon which, in some dioceses, a beautiful maiden in a rich and splendid dress, met him, to represent with scenic display the Annunciation, using the words of the evangelists for the dialogue. It was afterwards taken as a perfect dramatic exposition outside the church, and then possibly made a greater impression on the minds of the ignorant laity than the mere reading the text from the New Testament.

On Christmas eve the dark and solemn vestments and ornaments of the church which had prevailed throughout Advent, were changed to splendid garments, rich with coloured embroideries and gold; the choir and altars received their most costly adornments, and when in the cock-crow mass, the birth of the Saviour was solemnly enunciated from the altar, the entire multitude in the thickly crowded temple fell upon their knees to adore the newborn Saviour.

On Christmas day itself, the priest gave from the altar the fixed proper lessons and relevant portions of scripture, as an explanation of the meaning and importance of the festival. The prophecy of Isaiah, "A virgin shall conceive, a virgin bear a son," was insisted on; but in some places—and this a matter of considerable curiosity—the verses of the Erythian Sybil, then believed genuine, we readduced of equal authority with those of the great prophet.

When miracle plays became more in vogue, the Nativity, eminently calculated for dramatic display, was a frequent theme, and greedily seized on at a time when rejoicing and festivity engaged both clergy and laity in festive observance.

At this feast, immediately after the *Te Deum*, the adoration of the shepherds was put on the stage (we only use this modern dramatic term to translate "*missus est in scenam*)," in the following manner at Rouen.

A cradle was placed behind the high altar, with a figure representing the Virgin Mary at the foot. A boy stood at the entrance of the choir, dressed as an angel, announcing the glad tidings to the shepherds, who advanced from the great west portal with scrips and hooks, and then proceeded to the cradle, whilst the anthem, "Gloria in excelsis Deo," and "Pax terris," was thundered from the organ. The Virgin Mother was greeted reverently, whilst the figure of the child in its crib received adoration on bended knees. A solemn mass was then performed, and when finished, the priest demanded of the shepherds in Latin, "What have ye seen (*Quid vidistis?*)" and they answered, "We have seen the new born Lord (*Vidimus Deum novum natum*)."

The event was similarly dramatised in other parts of France, and also in Germany. Thus in the capital of the Archbishopric of Salzburg, a real cradle was borrowed, with the Virgin near it. She asks Joseph, designating him merely as her nephew, to rock it, who, acknowledging her only as his cousin, complies. The recognition at the time of this pair, as husband and wife, was completely ignored. An anthem was then played and Christmas hymns sung, in which much occurs evidently derived from the yule songs of heathendom. So in one beginning, "*Jam sol recedit igneus*," we have doubtless the translation of an early invocation to the sun divinity; and in another, "*O Heros invincibilis dux*," Thor may certainly be apostrophized as a fit prototype to the archangel Michael, to whom it is now addressed; and the archangel himself, who, as "Michael Helios,"

has appropriated to himself all the battle feats of the Teuton deities, may not be without great conformities.

A principal feature in the southern Germanic celebration of the church Prœsepe is, their cradle songs in Latin and German. One begins, in Latin—

"O Jesule, pupule, parvule,"

which the extreme paucity of diminutives in our English language would prevent our rendering with anything like the effect of the original. Some of our readers will, however, possibly be gratified by a German version of its first two verses, where the Teutonic richness in those littlenesses of endearment and tenderness have full scope.

"O! Jesulein, Püppchen du kleines
Willst, dass wir küssen dich?
Willst, Lämmchen du feines
Eni Zuckerbrödchen, sprich?
Willst Milch du würzeglich
Kindlein, du kleines?
O! Engel all, Erzengel all
Lasst Himmel Himmel sein,
Kommt zu dem Krippelein;
Stinunt in dus Loblied ein
Ein Knäblein geborn in Bethlehem
Des freuet sich Jerusalem.
O! liebster Knäbelein
Mein wonnig kind,
O! Jesus, zarrl and klein,
Schlaf süss und lind.

"Christ-kind, du heller Kurfunkel!
Kelire in mein Herz ein,
Mach hell sein Dunkel.
Lass es dein Gärtchen sein
Dein Bettchen weich und rein
Mein Jesulein!
Quell geister all', Elfen all'
Erscheint aus Wald und Quell
Kommt her zum Knaben schnell
Und singet laut und hell:
Im Kripp'lein liegt Herr Jesus Christ
Des Königreich ohn 'Ende ist.
O! du mein Augenstern
Mein holdes kind
Dich küss ich gar zu gern
Schlaf süss und lind"

In this second verse the invocation to all the elfs, to the spirits of woods and springs, sounds oddly in a Christian hymn, and may be taken as an additional and convincing proof of their heathen origin. And it seems from this very cause that no Christian festival had in fact such a popular tone or rooted so strongly in the minds of the people as the Christian revels, both ecclesiastical and worldly. As child or as parent, every one had acted the scene at home and around their own hearths; the dread mysteries of the resurrection, the ascension, or of Pentecost, might astonish more from their inscrutable nature, but the Nativity was brought home to every breast, its supernatural action was ignored, and the mere humanly view was felt with home delight, as it could be entertained without doubt, no obtrusive cavil rising by which it could be rejected.

Where churches were frequent, each parish prepared a separate Prœsepe, and each strove to excel in their beauty and adornment; crowds of votaries chanting choral songs of Hallelujahs rushed during the entire Christmas night from church to church, from cathedral to chapel, to visit the various decorated cradles and the babe, and returned home to compare and descant upon their several glories.

The different guilds of merchants and traders rivalled each other also in the adornment of their charm-trees, where the natal Prœsepe of the nascent God was a great object of their care, and much expense was lavished on them. The grandees of the towns lighted up their best apartments, and threw open the windows, to enliven and illumine the streets, a necessary observance for the crowd, where so few streets had any lamps.

When the great day was passed, began the period when for twelve days profane and uproarious jollity had full scope. Tournaments were proclaimed, lists were staked, and all the nobility of the neighbourhood, with every one rejoicing in the right of coat armour, tested their prowess and agility in jousts of arms, which afforded no less pleasure to the spectators that the knightly combatants were often roused to a real combat, and the imaginary contest was converted into one *à l'outrance*.

Almost every day to the Epiphany was an ordained church service; with each of which the people most willingly combined their peculiar sport. The boy bishop chosen on St. Nicholas's day had not yet abdicated his short lived and boisterous prelacy. The Lord of Misrule, with all his indecency, frolic, and riot, had still an impunity for several days from the mystic birth, and the motley fool, a more than usual licence during the period. But all these and the grand and final day of "the three kings of Köln" (Twelfth Night) must be reserved for their own distinctive festivals.

We have already observed the distinction which a preponderance of Protestantism in the north of Europe introduces against the above mummeries of the south; in the south we have seen that the celebration is more objective in relation to the nascent deity; in the north, it has become entirely subjective and refers entirely to the children who celebrate the festival. Here the attraction is turned from the new born babe to the, as it were, ministering babes, and all parade and ceremony is centered in their pleasures and delight, circling round the Christmas trees (*Christbaume, weihnachts bäume*) which radiating from the Windsor nurseries have now thrown such a halo of hilarity and happiness round our Christmas clogs, as entirely to supersede "snap dragon," "blindman's buff," "hunt the slipper," &c., with a much more intellectual and rational festivity. These trees serve as a kind of domestic verdict on the conduct of the youthful scions during the year: for the dutiful and docile a fir sapling is hung with sweetmeats and decorated with foil and mirrors, reflecting the gifts and illumined with tapers; whilst, where the paternal decision is less approving, the gifts diminish in value, the lights are less splendid; and, in cases of great reprehension (though mostly softened by the mother's prayers) the tree, inscribed with the name of the juvenile delinquent, may be left totally blank and completely dark.

Berlin may be stated to be the chief seat of this northern mode of celebration. The week preceding Christmas the large space opposite the Schloss, otherwise a sandy plain, is entirely green with the young firs which the neighbouring woods so readily supply, intermingled with the toys and cakes, the lights and mirrors, which are necessary for the full display. The prices are suited to all pockets, for so universal is the custom, that the lowest labourer would be looked upon by his family as unfeeling and cruel who did not manage to provide some show at least of the customary fir. In extreme cases, benevolent individuals subscribe means to furnish the Christmas luxury where they know it will be otherwise wanting.

W. B. P. D.

THE VOLUNTEER MOVEMENT.—Whilst referring to the proceedings of the various Volunteer Corps throughout the united kingdom, we are induced to call attention to the issue of a most exquisite medal, designed and executed in silver by Bro. J. M. Thearle, of 198, Fleet-street, for the "Bedford Mounted Volunteer Rifle Corps, established in 1857." The face of the medal consists of an exquisitely raised bust of her most gracious Majesty, which even Mr. Wyon, the Mint medalist, has never excelled. In comparing the likeness of the queen with that of the Mint coinage, everyone will be immediately struck with its superiority both in point of resemblance and also as to superiority of execution. Not a single medal that has been of late struck either for military or naval service, at the Mint, has been at all equal to this beautiful specimen of private enterprise and a good taste, which clearly proves that if this department were intrusted to private hands, greater success than is now obtained would be secured, independently of the inestimable boon of getting rid of routine and red tape. The reverse of the medal bears the words "Prize for best marksman," which are encircled by a raised chaplet of laurel leaves, the sharpness of which is in every respect equal to the superior finish of the obverse.

BRO. WILLIAM MERCER WILSON, M.W.G.M. OF CANADA.

[From the *New York Courier*.]

This highly esteemed brother was born in Scotland, on the 24th August, 1813, and emigrated to Canada West in 1832, locating himself in the town of Simcoe, in the county of Norfolk, his present residence. Bro. Wilson was initiated into Masonry June 11th, 1840, in St. John's Lodge (now Norfolk Lodge), and was passed and raised July 9th, in the same year. The following December he was chosen Junior Warden, and had the high honour, for so young a Mason, of delivering the address at the public installation of the officers on St. John's day, 27th same month. This address was so highly estimated, that it was subsequently published by the Lodge. At the annual election, in December, 1842, he was elected Master, and, with but few interruptions, held that honourable position for nearly ten years. In June, 1847, a splendid gold jewel was presented to him by his Lodge for his efficient services; and on the 22nd of the next month, he laid the corner-stone of the Norfolk County Jail, with Masonic honours. In Capitular Masonry, Bro. Wilson received all the degrees in King Hiram Royal Arch Chapter at Hamilton, C.W.; and in the Chivalric Branch, is Prov. Grand 2nd Captain of the Prov. Grand Conclave of Canada.

The Earl of Zetland, M.W. Grand Master of England, having by his patent revived the Prov. Grand Lodge of Canada West, Sir Allan MacNab, the Prov. Grand Master, in June, 1848, appointed Bro. Wilson, Grand Pursuivant; and at the laying of the foundation stone of the Town Hall at St. Catharine's, on the 30th October following, he, by special appointment, acted as Grand Orator. His address was published, by order of the Prov. Grand Lodge, in pamphlet form, whilst the newspapers of the day also published it in full. In the Prov. Grand Lodge, Bro. Wilson was a constant attendant, and an active participator in its proceedings, frequently being called upon to fill important stations in the absence of the proper officers.

The Agricultural Society of Canada having appointed him a delegate to the Great Exhibition in London in 1851, he visited England, and whilst there and in France, he frequently visited the Lodges, and returned to Canada with a deeper veneration for the Order and a higher estimate of the value of Masonry. On his arrival home he was honoured by a public reception.

On the 11th October, 1855, a Convention of Lodges was held at Hamilton, C.W., to express their dissatisfaction with the mother Grand Lodge and adopt measures for the best interests of the Canadian Craft. The result of their deliberations was the formation of the Independent "Grand Lodge of Canada," of which Bro. Wilson was elected first Grand Master, and has since, by successive reelections, retained that dignified station. About an equal number of the Canadian Lodges, however, did not join at that time in the movement, and until September 9th, 1857, sustained their provincial organization, when they formed themselves into another independent body, and styled it the "Ancient Grand Lodge of Canada," under the Grand Mastership of Sir Allan MacNab. The differences between the two organizations were most happily adjusted in July, 1858, Bro. Wilson presiding over the united Craft; and we have no hesitation in saying that Canada never before had so efficient an officer.

Bro. Wilson as a speaker, is fluent, and his language so far above mediocrity as to entitle him to the rank of an orator. His gestures are graceful, and his voice at all times well modulated. Bro. Wilson brought into the county of Norfolk its first printing press, and for some time edited the *Norfolk Observer*. In acknowledgment of the services rendered by him in the outbreak of 1837, when he commanded a troop of cavalry, the Government appointed him clerk of the peace, and also clerk of the county court, which offices he still retains. He has been raised to the rank of lieutenant-colonel of the militia of the province, and is among those not Masons, widely known as Colonel Wilson, and highly esteemed.

How to improve the Memory.—Some men remember history, some poetry, some mechanics, some astrology, according as they have a turn to any of these pursuits. We may hence infer, and usefully, that memory is the daughter of attention, and the granddaughter of inclination, without which we could not recollect many things on account of the weak perception that matters which do not interest us make on the recollection. By attention we strengthen memory to a surprising degree, if we are possessed of a fair share of talent and a moderate portion of steadiness in our pursuits. Pope says, wittily and justly, on two sorts of people—"Wits have short memories and dunces none"—that is, of things worth knowing; for many blockheads are famous for their retention of unconsidered trifles.

MASONIC NOTES AND QUERIES.

UNIFORMITY OF RITUAL WITH AMERICA.

I am about to leave England for the United States and have been told the Americans are very strict in admitting strangers to their Lodges, and that their working and ours, which I know pretty well, are totally different. Pray advise me how to proceed.—Traveller.—[We are not anxious to discuss questions of the kind in any department of the *Freemasons' Magazine*, but as our brother seeks advice, and it may be of importance to him that it should be accorded promptly, we will give him the best we can offer. We believe the American ritual to be a modification of the York rite, or that system of working adopted by those brethren who called themselves the Ancient Masons, prior to the Union of 1813. In what respect that differs from ours of the present day is a matter not to be discussed in print; but if our brother will present himself to an American Lodge, and can prove himself correctly, he will experience no difficulty in gaining admission. He will find some curious interpolations, of which he will be totally ignorant, such as the Master's test, the trading degree, the heroines of Jericho, and many others. These we counsel him to avoid, as they are side degrees, chiefly invented to be lucrative to Grand Lodge lecturers, of which swarms wander up and down the country, making confusion worse confounded. We would also caution him about his Grand Lodge certificate; never to let it pass from his possession, for we have heard of photographing the same, so as to get a facsimile of the signatures attached thereto, by many of the spurious Lodges in America whose existence are legion. A little inquiry before he leaves this country, will set him right on the legality and spuriousness of the Lodges in the districts in which he intends to sojourn. "Traveller" is not the first who has broached the subject of uniformity of ritual between two nations speaking the same language; this was done in 1844, at a general meeting of the National Convention of the Grand Lodges of America, when it was proposed that a delegate should be appointed to visit London for the purpose of conferring with the Grand Lodge of England, so as to produce a uniform ritual, and which, it was asserted would, coming from the two great nations of the Anglo-Saxon family, considerably sway the opinions of all the other Masonic bodies in the world, and pave the way to a universal mode of working and ritual. This scheme, however, fell through for want of support, and in consequence the ritual and observances differ.]

DR. RAWLINSON'S MSS.

Some time since, in 1857-8, there appeared in the columns of the *Freemasons' Magazine* some papers on "Masonic Antiquities, from Bro. Dr. Rawlinson's Manuscripts in the Bodleian Library, Oxford, 1725." What I want to know is, where there is any evidence of the cool assumption that Dr. Rawlinson was, at any time, a Freemason?—D. D. Oxon.

ARE THE DRUSES MASONS?

A recent traveller has said that among the Druses they have initiations, and, he supposes, Masonic rites. Is this the case?—A. Barnard.—[Our correspondent should have quoted the recent traveller's words, and have told us where to find them, in order that we might have seen they were correct and examined the context. In Colonel Churchill's "Ten Years' Residence on Mount Lebanon," he tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelve month's probation previous to the admission of a member. (Both sexes are admissible.) "In the second year the novice assumes the distinguishing mark of the white turban; and, afterwards, by degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct, are essential to admission to the order." *See* also Adler's *De Drusis Montis Lebani*, 4to., Rome, 1786.]

THE BOOK OF CONSTITUTIONS.

How often has the Book of Constitutions been published?—A. G. C.—[They were first published in 1723 by Bro. Anderson, who also edited a second edition in 1738; then came Dr. Entick's edition in 1758; and a new edition ordered by Grand Lodge in 1767. In 1776 first appeared the Appendix to the Book of Constitutions, and in 1784 Noorthouck's edition came out. Since which time they have been frequently reprinted in the name of the Grand Secretary for the time being.]

MOLART'S REGISTER.

It has been proved that the celebrated John Locke's letter on finding a MS. in the Bodleian library, although repeated over and over again in Masonic books, is a clumsy, and impudent forgery,

no such manuscript ever having been deposited in those walls; therefore I would ask some Canterbury Mason to verify us of the existence of the following document cited by Preston, p. 151 of the edition of 1821 where, in a foot note, he states,—"The Latin Register of William Molart, Prior of Canterbury, in manuscript, page 88, entitled, '*Liberatio generalis Domini Gulielmi Prioris Ecclesiæ, erga, Festum Natalis Domini* 1429, informs us that in the year 1429, during the minority of this prince (Henry VI.) a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, *custos de la loge lathomorum*, or Warden of the Lodge of Masons; with fifteen Fellow-crafts, and three Entered Apprentices; all of whom are particularly named."

Such is Preston's account; but it would be much more satisfactory if some Canterbury antiquary would seek this register and when found give us the original Latin, contractions and all, so that we might reasonably be able to say there is a record of the operative Craft which shews the Masons had certain peculiarities in common with our brotherhood.—D.D. OXON.

THE ANCIENT LANDMARKS.

If I differ in opinion from an older member of the Craft than myself, I am told I disturb the ancient landmarks of the Order. If in Grand Lodge one brother cannot reply to the argument of another, he accuses his opponent of a desire to overstep the landmarks of the Order. If the shining light, who protests he never reads the *Magazine*, writes a good sheet of foolscap to complain that his speech at the Pig and Whistle Lodge was omitted, he also tells us that, in his case, the ancient landmarks are in danger. There are four tribunals to which Masons are amenable, viz., the ancient charges and constitutions of the Order; the by-laws of their Lodges; the Board of General Purposes; and the ancient landmarks of the Order! The last are the most terrible of all, as no one knows what they are nor what they mean, whilst every man silences his neighbour by an appeal not to thrown down the ancient landmarks of the Order. Do, Mr. Editor, tells us where these landmarks are planted, who they affect, what is their use (or abuse)? and any other information you please, for I, for one, am heartily tired of having that old bogy—the "ancient landmarks"—thrust down my gullet on every occasion. If it is a figure of speech, let some of your correspondents explain it; but, excuse me if I add, don't tell me that in asking these queries I have trodden down any of the ancient landmarks of the Order, for I take them to be, until I am better informed, perfect myths.—Y. E. X.

GERMAN MASONIC SONG.

I have often heard and admired Render's translation of "*Laszt uns ihr Bruder*." It is printed in an old collection of Masonic songs published, I think, in 1810, without any editor's name. I have not a copy of this collection, and should be glad to know if any later edition has been published.—H. C. L.

FREEMASONS' LODGE AT BATH.

If your correspondent "A." will look in the Calendar he will find that Lodge No. 243 was erased by order of the Grand Lodge. —HENRY T. BOBART, Ashby-de-la-Zouch.

CRIMES OF THE TEMPLARS.

What were the special crimes laid to the charge of the Templars at the time that order was suppressed?—A NOVICE.—[Nothing was too heinous to be imputed to them. They were accused of every possible and impossible crime, but the two principal ones alleged against them were atheism and unnatural practices. If "A Novice" wishes to peruse some of the fabled accusations, and will take a turn among some old cramped handwriting, we would refer him to fol. 113 of the Harl. MS. No. 252, in the British Museum, for an official account of the *Answers of the Templars;* as well as to fol. 144, of Harl. MS., No. 247, for what is stated to be a *Confession of the Templaries.*]

REV. RICHARD MONKHOUSE.

Information is requested as to the above; he was the author of *A Discourse in Praise of Freemasonry.* 8vo., Lond., 1805.—J. A. D.—[He also published *An Exhortation to the Practise of those Specific Virtues which ought to prevail in the Masonic Character.* With historical notes. 8vo., Lond., 1805; and also *Occasional Discourses on Various Subjects. With Copious Annotations, embracing several Masonic Discourses.* 3 vols., 8vo., Lond., 1805].

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

MASONIC SUPERINTENDENCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I am fearful "R. E. X." 's correctional is rather severe. We both deprecate the same evil; but whilst I am desirous to reform abuses as much as he can be, I should be very jealous of interfering with the vested rights and privileges, which I hold each Lodge possesses (if it be only in theory); and I therefore preferred the milder form by suggesting that they should invite learned brethren to their assemblies, and the well disposed of the neighbourhood, who are brethren, should everywhere encourage the Lodge to receive them. It is a fact that Masonry is being canvassed very much at present, and there is no greater argument against it than the general ignorance amongst the members of even the leading features of the institution,—Truly yours,

Z.

UNIFORMITY OF WORKING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—It must be gratifying to you, as the approximate Master of the Grand Stewards' Lodge, to find that, mainly by the exertions of Bro. Hewlett, the Grand Stewards' Lodge seems likely to regain its prestige. I was pleased to see so large a number of the brethren assembled, and to witness such an excellent working as you all gave us; and I hope you will permit me to address to you, and your readers, a few observations which have occurred to me as to the manner in which the recovered lead of the Grand Stewards' Lodge may be retained.

First, I think it indispensable that for your public night, in March next, you should do as Bro. Hewlett has done, and issue cards of invitation to every Lodge within the Metropolitan district.

Secondly, you must not allow your working to deteriorate from the standard you have set up.

Thirdly, the Grand Stewards' Lodge must now boldly claim for themselves their inherent right to be the promulgators of the only correct and authorized mode of working.

This last point I would strongly urge, for the following reasons: —The Craft has been too long disturbed by East-end and West-end systems, in neither of which is there anything, that I can see, of sufficient importance to render the chief movers in either plan of that immense authority which they arrogate to themselves—for were they or their supporters equal in mental capacity to Macaulay, Gladstone, or Thackeray, then there might be some excuse for the blind devoteeism with which they are honoured. But when we know that the very contrary is the case, and that they are neither more nor less than followers of those who, in their turn, were Masonic innovators, the time has now arrived for sifting their pretensions, which must give way to the prescriptive right of the Grand Stewards' Lodge, because these crotchets are taught in Lodges of Instruction, viz.—the Emulation and the Stability,—I leave it for more able casuists than I am to show, if they can, why Lodges of Instruction should originate fresh workings, or why I, as a Master Mason, am to be told, if working my part in a Lodge, that I am wrong, "We don't do it so at the Emulation." In the first place, a Lodge of Instruction meets only by the sufferance of a regular Lodge, which may at any time withdraw its sanction; consequently a Lodge of Instruction has no right to dictate what shall be done to bind the Craft to its peculiar interpretation, it has no *locus standi*, and is of no authority.

I have heard it boastfully asserted that the magnates of the two Lodges of Instruction referred to have held several meetings to agree on certain interpolations of their own, and that they propose to submit a scheme to the consideration of the M.W. Grand Master, which shall be the recognized system for the whole Craft. If my information be correct (and I gathered it from trustworthy sources), then I say it is time that the Grand Stewards' Lodge took the initiative in such a business; that if there are to be modifications in working, the Grand Stewards' Lodge should seek out the best, and submit their plan to the Grand Master, who, it cannot be doubted, would recognize the claim of the Grand Stewards' Lodge to carry out and promulgate the authorized

system of a uniformity of working in English Lodges; basing their right to this privilege on the ancient prerogative of their Lodge, which is a regular warranted assemblage—has been for more than a century the depository of the working of the Craft—and is composed of a number of gentlemen of education, such as would not discredit many a greater assemblage, and to whom language is familiar, when written or spoken, from their liberal education, knowledge of grammatical construction, and the manner of address observed amongst them.

Hoping soon to see a uniformity of working in the Craft, and that it may be confided by the M.W. Grand Master to the only legal and recognized body in the Order—the Grand Stewards' Lodge,

I am, dear Sir and Brother, yours fraternally,
A Gratified Visitor to the Grand Stewards' Lodge.
London, Dec. 26th, 1859.

MODEL LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In treading the chequered path of life circumstances frequently present themselves before us which prompt us to hazard suggestions and opinions without any certain prospect of success.

Undaunted by such convictions, I addressed you three weeks since, upon the important subject of Model Lodges, and I trust that I may yet be spared to witness the sublime ceremonies of Freemasonry worked only under the hallowed roofs of model Lodges. Your correspondent, "R.E.X.," in your last week's impression, in alluding to my letter, refers to me as condemning the principle of holding Lodges at taverns; this charge I plead guilty to, not "from any fancy of contagious vice," but from stern reality—such feelings, I blush to say, engendered in a great degree through the levity of conduct which I have so frequently and so painfully witnessed immediately after the conclusion of the ceremonies, under the very roof, and almost before the sound of the gavel had ceased to ring. How can such a course harmonize with the feelings of the Mason who looks "through nature up to nature's God." Is it Masonry? If it is, may I never again witness the initiation of another candidate into its mysteries. My argument is, remove the cause, and the effect will cease. Separate Masonry from the tavern. For the just and upright Mason, however, I entertain the greatest respect, be he peasant or prince, publican or priest, I would not knowingly injure him myself or suffer others so to do if in my power to prevent it, and fully appreciate the manifold advantages which the tavern offers to the hungry and the weary, and I maintain that no class of persons are more entitled to support than the tavern keeper; nevertheless I am not unmindful of the claims Freemasonry imposes upon its members concerning its rites and ceremonies, nor will I ever revoke any or either of them in support of business or mercenary motives. The sacred volume, which ought to rule and govern our faith, distinctively points out to us that there are times and places for all things—a principle I endeavour to inculcate in others, and strive to act up to myself. In support of this argument, I refer to that great, wise, and mighty king, with whom all Masons are or ought to be intimately acquainted, who in the construction of his magnificent temple caused the very stones to be carved, marked, and numbered, prior to their removal from the quarry; the timber felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa,—the metals fused and cast on the plains of Zeredathah, &c.; and, I would ask, for what purpose? Why all this indomitable perseverance, this great painstaking! Was this a fancy, having no object in view? Certainly not. What then was the object? The answer every Mason ought to know, viz.; that the sanctity of that holy place might be preserved, &c. Surely, then, we, professing our admiration of this mighty king (our pattern and example), ought at least to follow his steps in preserving the sanctity of our Lodges by performing its ceremonies in buildings dedicated only to Masonic purposes.

I also readily admit that those who want refreshment will go where it is to be had; but this is no reason why Freemasonry should be made the channel for eating and drinking. It is the love of the good things of this life, not the love of Masonry, which induces so many to attend Lodge on particular occasions. What better proof can be adduced in favour of this argument than a perusal of the Lodge book containing the signatures of those who have attended? And what will you see? Names there inscribed which are not to be found except upon the occasion of a banquet. So much for such professors of Masonry—whose belly is their god—who luxuriate in the sumptuous repast at a trifling cost, caring not one jot for their poor and distressed brethren, who the voice of charity calls upon loudly to assist. I do not hesitate to say that I delight in the good things of this life as much as many people, but I at all times partake of them in accordance with the views which I so fearlessly and faithfully, though feebly express.

I remain, dear Sir and Brother, yours respectfully and fraternally,
Kent, Dec. 28th, 1859. Fidelitas.

"INSPECTION" OF LODGES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I perceive by a letter in the *Magazine* of the 17th instant, that a writer therein, signing himself "Z." takes exception to the word "inspection," which occurred in my letter of the 3rd, under the signature of "A Friend to Model Lodges." I can assure you, Sir, that I have no particular predilection for the word "inspection." I care not under what cognomen the system is worked. I am not ignorant of the fact of Worshipful Masters "being, and accounted to be, perfect Solomons in and within their own proper persons," but I cannot divest myself of the suspicion that the wisest of men is sometimes very inefficiently represented. The plan I proposed was simply for the purpose of starting the subject, in the hope that it would be taken up by the Craft generally, and that by discussing the question in your excellent journal, an effective system would be procured; consequently, I am highly pleased to see that it is likely to become a general topic.

With all due deference to Bro. "Z." I fear his plan of appointing "discreet and learned brethren to make a tour of the provinces whenever invited," would not be successful, if only the Lodges issuing the invitation had to pay the expenses. The majority of country Lodges being small, and generally poor, would therefore be unwilling to incur the expense of a visit; furthermore, any Lodge worked in a slovenly or careless manner would rather forfeit a trifle than have the presence of a critic (I will not say "inspector"). "Z's." proposition might answer, and no doubt would be very good, provided Masonry in the United Kingdom and Ireland was even in a tolerable state of perfection; but under existing circumstances, I am of opinion that it would not meet the requirements of the Order, as it seems to me there is not that uniformity in the manner of working which should exist. If the plan suggested by "R. E. X." was carried out (which I deem admirable), it would be the means of establishing a perfect uniformity of system as well as prevent a vast deal of omissions in the initiation of candidates, which is a grievous wrong, and amounts even to injustice, not alone to the candidate, but also to our cherished institution. How different is it in the United States, where every candidate is closely catechised by the W.M. in open Lodge as to his proficiency in the first degree ere he is entitled to receive the second, and so on. I may state that this examination is not a matter of form, as the pupil must know his lesson. By this means, when a brother has received the "sublime degree," he is truly a Master Mason, as he is capable of imparting those sublime virtues which he was himself so recently instructed in to others, and thus hand down to posterity, unimpaired, the signs and tokens of antient Freemasonry.

Delegates might also be sent to visit the Grand Lodges from the States, or at least attend the congress proposed by "R. E. X.," which would further tend to perfect that unity of action so much desired.

I may here remark that in your able "Architectural Chapter," in referring to Lodge No. 138, at Whitehaven, Cumberland, a sentence occurs which appears to me rather singular. You say you are informed that the Masonic ceremonies of the Lodge "are performed in a style that would do credit to any metropolitan Lodge." A stronger proof for the necessity of reform cannot be put forward. There ought to be but one style in the ceremonies of Masons.—I am, dear Sir and Brother, fraternally yours,
Skibbereen, Co. Cork, Dec. 26th, 1859. J. W. P.

MASONIC HALLS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I shall, as one of the Craft, be most happy to respond to the suggestion of "A Prov. J.G.W.," and give gratuitous designs for the purpose of forwarding the movement for Masonic Halls. But as the only illustrations suited to your pages are pictorial, I fear the illustrating them so would not answer any good purpose. It would be better for brother archi-

tects in any neighbourhood to volunteer their services for this purpose, which I am sure many will be found to do on being secured money out of pocket.

Pray continue in the advocacy of separate and distinct buildings for our meetings; notwithstanding what "R. E. X." says, that "members of Lodges are frequently more indebted to the proprietors of taverns for the accommodation they receive than the proprietors are for their patronage;" I shall believe, on the other hand, that the attendances would be much more frequent if the members did not feel themselves called upon to "spend something with the landlord;" and that the Craft is injured thereby.

I am, dear Sir and Brother, yours fraternally,

An Architect.

THE MASONIC MIRROR.

MASONIC MEMS.

A Prov. Grand Lodge for West Yorkshire is appointed to be held in the Town Hall, Doncaster, on the 4th of January next. The circular calling the meeting states that the R.W.D. Prov. G.M. Bro. Dr. Fearnley and Bro. R. H. Goldthorp, P. Prov. S.G.D., have accepted the office of Stewards at the next anniversary festival of the Girls School.

METROPOLITAN.

Lodge of Justice (No. 172).—The installation meeting of this Lodge was holden on Wednesday evening, December 14th, at the Royal Albert Tavern, New Cross. Bro. Bolton, W.M., presided, and after passing a brother to the second degree, ably initiated a gentleman into the mysteries of antient Freemasonry. The next business was the installation of the W.M., that ceremony being most impressively performed by Bro. Ireland, P.M. of the Wellington Lodge, No. 805. The brethren having given the customary salutes, the new W.M., Bro. Durrant, invested his officers, viz.:—Bros. Wynn, S.W.; Dumerer, J.W.; Cauthorne, S.D.; Cavill, J.D.; Ware, I.G.; Garrett, Sec.; and Deal, Treas., (*pro tem.*) The Lodge was then closed and about forty brethren dined together.

INSTRUCTION.

Lodge of Industry (No. 219).—This old established Lodge of Instruction, although attended by some of the first working Masons in the Order, is not in that flourishing condition we could desire; and it being the only Monday night Lodge of Instruction between the west end and Whitechapel, it ought to be better supported. The names of S. B. Wilson, M. Hayden, McNally, W. Warren, Thompson and Daly ought of themselves to be a sufficient guarantee that a correct knowledge of the working of the ceremonies and lectures can be obtained by those brethren desirous of making themselves proficient in the Masonic ritual.

PROVINCIAL.

DURHAM.

Hartlepool.—*St. Helen's Lodge* (No. 774).—The W.M. presided at the celebration of the festival of St. John the Evangelist, in the Masonic Hall, on Tuesday last, the 27th Dec. The brethren then proceeded to install the W.M. elect, Bro. Simpson Armstrong, S.W.; Bro. H. A. Hammarbom, P.M., acting throughout as installing Master. The brethren having retired, a Lodge of installed Masters, consisting of Bros. Hodgson, Moore, and Hammarbom, P.Ms. of this Lodge, was formed, and Bro. Armstrong regularly installed as W.M. for the ensuing year. On the readmission of the brethren, the W.M. was proclaimed and saluted in ancient form, and the same ceremony took place in each degree as the Lodge was closed down. The W.M. then invested as his officers Bros. H. A. Hammarbom, P.M.; James Groves, S.W.; T. P. Tate, *F.S.S.*, J.W.; Geo. Moore, P.M., Dir. of Cers.; William Todd, Treas.; David Cunningham, Sec.; John Gallon, S.D.; B. R. Huntley, J.D.; H. Orvis, I.G.; Sivewright and Varlow, Stewards; and James Mowbray, Tyler. The brethren then adjourned to the King's Head Hotel, where a handsome dinner was provided, and after doing full justice to it, and giving and responding to the various loyal and Masonic toasts, the brethren separated, after spending an evening remarkable for the cordiality and harmony displayed on all hands, Bros. Sutcliffe, Ferrier, Clarke, and others, enlivening the evening with their vocal powers. The following visitors were present:—Bros. Roger Kenyon, No. 128, Darlington; William Doughty, Sec., No. 876, Middlesbro; Gill, Swansea; John Sutcliffe, J.W.; S. E. Clarke, J.D.; and Lowther, Rank, Hodgson, and Pearson, No. 1066, West Hartlepool.

LANCASHIRE, WEST.

Liverpool.—*Mariner's Lodge* (No. 310).—The brethren of this Lodge met on the 1st instant, at the Masonic Temple, Hope-street, the W.M., Bro. Henry Lamb, presiding, when two gentlemen were admitted and initiated into the mysteries of our Order, three passed, and three brethren raised. The W.M. read a communication from the Prov. G. Sec., requesting his attendance at a meeting of the Worshipful Masters of the district, with a view of forming a committee to investigate all applications for relief, and thereby preventing any cowan or unworthy person receiving any portion of those funds which are the undoubted right of the widow and orphan, and worthy poor Masons. On the 8th an emergency was called by requisition to the W.M., when Mr. Joshua Freeman (captain of the ship "Christopher Hall," bound for China,) was duly initiated by Bro. Lamb. On the 22nd instant, another emergency was requested by two of the brethren, and the W.M. called a meeting of the brethren who formed a Lodge, and Mr. Elijah Bacheder (captain of the "Tonquin,") was initiated in the first degree of Freemasonry, when the Lodge was closed in peace and harmony. The flourishing condition of this Lodge is a striking proof of the advantages of meeting in rooms solely adapted for the purposes of Masonry, over that of meeting in a public house, independent of all pecuniary advantages it possesses; it is now well proved that the work can be done much better, and more of it can be done; it is absurd to suppose that the sublime principles of morality and virtue can either be taught or practised in a place generally devoted to other than Masonic purposes. Let some of our brethren think of this.

OXFORDSHIRE.

Oxford.—*Alfred Lodge* (No. 425).—The members of this Lodge assembled at the Masonic Hall, on Tuesday last, for the purpose of installing the W.M. elect, Bro. Bevers. The ceremony of installation was performed by Bro. Hyde Pullen, D. Prov. G.M. for the Isle of Wight, who attended for the purpose; and the admirable and impressive manner in which he fulfilled this arduous duty elicited repeated applause and won the encomiums of every one present. On the conclusion of the ceremony the Worshipful Master entered on his duties, and appointed his officers for the year, as follow:—Bros. W. Wilkinson, S.W.; A. G. Holmes, J.W.; Rev. T. Mortimer, Chaplain; H. Houghton, Treas.; J. G. Betteris, Sec.; W. Hood, S.D.; Cyril Vincent, J.D.; W. B. Cunningham, Dir. of Cers.; W. W. Ringrose, Org.; W. H. Hobbs, Asst. Sec.; S. Steane, I.G.; Fraser and W. Thurland, Stewards; B. Bull, Tyler. In the evening the brethren celebrated the anniversary festival of St. John the Evangelist, by a sumptuous banquet provided by the Stewards, and at which about forty were present. The Worshipful Master presided, and was supported by Bro. Captain Bowyer, Prov. G.M. of Oxfordshire; Bro. Hyde Pullen, D. Prov. G.M. of the Isle of Wight; Bro. Ald. Spiers, P.G.S.B., D. Prov. G.M. of Oxfordshire; Bro. Randall, P.M., Mayor of Oxford; and the following Past Masters of the Lodge:—Bros. Ald. Dudley, E. Owen, J. T. Hester, J. Martin, Jas. Wyatt, W. Thompson, W. Belcher, Walker, and Houghton, ; and Bros. Blakiston, St. John's College; Alderman Prior, Rev. T. Mortimer, J. Vincent, A. Holmes, Briscoe, Trendell, C. Vincent, Gray, &c. The Worshipful Master presided with great ability, and introduced the toasts in very appropriate terms. During the evening some excellent and eloquent addresses were delivered by Bro. Bowyer, Prov. G.M.; Bro. Pullen, D. Prov. G.M. of the Isle of Wight; Bro. Spiers, D. Prov. G.M. of Oxfordshire; and Bro. Randall, the Mayor of Oxford. In the course of the evening the brethren withdrew to the Lodge room, where tea and coffee were served, after which they returned to the banquet room, where the convivialities were resumed, and some excellent songs were sung by Bros. Capt. Bowyer, Randall, Houghton, Kester, Lowe, J. Martin, Walker, Jos. Plowman, and others.

SOMERSETSHIRE.

Taunton.—*Lodge of Unanimity and Sincerity* (No. 327).—Bro. Charles Bluett, W.M. The brethren of this Lodge held their usual monthly meeting on Wednesday, December 21st, when about thirty of the brethren were present. The business of the evening consisted of the annual election of the W.M. for the ensuing year, Bro. Captain Alexander William Adair, P. Prov. G.D., being unanimously elected to fill that important position. Bro. Lake, who had served the office of Treasurer for a period of seventeen years, was again elected to that office. Bro. Haberfield, an old P.M. of the Lodge, having expressed his readiness to undertake the duties of Tyler, to supply the vacancy caused by the death of the late respected Tyler, Bro. Rogers, the brethren unanimously elected Bro. Haberfield to that office. Bro. Jubb was raised to the third degree, and Mr. Michael Day Gange, of Staplefitzpaine, near Taunton, was duly initiated into the mysteries of the Craft.

WILTSHIRE.

Swindon.—*Royal Sussex Lodge of Emulation* (No. 453).—This Lodge met at three o'clock on St. John's Day, in accordance with the by-laws, for the purpose of installing Bro. Thos. Chandler, the W.M. elect and after a successful ballot, placing under the banners of this ancient and honourable society, his son. The ceremony of installation was performed by the R.W.D. Prov. G.M., Bro. Daniel Gooch, in his usual perfect manner, assisted by the Board of P.Ms., and in the presence of Bros. Col. Thos. Goddard, P.M. No. 641, P.G.S.W., Wilts; W. Gooch, P.M.; W. I. Brown,

P.M.; T. E. Marsh, T. Potter, E. Lawrence, J. Benskin, J. Wentworth, J. Tooneer, E. W. Mantell, Rev. C. Cammel, Prov. G. Chaplain, Rev. — Esselez, and numerous other brethren. Full authority for the W.M. to preside over the Lodge was acknowledged in ancient form. The W.M. then appointed the following officers:—Bro. John Chandler, S.W.; R. Burford, J.W.; Edward W. Mantell, S.D.; J. Tooneer, J.D.; J. Wentworth, I.G.; the respected Bro. John Sheppan, P.M., Treasurer, and Bro. F. H. Morris, Secretary; Bro. Canridge being the Honorary Organist. The late W.M. was absent from illness. The Lodge was visited on this occasion by Bro. H. E. Astley, Prov. S.G.W., Berks and Bucks, P.M. No. 839, &c., &c.; Bro. E. S. Cossens, Prov. G.S., Berks and Bucks, P.S.W., No. 839, W.M., No. 1097, R.A. No. 25, &c., &c., and Bro. J. Welch, No. 839. The W.M. proceeded with the most gratifying portion of the day's proceedings—the initiation of his son—and it was an affecting scene to witness. The initiate entered on his duties with propriety, and the ceremony was performed by the father with due solemnity. We have seldom seen the W.M. conduct the business of the Lodge on the evening of his installation more perfectly, which proves to the brethren the fortunate choice they have made in selecting Bro. T. Chandler as their head, whose appointments of the several officers evince much ability, and are a happy omen for the future. After the usual Masonic toasts, the candidate made a most satisfactory address to the brethren, and the Rev. — Esselez addressed the Lodge on mundane affairs, and exherted the brethren to practise brotherly love, relief and truth to all the world, instead of exciting the passions of men by the formation of rifle corps or other topics that contain politics, which are by this fraternal body particularly eschewed. The visiting brethren found a most cordial greeting, and the father of the Lodge and others enlivened the mystic circle by those musical strains that are only known to Free and Accepted Masons.

WORCESTERSHIRE.

Kidderminster.—*Lodge of Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting, and celebrated the festival of St. John the Evangelist on Monday, Dec. 26th, when Bro. Thos. Porter was installed for the second year as W.M. Mr. Edward Perrin was duly initiated into the mysteries and privileges of our ancient Order. Two gentlemen were proposed for initiation next Lodge night; and we are happy to say that one guinea was voted to that excellent charity —the Royal Freemasons' Girls School.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENTS.

Liverpool.—*Encampment of Jacques de Molay.*—This Encampment held a Chapter and Conclave, on Thursday, December 22nd, to install Comps. Crankshaw and Kearne. There were present the E.C. Sir Knt. J. Hayes; P.E.C. Sir Knt. J. Ellis; P.E.C. Sir Knt. H. S. Allpas; and Sir Knts. C. J. Banister, Clark, Pierpoint, Jackson, Smith, &c. Sir Knt. H. S. Allpas, P.E.C., installed the candidates in a most impressive manner. After the remaining business was concluded, the Knights dined together, and separated at ten o'clock. The next meeting was fixed for the 20th January, 1860.

Plymouth.—*Loyal Brunswick Encampment.*—The regular quarterly convocation of this Encampment was held in the Freemasons' Chapter room, St. George's-hall, Stonehouse, on Tuesday, the 20th December, when Comp. W. E. Bewes, (Lieutenant Colonel 73rd Regiment), of Royal Arch Chapter, No. 1, Cork (Irish Register), was duly installed a Knight of the Order. The Knights then proceeded to the election of the Eminent Commander and Treasurer, when Sir Knights Dowse and Evens were reelected to their respective offices. The Eminent Commander afterwards invested the following Knights as his Officers for the ensuing year:—S. Triscott, First Captain; Lord Graves, Second Captain of Columns; J. Mackay, Prelate; R. R. Rodd, Expert; R. Ridley, Captain of Lines; J. Thomas, Chancellor; A. Narracott, Almoner; S. F. Brizzi and J. Merrifield, Standard Bearers; J. Rogers, Equerry. The reelection of Sir Knight Dowse, who has held the honourable position of Eminent Commander ever since the resuscitation of this Encampment, two years ago, is considered not only to be beneficial to the Loyal Brunswick, but to the Order of Knights Templar generally in this neighbourhood.

IRELAND.

NORTH DOWN.

OPENING OF THE DUNGANNON MASONIC HALL.

On the 19th of December, the new Masonic Hall, erected by Lodge No. 9, at Dungannon, was inaugurated under the most auspicious circumstances.

A great number of brethren from Belfast and neighbouring districts attended to lend their aid. Bro. Tracey, Right Worshipful Deputy Provincial Grand Master of Belfast and North Down, presided; Bro. S. G. Getty, ex-Mayor of Belfast, and past Deputy Provincial Grand Master of that district, was also present.

The officers and brethren of the Lodge met their assistant brethren for the purpose of the inauguration. The usual procession was then formed, and entered the hall. The Right Worshipful Deputy Provincial Grand Master then undertook the programme of the inauguration.

After solemn music the dedication prayer was offered up.

The benediction followed, which was closed by the following prayer:—

"O Lord God, there is no God like unto Thee in heaven above, or in the earth beneath, who keepest covenant and mercy with Thy servants who walk before Thee with all their hearts.

"Let all the people of the earth know that the Lord is God, and that there is none else."

Response—"The Lord is gracious, and his mercy endureth for ever."

The Chaplain then pronounced the following blessing:

"Blessed be the Lord that hath given rest unto His people. The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us. That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He has commanded."

Response—"Glory be to God on high, on earth peace, good will towards men."

Immediately after the dedication, the brethren proceeded to ordinary Lodge business, and at seven o'clock the banquet was prepared. About fifty gentlemen were present, among whom were Bros. the Hon. Major S. Knox, *M.P.*, Worshipful Master; Basil G. Brook, Senior Warden; Charles Stanley, Junior Warden; Captain Wright, Courtney Newton, William Steel, George Herron, Hugh Simpson, Marcus Gage, J. G. Winder, J. Browne, Robert Atkinson, Prov. S.G.W.; J. G. M'Gee, Worshipful Master of Lodge No. 154; Dr. Pirrie, J. Charley, J. MacLurcan, J. Girdwood, J. Grattan, A. Johnston, William Johnston, M. Bell, Armagh; H. Murney, S. Black, Durham Dunlop, F. D. Ward, John Oulton, Edward Lee, James Dyas, J. M'Neilly, and James Seawright.

After dinner, the health of the Queen was drunk with all honours, followed by the Prince Consort, Albert Prince of Wales, and the rest of the Royal Family, which were responded to with true Masonic zeal.

The W.M. said—I rise now, brethren, to propose a toast which will meet with a response from every English and Irish heart. I propose to you "The health of our Navy and of our Army." They have always done their duty. It would be out of place for me at this moment to recall to your recollection the glorious achievements of our united services. It was shown in the Crimea how cordially and nobly the two services fought and bled together. I will not detain you longer, brethren, but propose to you "The Army and Navy," and I have much pleasure in coupling with this toast the name of our esteemed brother, Captain Wright.

Bro. Wright confessed that his forte was not in making speeches, and that for his part he would prefer defending a position.

The W.M. gave "The Duke of Leinster, Grand Master of Ireland."

This was duly responded to; after which the healths of "The Earl of Zetland and the Duke of Athole, Grand Masters of England and Scotland," were duly honoured.

The next toast was "The Provincial Grand Lodge of Belfast and North Down," which was enthusiastically received.

The Right Worshipful Brother Tracey rose and said—Worshipful Sir, it gives me intense delight to be present at such a magnificent opening of your Lodge as I have seen to-day. From my official position I must take a delight in seeing the progress of Masonry through the province. I was highly delighted to-day to see the excellent working and true Masonic zeal of Lodge No. 9, and I congratulate you, my brethren, on the efficiency with which you open a new Lodge that promises to do credit and honour to the Craft. Brethren, there is one thing which I am anxious to impress upon you, and that is that we ought not to be brothers alone in a Lodge. I have always considered that true Masonry is evidenced outside the Lodge. In Lodge we are all brethren together, but in the world we have a large field, and the wider the field the greater the scope for our Masonic virtues. I am anxious to impress upon my young brethren of Lodge No. 9, the great advantage of cultivating brotherly love. At this late hour of the evening, I will not trespass further on your attention, but ask you to fill a high bumper in honour of your Worshipful Master, whose health I have now the honour to propose.

The W.M. said—It is with pride and pleasure that I rise to respond to the toast proposed. It gives me sincere satisfaction to find myself, after an eventful career, the Master of this Lodge. I tell you fairly, brethren, that mine has been a chequered course. I have served under a variety of officers. I may call myself a "Jack of all trades." I served in the army. I am now a member of Parliament, but there is an honour higher still, which I appreciate fully, and that is the position which I have the pleasure and privilege of occupying this evening.

The "Visiting Brethren," and "All Poor and Distressed Brethren," were then given, and the brethren separated.

SCOTLAND.

GRAND LODGE.

Wednesday, November 30th, being St. Andrew's day, the Grand Lodge assembled for the election of office bearers, when His Grace the Duke of Athol was unanimously re-elected Grand Master, and thereafter duly invested the following as his Grand Officers:—Bros. John Whyte Melville, of Bennochy and Stramkinners, Deputy G.M.; Lord Loughborough, Sub. G.M.; Major General Swinbourne, S.G.W.; I. T. Oswald, J.G.W.; Samuel Hay, G. Treas.; W. A. Laurie, G. Sec.; A. J. Stewart,

Grand Clerk; Rev. David Arnot, *D.D.*, Grand Chaplain; Rev. Alexander Bonar, *D.D.*, Asst. Grand Chaplain; F. D. Macowan, S.G.D.; Thomas Drybrough, J.G.D.; David Bryce, Grand Architect; Charles Mackay, Grand Jeweller; John Deuchar, Bible Bearer; Captain P. Deuchar, *R.N.*, and Hugh James Rollo, *W.S.*, G. Dirs. of Cers.; Sir George Beresford, Bart., Grand Sword Bearer; Charles W.M. Müller, G. Dir. of Music; John Coghill, Grand Marshal; James Waters, Deputy Grand Marshal; William M. Bryce, Grand Tyler, and the following Board of Grand Stewards:—John Cunningham, President; W. D. Macritchie, Vice President; W. Belfrage, W. Forrester, John Haig, John D. B. Hay, William Hunt, F. S. Melville, H. A. Macneil, James Nairne, John Steventon, Colonel Hunter, George Paterson, James Turner, Charles Stuart Law, A. M. Clarke, Owen Gough, William Mann, David Bryce, J. Elston, J. G. Houston, Charles Mackenzie, Lindsay Mackersay, Dunbar Kirkwood, Robert Millom, Alexander Hay, Herman Kauffman. After the installation and other business of Grand Lodge had been completed, the M.W. Grand Master and other office bearers and members of Grand Lodge adjourned to the large hall to celebrate the festival of St. Andrew, when upwards of two hundred brethren dined together. The Duke of Athole presided, supported by his Grand Officers on the dais, the Senior and Junior Grand Wardens acting as Croupiers.

After the toast of "The Queen and the Craft," the choristers sang a Masonic version of the National Anthem, accompanied by the band and the organ, the whole of the brethren joining in the chorus.

In reply to the toast of "The Army and the Navy," Major General Swinbourne in alluding to the present volunteer movement, stated that although forty years had expired since he first smelt powder on the field of Waterloo, it afforded him very great pleasure to join as a volunteer in the Masonic Company of the Edinburgh Rifles. He was not sure if he should not have given precedence in replying to this toast to Captain Laurie (the Grand Sec.) whom he had much pleasure in recognizing as his commanding officer. He felt certain that the company, in appointing that brother as their captain, had put the right man in the right place, and he felt convinced that so long as the volunteer regiments were officered by gentlemen like those appointed by his own company, and so long as the members of the several companies paid steady attention to the commands of their officers, that should a foreign power ever land an army on our shores, that indomitable courage which in our regulars had overcome the privations of the Crimean War and the burning sands of India, would inspire our volunteers to fight for their homes, their wives, and their children.

Among the deputations present, beside those from the Edin Lodges, we observed St. John's, Kirkintilloch; Ancient, Stirling; Zetland, Grangemouth; and numerous other country Lodges.

Obituary.

BRO. THE RIGHT HON. H. FITZROY, *M.P.*, P.G.W.

WE regret to announce the death of the Right Hon. Henry Fitzroy. Our deceased brother had been suffering for some weeks at his residence, 3, Sussex-square, Kemp-town, Brighton, from a combination of fever and ague. Bro. Fitzroy was the second son of the late Lord Southampton, and would have inherited the peerage on the death of his brother, the present lord. At the age of twenty-four he was returned for Great Grimsby, Lincolnshire, and since that time has been constantly immersed in politics. In 1846 he became a Lord of the Admiralty, and in 1852 Under Secretary for the Home Department. He became Chairman of Committees in the March of the year 1855, and he held this office up to the time of his death. He died at the house above mentioned, at six o'clock on Saturday evening, at the age of fifty-two, having been born on the 2nd of May, 1807. Bro. Fitzroy was initiated in the Apollo Lodge (No. 460), Oxford, and joined the South Saxon Lodge (No. 390), Lewes, in September, 1835; and the Pomfret Lodge (No. 463), Northampton, on the 4th of January, 1838. He was appointed S.G.W. in 1841; and in the same year Assist. Soj. in the Grand Chapter. Bro. Fitzroy was a Governor of the Royal Benevolent Institution for Aged Masons, &c., and a supporter of the other charities. Though our right hon. brother had ceased for many years to take an active part in the business of the Order, he continued a subscribing member of the South Saxon Lodge to the time of his death.

THE WEEK.

THE COURT.—The Queen and her family are at Windsor, and are in good health. The Prince Consort has attended the meetings of the Horticultural Society and of the trustees of the South Kensington Museum; and with the Prince of Wales has been shooting several days this week. The Queen and her daughters ride and walk daily in the Home Park. Her Majesty's visitors have included the Duke of Malakoff, the Prince of Leinengen, Count de Lavradio, and Sir Charles Eastlake.

FOREIGN NEWS.—The important pamphlet, "Le Pape et le Congres," has produced an immense effect in Paris, affecting the various parties according as their interests are likely to be involved. It will call forth in Catholic Italy the greatest exultation, while the *Parti Pretre* will receive it with unbounded rage. Not the slightest doubt is entertained in political circles in Paris that M. Mocquard, the Emperor's secretary, is the writer. M. Louis Veuillot calls the pamphlet the "Kiss of Judas." It has produced no small consternation at Rome, for the departure of the first plenipotentiary of the Pope has been stopped in consequence, and the Papal Nuncio at Paris had intimated to Count Walewski that his master could not be represented in the Congress if its rumoured authorship did not receive an official denial. A new play, produced on Friday evening at the Porte St. Martin Theatre, has caused a great sensation at Paris. M. Mocquard is the author, and the subject is the abduction of a Jew's daughter—in short, a dramatic version of the Mortara case. The audience comprised the emperor and empress, officials, senators, and members of the Corps Legislatif, and the appearance of the house was that of a gala night at the opera. The piece is regarded as a political symptom of the most significant kind. Count Walewski has, however, informed the diplomatic corps in Paris, that as long as he is Foreign Minister "The Pope and the Congress" shall not be regarded as the programme of the French ministry. M. Veuillot, undeterred by *avertissements*, or the prospect of suspension or suppression, continues to attack "the pamphlet" with great energy. The number of French flag officers is to be increased from 33 to 45; post-captains from 110 to 160; commanders from 220 to 300; lieutenants from 650 to 725, and mates from 550 to 650. According to the *Journal du Havre* a bill is about to be laid before the French Council of State to regulate the publication of law reports, which has filled the reporters of the press with the most dismal forebodings. Commander Boncompagni has addressed a proclamation to the people of central Italy, in which he explains the object of his coming among them. In one part of his manifesto he says the powers of Europe are about to assemble in Congress to deliberate on the affairs of Italy, and repair the evils done by the treaties of 1815.——In accordance with the Treaty of Zurich, the Austrian authorities have re-entered the Transpadane district of Gonzaga, an act that had filled the inhabitants with dismay, for they imagined that Austrian occupation was at an end. They had found their mistake, however, by the entry of Austrian troops and officials, and a demand being made for their arms, and also for a sum of money for the destruction of the forts of Borgsforte.——A Hungarian memorial has just been published at Leipsic, which may be regarded as the programme of the national party. This document has been submitted to several official authorities, among them to the Count de Rechberg.——A letter from St. Petersburgh states that the military tribunal, presided over by General Mouravieff I. appointed to try persons guilty of peculation in the supply of the troops in the south and in the Crimea during the late war, had finished its labours, and had condemned several persons of rank to degradation and other punishments for their offences in this respect. The Russian embassy at Pekin, we hear, is enjoying perfect safety.——From Spain there is a rumour that the blockade of Tangier had been raised; he also says the Spanish people never anticipated such a desperate defence as the Moors have made to their invaders, and they have yet to learn the sacrifices and suffering which their unjust aggressions will bring upon them. The Queen of Spain has given birth to a princess. According to the last telegrams the Spaniards had obtained fresh advantages over the Moors, having again repulsed them in an attack, in which the latter lost forty men.——Letters from Constantinople of the 14th instant have reached Marseilles, which state that a resolution had been come to by the Divan calling on the powers of Europe to settle the Suez Canal question, and that M. Thouvenel and the four ambassadors had agreed to that arrangement. The Porte had granted the religious investiture to the Bey of Tunis, but exacts tribute from him.——The *Europa* has arrived at Queenstown, bringing intelligence from Boton to the 14th, and Halifax to the 16th inst. The American House of Representatives was still unorganized, and consequently the President's message delayed. There was no change in affairs at San Juan. General Blanco had been assassinated by his brother at Bogota, and civil and foreign war was imminent in Peru. The victories of Miramon in Mexico are confirmed. The British ships were taking measures to obtain reparation for the imprisonment of the English consul.

GENERAL HOME NEWS.—The *Gazette* announces that it is Her Majesty's intention to hold a presentation of the Victoria Cross, at Windsor Castle, on the 4th of January next.——The recent cold weather appears to have had a very prejudicial effect on the public health. The deaths in London, which were about 1300 in each of the four previous weeks, rose to 1548 during last week—a number exceeding by 278 the estimated average. The number of births was 1768. ——The Queen has commuted the sentence of the sailors of the Princess Royal to one month's imprisonment, and they have accordingly been liberated.——On Saturday, the commission again assembled at Wakefield to inquire into the alleged corrupt practises during the recent election of a member for that borough. Serjeant Pigott presided; Mr. Gurney, the banker, was present on this occasion, and was examined at considerable length. A number of bribers and bribed also detailed the particulars of their receipts and disbursements. The inquiry is now closed at Wakefield but it will, however, be adjourned to London.——A correspondence has taken place between the Admiralty and Admiral Bowles relating to the insubordination on board the *Princess Royal*. It appears from this that a commission, consisting of Rear Admiral the Hon. George Grey, the Admiral Superintendent of Portsmouth Dockyard; Capt. R. S. Hewlett, C.B., of her Majesty's ship *Excellent;* and Capt. G. T. Gordon, of her Majesty's ship *Asia*, reported that after hearing evidence they were of opinion that leave having been granted to one watch of the ship's company, Capt. Baillie should at once have checked the unrea-

sonable demand for "all or none," among those by whom it was evinced.——Mr. Traill, the Greenwich magistrate, who, with Captain Harris as nautical assessor, lately held an official inquiry into the loss of the steam ship *Paramatta*, has just made his official report to the Board of Trade. The *Paramatta* was one of the Royal Mail Company's ships, and was wrecked on her first voyage, on the Horse-shoe Reef, near St. Thomas's. It is considered by the commissioners, as stated in their report, that Captain Baynton, who commanded the vessel at the time of the wreck, did not exercise a proper degree of caution under the circumstances, and in consequence his certificate is suspended for twelve months.——A traveller, named Robert Pluckwell, who had been fourteen years in the service of Mr. Penson, of Snow Hill, was charged at the Guildhall Police-court, with embezzlement, amounting to between £200 and £300. The prisoner was committed for trial.——The charge of perjury by the Hon. Hugh Rowley against his late wife, founded on her evidence in the Court for Divorce, has been resumed before Mr. Paynter at Westminster Police-court. The cross examination of the prosecutor occupied the entire sitting, the substance of it being of the same abominable character as on former occasions. Mr. Paynter, in again adjourning the inquiry for a week, intimated that he did so in the hope that means would be taken to bring about a withdrawal of the charge, as its further investigation could be beneficial to no one, and it would rather be to the public advantage that no more should be heard of the case.——The *Blervie Castle*, emigrant ship, which sailed from Gravesend for Adelaide, on the 15th of the present month has been lost. The first intimation of this calamity was by a considerable quantity of her cargo being picked up on the French coast. Her crew numbered thirty-four, and it is believed there were on board about forty passengers. The total loss is probably £50,000——The aggregate number of patients relieved at the Metropolitan Free Hospital, Devonshire-square, City, during the week ending December 24th, was medical, 481; surgical, 288; total, 769—of which 213 were new cases.——In the Divorce Court, Sir C. Cresswell has given judgment in the case Sopwith *v.* Sopwith. This was a petition on the part of the wife for divorce, on the ground of her husband's adultery. The evidence showed a very discreditable course pursued by the petitioner and her friends to get up evidence. His lordship gave it as his opinion that gross perjury had been committed, besides that there were glaring inconsistencies and discrepancies in the statements of the petitioner's witnesses; he believed there was no substantial proof in support of this charge; he therefore dismissed the petition, and decreed that the respondent should be indemnified in costs.

PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.—On Monday last the performances commenced with the quaint and fanciful drama of "King Rene's Daughter," produced for the first time under Mr. Smith's management, and rendered by Mr. Emery, Mr. Verner, Mr. Peel (who played the Moorish physician, *Ebn Jakia*), and Miss Page, a *débutante* from the provinces, and whose efforts it would be unjust to criticize in a boxing night spirit. The Christmas novelty presented to his patrons by Mr. E. T. Smith, is a new grand magical, comic pantomime, entitled "Jack and the Bean Stalk; or, Harlequin Leap Year, and the merry pranks of the good Little People." The author of the burlesque opening is Mr. E. L. Blanchard, who has adhered with commendable fidelity to the old nursery tale, but he has superadded to it a most ingenious meteorological induction, in which the weather, and the signs of the zodiac, and the twelve months of the year, and hail, sleet, snow, and rain, and the almanacks of Raphael, Zadkiel, Dietrichsen and Hannay, are all mixed up in a manner that would be confusing were it not very skilful and lucid. The scenery is very beautiful; a stalactite grotto in particular is most gorgeous, presenting a long vista of caves within caves, in which the "good little people" are disporting themselves in the blue sea; and anything more complete than the illusion we never witnessed. Signori Malano and St. Maine were the Harlequins; Harry Boleno and Flexmore, Clowns; Messrs. Tanner and Beckingham, Pantaloons; and Madame Boleno and Miss Sharp, Columbines. It was a late hour when the performances terminated, a circumstance which was partly owing to an occasional hitch in the scene shifting department, and which will of course be corrected after two or three repetitions. The audience were as good humoured and tolerant as ever assembled within the walls of a theatre; and during the transformation scene called Mr. Blanchard, Mr. Beverley, and Mr. Smith before the curtain, to receive the usual meed of approval.

ROYAL ENGLISH OPERA, COVENT GARDEN.—After the performance on Monday of Mr. Mellon's "Victorine" the pantomime of "Puss in Boots" was produced. The opera went off exceedingly well. Mr. Haigh got a well-deserved encore, and all the singers were called at the conclusion. The introductory part of the pantomime is very well written, and acted with great spirit. Mr. W. H. Payne is not only a a first-rate pantomimist himself, but is the father of a most talented pantomimic family. In "Puss in Boots," Mr. W. H. Payne and Mr. F. Payne appear in the opening, and in the second part Mr. F. Payne and Mr. H. Payne play respectively the characters of *Harlequin* and *Clown*. Without describing the introduction scene by scene, we may briefly observe that the tableau of the "Corn Fields" is painted and arranged with much taste, that the *Ogre's* residence (entitled "Gulpemdown Castle"), and "Fingal's Cave by moonlight," are also most effectively represented, and that the transformation is one of the most gorgeous tableaux ever produced at any theatre. With considerable curtailment, especially in the second part, the Covent Garden Pantomime will doubtless meet with considerable success. No work of the same kind has ever been more splendidly put upon the stage, and it is not a great accusation to make against it that at present there is rather too much of it. The last tableau of all, "The Fairy Halls of Peace," surpasses even the transformation scene. The tricks were good, and all went well. The fun went fast and furious, and the truly legitimate nature of the whole affair may be assumed from the important fact that the traditional red-hot poker was in requisition. An excellent Punch's puppet-show and a most laughable duet on violins, by the Paynes, junior, among numerous other amusing feats, kept the house, which was filled in every part, in a constant roar. The music throughout was well executed, of course, but was also selected with good judgment and admirable taste.

HAYMARKET THEATRE.—One of the most charming of all the Christmas entertainments and one of the most successful of the author's efforts was produced on Monday last. It is entitled "Valentine's Day." An exceedingly elegant, not to say pretty-looking, woodman, named *Sylvanus* (Miss Eliza Weeks) must needs devote that portion of his time not engrossed by the laborious duties of his vocation to falling in love with the daintiest of milkmaids, called *Belphœbe* (Miss Louise Leclercq.) On the face of it there would seem to be no reason why these two young persons should not at once proceed to some sylvan Doctors' Commons, and take out a licence. *Slander* (Mr. Clark), and *Gossip* (Mr. Coe), are jealous of the happiness of the young people, and spare no pains to estrange them. For a time poor *Belphœbe* and *Sylvanus* are sadly tormented by these malicious persons, aided, it is almost needless to say, by *Hate*, *Spite*, *Malice*, *Venom*, and *Jealousy*. The lovers quarrel with each other until they are reconciled by a most amiable and beneficent prelate, *Bishop Valentine* (Mr. Cullenford), who has all along been watching over the persecuted pair. They are taken to the bower of the good fairy, and there, of course, the transformation occurs. *Sylvanus* is changed to Harlequin (Mr. Arthur Leclercq), *Belphœbe* to Columbine (Miss Fanny Brown), *Slander* to Pantaloon (Her Cole), and *Gossip* to Clown (Mr. Charles Leclercq). This was most admirably acted by all; there was some very graceful dancing by a numerous *corps de ballet*, and a large number of humorous "properties" introduced. Of the scenery, it would be difficult to speak in terms of too great praise. The "Spring Flower Dell," with its "conservatory of many-coloured crocuses," was an exquisite fairy home, with coloured lamps of glass to represent the flowers which adorned it on every side. The transformation scene was even more gorgeous and poetic—glass being again employed to a great extent, and with the most admirable effect, and when, at last, the fairy temple was completely before the audience, such loud and long-continued shouts arose for Mr. Fenton—the artist who had produced these scenic marvels—that that gentleman, led on by Mr. Buckstone, made his appearance, and bowed his acknowledgments.——The demands upon our space, this week, compel us to defer our other theatrical notices.

TO CORRESPONDENTS.

SECRETARIES OF LODGES throughout the country are requested to forward, as early as possible, the place, day, and hour on which the Lodge will be held in 1860.

"VETO" is thanked. His communication shall be attended to. It is impossible at a distance to test the accuracy of every statement forwarded us without the assistance of the brethren.

"J. W."—It is not the province of a Journalist to interfere in private disputes.

"P. M."—You were in fault in the first instance. Practical jokes are not admissible in Lodge. Surely you cannot be what you sign yourself; or you would be better informed on the customs of the Order.

LODGE No. 90, WINCHESTER.—We have received a report of the last meeting of this Lodge, which we are compelled to postpone until next week.

"HAGGAI."—Usually speaking, anthemsare only used in consecrations, but there is no law to prevent their introduction into the ceremony of installation, if appropriate. We doubt, however, whether the singers could as a rule, be obtained for the Board of Masters. There is no necessity for a Grand Officer's presence during the performance.